THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion Morality, Literature and Science.

Rev. Elisha Weaver, Publisher. PHILADELPHIA, APRIL 7, 1866. Vol. VI. No. 14. New Series. Whole No. 274.

THE CHRISTIAN RECORDER

is published every Saturday on behalf of the

AFRICAN METHODIST EPISCOPAL CHURCH,

BY

REV. ELISHA WEAVER,

General Book Steward,

No. 619 Pine Street, Philadelphia.

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To the Bishops and Ministers of the different Districts of the African Methodist Episcopal Church of America:

Dear Brethren:—It affords us pleasure to inform you, that after nearly fifty years of the organization of our beloved Church, we have at last succeeded in purchasing a house and lot, in a good location, for our Book Concern and paper, No. 631 Pine street, Philadelphia, not far from where we are now doing business. We have borrowed money to make the first payment, and will get possession on the first of March, 1866.

Brethren, we want the sum of $4,000 by the 25th of April, 1866, in order to carry out the object of our fathers. Will not every minister, and all who are friendly to so important an enterprise, see at once what each church and congregation will give to help pay for this property? We could not build such a house for that money, to say nothing about the ground, which fronts on two streets, and may be valued at three thousand dollars. Here will be the place to educate our young men in the printing business, and our young ladies in book-binding, paper-folding, and the selling of books, &c. We also desire to inform all who are friendly to the enterprise and feel inclined to contribute of their means, that we will be happy to receive, at any time, a ten, fifty, or hundred dollar bill, either through Adams' Express, or P. O. Box, 2975, Philadelphia, Pa., as a free-will offering.

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dec16 t ap25. H. J. RHODES, Committee.

Poetry.

IN MEMORIAM.

Died, of diphtheria, March, 1866, LILLY W., aged six years.

'Sing for me, mother dearest,
The song I love so well:
'I want to be an angel,
And with the angels dwell.'
I, too, will wear a crown, mamma
In the land I'm going to;
But I'll not forget you, mother dear,—
You are so kind and true

I'll ask God to send an angel,
Ever to walk by your side,—
To tell you where his good to seek,
And when from evil hide.
And I'll look among the angels
That do stand around the Throne,
Till I see my sister there;
For I know she must be one."

Tho' our hearts must bleed with anguish,
We know that it is God's will.
O Saviour, give us strength to bid
Our murmuring hearts, "Be still,
And know that God has done it,
He who doeth all things well!"
He bids thee, darling, come to Him,
His glorious praise to tell.

Thou made music round our fireside,
When our hearts were very sad,—
Mingled sunshine with our sadness,
Whereby we were each made glad.
But God has called thee, little Lilly,
From an earthly life away.
Nay, murmur not, rebellious heart,
The glad call she must obey.

AFRICANA.

Milton, N. C., March, 1866.

Sketches of our Bishops.

BISHOP WILLIAM PAUL QUINN

Our senior bishop is now occupied in holding the Ohio Annual Conference, and doubtless has no time to furnish us with facts in connection with his birth and early childhood; we therefore, must pass over this without notice, and begin by stating a fact that is more of a crowning glory than ever attended the splendor of the highest royalty. It is, in a few words, this: Rt. Rev William Paul Quinn, has been a bishop of the African M. E. Church for nearly a quarter of a century In a few days, the Connection will be a half century old; for near half that period he has been a presiding bishop, and during three-fourths of the period which the African M. E. Church has existed, he has been one of its leading spirits To recount the toil and labor of one senior bishop during the period of his leaving the East for the West up to 1844, would fill a large book It is better written than we can write it, in the circuits and stations of the Ohio, Indiana, Missouri and Louisiana Annual Conferences, which owe their existence to our senior bishop's instrumentality, which was so signally blessed of the Lord.

Bishop Quinn has been the Asbury of the African M. E. Church. Nature eminently fitted him for a leader. Who can think of him without being reminded of his commanding presence, his complacent countenance, so indicative of moral strength, his penetrating wit, his never sleeping sagacity, his short cuts to sound conclusions; and above all his forbearance, implicit trust in the Divine agency, and love of the Connectional increasing years have not bent his stature: his step is still elastic, and his usual flow of wit and humor breaks the monotony of any circle he may chance to be in. Still fighting in the church militant, he reminds us of General Scott in 1861, marshalling the regular forces of the nation in defense of the capital

We love to study the history of Bishop Quinn's career, exhibiting as it does a model of Christian heroism, untiring energy, and human sagacity, as well as devotion to the church of Christ.

BISHOP D. A. PAYNE, D. D.

As it is in reference to Bishop Quinn, so it is in writing of Bishop Payne, we have not been able to get full particulars in regard to birth and early manhood.

Bishop Payne was born in Charleston, S. C. In youth he evinced quick comprehension, quick temper, and surpassing zeal in any thing attempted; great power of concentration, and an indomitable will and energy, together with a high degree of veneration and exceeding great love of intellectual pursuits This is testified by many of his old friends now living in Charleston, S. C., among whom are Messrs. Samuel Weston, Charles Holloway and Howard. He very early in life determined to educate himself thoroughly, and in this received some encouragement from Bishop Capers, of the M. E. Church, in the city of Charleston, and also from Dr. Bachman and ladies belonging to one of the first families. Subsequently, in early manhood, he finished his course of study at Gettysburg Seminary, Pennsylvania, the renowned Dr. Schmucker being his main preceptor.

Dr. Schmucker, up to this day, takes the liveliest interest in all that pertains to Bishop Payne's career, and very recently gave him commendatory letters to clergymen and laymen of the highest distinction in England, when he was contemplating a tour there

Bishop Payne has been laboring in the African M. E. Church nearly a quarter of a century, and has been for fourteen years one of its bishops As an Elder, he served only two appointments; Israel Church, Washington, D. C., and Bethel Church, Baltimore; in each of these, he changed the old order of things, and inaugurated improvements, by giving shape and system to the management of church affairs, and by improving church accommodations. With increasing zeal he has been laboring throughout his connection with the A. M. Church, to raise the educational standard of the ministry, and to push forward the cause of missions.

Impartial history will accord to Bishop Quinn, pre-eminence as an organizer—a pioneer in church extension; and to Bishop Payne, as the great pioneer of that needed intellectual improvement

Some one says, "Man is immortal till his work is done," frail in body has our beloved Bishop been for over fifteen years, and yet his zeal and intellectual vigor, does not diminish. With him it is *work! work!* all the time.

He spends much time in religious devotion daily, suffering nothing to cause him to dispense with his usual allotment of time to it. Like Bishop Quinn, his life affords a theme for study and presents a model to whose beauty, and purity we pray God many of us may attain.

Bishop Payne is the only colored clergyman in this country, on whom the degree of Doctor of Divinity has been conferred He has prepared an extensive history of the A. M. E. Church and correlative events, which has been seen by *scholars*, and we are assured that when it is published it will give him rank with the ablest historical writers of our country. He is also President of Wilberforce College and of the Parent Missionary Society of the African M. E. Church.

Communications.

LETTER FROM HISTORICUS.

A WORD ON THE VETO.

To the Editor of the Christian Recorder:—Keenness of perception and clearness of conviction, leading to easy methods of organization and vigor of action, are the most striking characteristics of American political character Prolonged discussion, and delayed action in reference to political measures, spring not from obtuseness on the part of our legislators, but rather from their fulness of information, which reveals all the bearings of a subject, and from their thoroughness of discrimination, which suggests variety of method in dealing with it.

These characteristics have their drawbacks as well as their advantages The popular mind at a distance from the field of legislative duties, and therefore, for a time kept under ignorance and misrepresentation, at first becomes excited over the friction which perception, conviction, and discrimination, existing in all their strength on both sides of a question, are sure to produce; and then the step from excitement to impatience is both short and easy This impatience, produced by partial information and kept alive by studious misrepresentation, often shapes itself into the form of instructions to legislature, who though not confused in their ideas by it, are yet hampered in their action, mainly through personal and party considerations. Hence measures sometimes seem the most doubtful of passage which yet come to be law; and the interval from one Congress to another affords often sufficient time to vindicate the wisdom or to prove the folly of the legislature. And as the representatives, in nearly all cases, have the opportunity of explaining their votes and of defending their conduct, the country gains the advantage of full information and sound argument, so that in the end justice is done or important steps are taken towards doing justice.

In this view of our political machinery, we, as a people, have little to fear and all to hope from the discussions going on in Congress in regard to our rights.

There is no country in the world where admiration is more freely and fully accorded to mere political ability than in this, and there is no country where *mere ability* goes for less. WEBSTER, CLAY, CALHOUN, STEPHEN DOUGLASS, were all political giants, and when they rightly interpreted the moral sense of the people, they were honored; but when, one after the other, they forsook principle at the dictates of ambition, the people forsook them, and if they did not die broken-hearted, it was simply because a man has to leave his heart behind him when he engages in such practices as they did.

We have, therefore, but little to fear from our enemies. Wrong is blatant; the wrong-doer is topple, and for these reasons neither the one nor the other is strong, and besides, neither the wrong, nor the wrong-doer can wait. Excitement is their element, confusion their food, and hurry is their only weapon. But right and the righteous stand upon the maxim of truth, that "They serve who only stand and wait."

What then are the forces against us? Only these, namely, Prejudice, the great general, marshalling the pride of race, the claims of carnal interest, and the elements of evil passions. "*Only these*," you say: I know your answer It is, that "those are quite enough." Yes, quite enough to awaken the friends of truth to activity, and those of reform to vigilance; only this, and nothing more; and these are the very methods by which Providence has decreed that his work should be carried on in the world. Vigilance and activity, tuned by the motive power of truth, are the upper and nether mill-stones which grind every mere carnal interest to powder; fit materials then to be scattered by the breath of public sentiment to the four winds of heaven.

The President in his veto of the Civil Right's Bill, shows himself to be at once, the most influential instrument and the most pitiable victim of this prejudice against us. His objections are not so much against the bill as against the people for whose safety the bill provides. He first calls Congress to account for undertaking to define the meaning of citizenship in our favor, and in the very effort to confound those unconstitutional objections, he so flagrantly sins in defining citizenship to our disadvantage. "If, on the other hand," says the President in his veto, "such persons are *not* citizens, *as may be assumed from the proposed legislation to make them such*," &c. Thus, while Congress, which gave its decision through the votes of twelve dozen of its number, some of them the ablest of lawyers, most of them possessing the ripest political experience, and very nearly all of them having had better educational advantages than the President—while such a Congress having before it the decision of Judge Taney, that colored men are not citizens, and the adverse decisions of the Secretary of State and Attorney General Bates, the first showing that our citizenship had been questioned, and the other two showing anxiety to guard us in it,—in the face of this body and these facts, the President, being but one man, and an unlearned man at that, accidentally occupying his position, he nevertheless, under the pretension of devotion to the Constitution, tries to over-ride its authoritative expounders and to set at nought the deliberate judgment of 144 of its defenders.

But this conduct is akin to that which showed itself in the veto of the Bureau Bill, where the President inveighs against the unconstitutionality of the power conferred upon him to protect black men, while he was using that very unconstitutional power,—if it were unconstitutional, for the protection of white men, in setting aside the decision of the State Courts, when they were adverse to the rights of white Unionists.

This partial conduct and blundering objection in regard to our citizenship is bad enough; but here is a piece of pettifogging, and a pitiful appeal to the lower prejudices of low whites, unparalleled in demagogism.

"Chancellor Kent," says the President, "speaking of the blacks, that marriages are forbidden between them and the whites, in some of the States where slavery does not exist, and they are prohibited in all the slaveholding States by law, and when not absolutely contrary to law, they are revolting, and regarded as an offence against public decorum."

"Still harping on my daughter," as old Polonius says. Nothing but the highest form of Christian patience can restrain a true man's anger, and repress his denunciation when such twaddle as this is gravely put forth, unless it be the naturalness of his contempt and the supremeness of his disgust. What has marrying to do with justice? What has a white woman got to do with the life and safety of our race? With garments all dyed in blood—our own heart's blood, shed to save the nation's life; with hands still fettered by the vilest prejudice, and our rights denied by the most sweeping persecution; with the bowie-knife of every rebel aimed at our throat, we come to ask for protection—simply *for protection;* and the highest Executive Officer of the Government, unmoved either by the claims of our patriotism and devotion, our pitiable plight, or our perilous condition, descends to the pitiless condition of tricking out a white woman with pouting lips still wet with the expectoration spirted on our soldiers, and nostrils dilated, in which a Yankee still stinks, and with eyes bright only with the fire of hatred against the Union—such a creature the President tricks out, and says we want him; that it is not our simple rights, but the rebel belle we are trying to get. It does not seem to content the President, that according to his theory of an irrepressible conflict between the two races, we can't get her

He thinks the man who desire to marry her are so sacrilegious, that our property and our lives should be denied us for our presumption Nor does it satisfy the President to hear from us the announcement that we don't want her. He is not willing to trust us.

Well, we will give him some reasons why we don't want her; and the first is, that she don't want us. How could we then get her? And if we got her against her will, where could we keep her? And if we kept her, what could we do with her?

The next reason in the circumstances is, that we don't want to marry just now We should first like to know if this Government will allow us to keep house; if it will protect what we got to put in it, to know if he means to respect our lives, so that a wife will not be a maiden, bride, and widow in a single day. These things are of most importance to us just now.

The last and and all-sufficient reason is, that we have women enough with skins like our own, and hearts unlike the white southern belles, to satisfy our every conjugal want and wish.

We trust that these statements will set the matter at rest in regard to that bugbear about social equality between us and the whites, and that hereafter it may be known that we have some other conception of Heaven than a white man's parlor; that we have other notions about angels than those suggested by the form and features of a white woman; and that our belief in social, commercial, and political regeneration, does not consist in a change of complexion

We are satisfied with ourselves as God made us, and if our white friends are not, they must settle the controversy with him; and under the lead of the President, they are welcome to all they can get.

There is no use of going into further details in regard to the President's objection to this Bill. I have stated the whole of the subject when I have referred the readers of this journal to the *animus* of the President. He hates negroes—because he has oppressed them—that's all

But what are we to do in the circumstances? Do as we always have done. Go to a throne that was established long before the President's; to a Ruler much older, and wiser, and better than he. Let us go to God!

There have been darker hours for the race than this, by far. And there always have been those who said: "Where is God, my Maker, who giveth songs in the night?" Just as Moses' hands stretched forth in supplication, although they held neither ballot nor sword; man stronger than the ten times ten thousand of his enemies; because they had hold of the horns of an altar where ever One sits who confounds the wisdom of the wise, and brings to naught the strength of the mighty, so we are stronger than any or all of our foes, since we know the way to the throne of grace, and by suffering have been made acquainted with his sympathy who sits upon it. By a partial deliverance, having tested his power, we need only to

"Learn to labor and to wait,"

that we may participate in his and our final victory over the prejudices which now find its chief instrument in one "who began by claiming to be our Moses, and ends by being our Pharaoh"

* * *

The following communication is from a distinguished white citizen of Virginia, which he has sent us for publication in the *Christian Recorder* He was a participant in the recent rebellion, and was pardoned by President Johnson on the 18th of June, 1865. A part of this article appeared in the *Louisville Journal* 12th July, 1865, and therefore it could not have been written under the influence of a fear of punishment or hope of reward; but it is the result of his calm convictions.

The sentiments expressed by this distinguished Virginian, are heartily recommended to the Saulsburys and Davises of the senate, as well as other "pure-minded and wise patriots" of their ilk Mr. T. O. A. Bibb gives some excellent advice to our colored citizens, which, with the historic information contained in his article, render the duty of publishing it a most pleasing one. EDITOR.

THE CUSHITES OR NEGRO RACE, AND OUR DUTY TOWARDS THEM.

BY T. O. ATTICUS BIBB.

Blindness, prejudice and cold selfish interests have closed the eyes of mankind to the history and character of the negro race. Let us see what the race is of which Christians, or people calling themselves Christians, have made slaves for centuries. The negro race can boast of an ancestry as bright as any of her oppressors, I care not where you look for them. From whom, for example, have we descended? Of the European Goths and Vandals. Africa was peopled through Egypt by three of the descendants of Ham—Cush, Mizraim and Phut. They found Egypt a morass, and transformed it into the most fertile country in the world; they reared its pyramids, invented its hieroglyphics, gave letters to Greece and Rome, and through them to us. If it be objected that we received letters from Phenicia, the reply is, that Phenicia was an Africo-Egyptian colony, and Cadmus himself a Cushite, and one of the ancestors of the African race The descendants of Cush first settled between the Euphrates and Tigris, and the region was styled the country of the *Cushdim;* also, Chaldea and the land of Shinar, and Nimrod, a son of Cush, erected here the first kingdom on earth.

The Cushites are the origin, and stand in history as the *fore* of the great negro world. They are the *only* branches of Ham's posterity that are black And that they were black twenty-five centuries ago is affirmed by Jeremiah, and that they were so ages before this is the testimony of Lockman the Arabian, and other historians For a thousand years the Cushites, except in the articles of religion, were the most distinguished nation on the earth They founded the first kingdoms; they instituted the first national police ever known in history; they constituted the priesthood and literature of Egypt and Chaldea, and were, in fact, the first abode of the arts and sciences. They originated the worship of departed heroes. They were the first authors of that complicated machinery of gods and goddesses, which has come down to us in classic story For ten successive centuries they lifted alone the lever of science to a darkened globe, and philosophy travelled, and awe-struck pilgrim, to learn the wisdom of her obelisks and temples Nor is this all. The everlasting architecture of Africa, resisting alike the exhaustions of time, and the ravages of barbarism exist to this day, though in ruins, the wonder of the world Witness the Pyramids of Egypt, the ruins of Thebes and Hermopolis, of Alexander, and Jupiter, and Ammon Look at the palace of Ptolemies; the catacombs of Lycopolis the ancient capital of Abyssinia, whose forty pillars and one hundred and thirty pedestals of granite, are still standing in gloomy magnificence to tell you what Africa once was "Her mighty kingdoms have yet their records in history," and live in the breathings of song. "She has poured forth her heroes in the field" Look at the mighty Shishak, the great Sesostris, the victorious Hannibal, before whose massive step the majesty of Rome trembled upon the Alpine battlements.—She has given "Bishops to the Church." Ecclesiastical history enumerates seven hundred of them that met in council in Africa to deliberate upon the fortunes of the Church of God She had given her "martyrs to the fire" when they shouted the hopes of glory amid the flames that burnt them up. She has furnished to the world generals, physicians, philosophers, poets, mathematicians and merchants, all eminent in their attainments and honorable in character.

The present degradation of the race has been resolved into the purposes of Heaven, and the baptized oppressors even lay their hands, with an air of triumph, upon the prophecy which is said to legitimize the slavery of the negro race. The reference is to the curse of Noah This, however, was exclusively confined by the very terms in which it was uttered, to the descendants of Canaan, and these never entered Africa, except a few on the coast of Barbary, which never belonged to the land of negroes, and where they soon became extinct. The curse was upon Canaan *only*, and his descendants, and had its accomplishment in the destruction of the seven Canaanitish nations. Color had nothing to do with the curse, as has been contended, for the *Canaanites*, who were in fact cursed, were *not black*, but the *Cushites*, to whom the curse *did not* apply, *are black*. *Color*, therefore, was NOT given as a curse, but "complexion" is, simply, as the Prince of Morocco said to the fair Portia "the shadowed livery of the burnished sun"

Again, history tells that eighteen Ethiopians were, at different times, reigning monarchs in Egypt Abyssinia alone could, at one time, bring a hundred thousand horses and as many camels into the field at once. Ethiopia, in the days of Asa, King of Israel, mustered a million of men for the field of battle. History records twenty thousand African cities existing contemporaneously Two of the Popes of Rome, in the reputed regular episcopal succession, were Africans. Africans taught letters and the arts in the language of the Pharaohs The wife of Moses was a Cushite. The queen of Sheba, and Candace of Ethiopia, were Africans The mother of St. Cyprian was an African Augustine Tertullian and Terence, the classic poet, were the sons of African females. Moses was "learned in all the wisdom of the Egyptians" to fit him for the part he was to play in the world. This Egyptian wisdom was the product of Cushite genius.

Four millions of Cushites or negroes, heretofore held in slavery, are now free in our midst, and it remains to be seen whether they are to rival the achievements of their great ancestors It may be that in the providence of God they are to leave in these States monuments as lasting as the pyramids which their great ancestors erected in Egypt. Much depends on us, much more depends on themselves. If our reciprocal duties are properly discharged, with judgment and patience, wisdom, justice, fraternal and Christian love and philanthropy, the mutual interests of both races, and the welfare and peace of the country will be promoted, and the American Government exhibit a moral grandeur that will attract the admiration of the world.

What is our duty to them? They must have *all* the rights of citizens. The peace of the country demands it. A citizen who cannot vote is not a citizen, in the American sense of the term. If the Cushites are refused this crowning privilege of freemen by the whites, they will, of course, become the enemies of the white race, and hence will come antagonism and war of races, itself enough to blight and ruin the peace, prosperity, and happiness of this country. With the right of suffrage accorded them, they will have received at our hands all that we can give them, by laws and enactments. They must then rely, as does every other citizen, each upon his own industry, skill and talents for a livelihood, promotion and happiness. Can we consistently deny them suffrage? I think not. The North and South both, during the war, made him a soldier, and admitted him to the field of honor and glory He is to be a soldier, and to pay taxes, and he must vote also. If he be not allowed to vote and testify in the courts, his condition will be far worse than when in slavery. In slavery the white man was bound, by his own interest, to provide for him and protect him. The tie of interest is now broken by emancipation, and there must be something to link the Cushite again to the white man, in order to insure his protection. The right of suffrage does this effectually. As a voter, he will never be neglected, but will pass into all the legislation of the country, and all the ways of usefulness will be opened to him. They will exercise the right of suffrage quite as well as the thousands of white men whom the politicians bring and bribe at all elections. The fault then will not be in "his stars," but "in himself," if he "proves an underling" and inadequate to citizenship. If they are not allowed suffrage, the country will be continually disturbed by collisions. We must all throw away our prejudices and give these Cushites an opportunity to vindicate again what history has assigned to them as having done in the world. That they were once a great race, cannot be denied. In the hope that they may be again it is our duty to do every thing we can. This is a sacred obligation on the part of Southern men, and I think that all enlightened persons here are willing to help this race in their new condition.

As to *social equality* so much talked of, human laws have nothing to do with that. Society every where regulates itself. Essentially, and in fact, there is not and never was any such thing as *social* equality, or *equality at all* among men, no more than a leaf in the forest, or an apple on the tree has its exact counterpart. Laws may confer equal rights, and in sheer justice ought always so to do; but to make men socially equal or equal at all, is an impossibility except with God, and as he has never done so, the conclusion must be that such is not the plan of his wisdom

The supremacy of the Union, as taught by the great Washington, is now settled. Slavery is gone forever, as Jefferson and his compeers wished, and liberty, the inspiration of Patrick Henry, is the boon of all. The labor and services of the Cushites are absolutely necessary to the South, and it is our bounden duty to aid them in every possible way God, who "shakes nations" for wise purposes, has chastised the land with civil war, and if we act rightly and justly, in due time the blessing will come in a greater prosperity, under a stronger, wiser and better government, ministering to the happiness of all.

I am a Kentuckian I was, of course, raised in the midst of Slavery I look upon its abolition as the great deed of the age, and the world will not acquit us, if we neglect to provide justly for the four millions of Cushites among us To leave them without equal laws and privileges now, is to doom them to a worse slavery than that from which they have been emancipated. They must be linked in *interest by suffrage* to this *people* and the *political government!*

I advise my Cushite friends every where, to be patient, industrious and quiet. Be sober, and law-abiding. Violence and disorder now will not advance your cause. Be faithful to your contracts. The current now of public opinion is beginning to run in your favor. Bad conduct, idleness and intemperance will turn the tide against you, and put off for a long while the enjoyment of the great privilege of suffrage. Above all things, remember your God. He has delivered you from bondage as he did the Israelites, and is now leading you through the wilderness of trial—do not murmur by the way In due time God who "shakes the nations," will complete the great work already begun

Suffrage to the negro race is, I think the only peace measure The South especially needs peace To expect peace with millions of free people in our midst, taxed without representation, and without a voice in the Government that controls them, requires greater faith than I have in human nature. Why wish another war over the negro Suffrage to the race, is to them a great desire and a great privilege, and the whites lose nothing in the gift The intelligence of the world governs the world. I want to see all classes represented, and the Congress of the United States become the potent authorized voice of the nation, proclaiming laws for all sections and people alike. The idea of states revolving around a Federal Union like planets around the Sun, is very pretty, theoretically, but has been demonstrated to be impracticable nonsense, and mischievous even to the infliction of war, the curse and scourge of nations. Parliament speaks for, and governs England wisely and well, without any prescribed constitution to stifle its energies in emergencies: why may we not do just as well? I leave the grand shadows that coming events are continually casting before us, to be shaped and shaded for good to the country by abler heads and wiser heads than mine. I throw my *mite* cheerfully but diffidently into the general treasury, with daily prayers for the peace, prosperity and happiness of my country.

Richmond, Va., July 3, 1865

Correspondence.

NEW ENGLAND CORRESPONDENCE

LETTER FROM REV. HENRY J JOHNSON

New Bedford, March 17th, 1866

MR. EDITOR:—Sometimes I feel that I have nothing to say or write about; but the anxiety of my mind for the well-being of our Churches in this district, has been so intense for the last three months, that I can only get relief by expressing my feeling through the medium of our weekly paper, that our brethren may know what is going on in this locality, and sympathize with us in our struggles for victory.

THE PORTLAND MISSION

I have but little to say about this Church, as the pastor sent there saw the Bishop recently, and no doubt told him about the matters concerning the mission. Yet the affairs of the Church in Portland are somewhat complicated, and it is not advisable to say much about ambiguous matters; let it suffice, when I say, that Rev. J. T. Haslett is doing well for himself, and the best he can do perhaps, under the present circumstances, for the cause of Christ and the connection. He has been successful, by Divine aid, in building up the Church again, which has been in a meager condition for many years, and added twenty converts this winter; but they are not willing to be self-governed Methodists

THE CHURCH IN LYNN.

This Church has been engaged in a hard struggle for eight years or more, trying to buy the house and lot they still occupy. But I believe we have finally succeeded in securing the property, and Bro. Daniel Mason is laboring with them successfully.

THE CHURCH IN LEE.

I have been engaged for two months in a very unpleasant controversy about this Church, with the Rev. Jacob Thomas, of Troy, N. Y., and Cyrus Oliver, his colleague, both ministers of the A. M. E. Zion Church

Our society here was organized and founded by the Rev. G. A. Rue, about ten years ago. But in 1864, Mr. Oliver assumed the right, in the absence of our minister, to interfere and take charge of the Church, and attempt to reorganize the society and call it the A. M. E. Zion Church; and he and the Rev. Henry Doty, and the old trustees of our Church, are now engaged in a litigation about the possession of the property, which belongs rightfully to the A. M. E. Church, and the trial is to come off the 26th of this month.

Mr. Editor, I was not surprised at the Elder in Boston taking umbrage at my statement concerning the Church, for it is an easy thing to go with the stream of sinful custom and fashion; but to sail against it exposes us to emotional opposition; and we are too prone to give to others what we ought to take to ourselves. If the Elder had stated that he induced the trustees to make the last bad contract, which he held against the will of the trustees and Annual Conference eight or nine years ago, we would have been satisfied with his honest confession But he left the Church—moose under the meal tub—for the article had its desired effect, which was to prevent the making of another contract.

I have been trying to collect some money for the CHRISTIAN RECORDER, but I have failed, and shall now leave it for the proper man to collect at the Conference in June

I do not know when I shall have any cause to write again, as I have now finished my report.

Allow me to say, Mr. Editor, that it is no doubt true that the Rev. Elisha Weaver has shown creditable tact in conducting the financial affairs of the Book Concern and CHRISTIAN RECORDER, while he was Editor and General Book Steward, but the duties of both were too arduous for him, and he certainly needed somebody to release him from some of the duties incumbent upon him.

Hence, we are highly gratified with the appointment made recently by the Bishops, of the Rev. James Lynch, as Editor of the CHRISTIAN RECORDER, for we think his services in this connection were much needed; and the improvement of our Church organ in its Editorial Items and the new order of things generally, begin to show the propriety of the arrangement. "Put her through, Mr. Editor, in regular order," for order is the life of business

H. J. JOHNSON.

NEW YORK CITY CORRESPONDENCE.

A GRAND DEMONSTRATION AND ENTERTAINMENT was given by the order of O. R. E. C., of Light and Truth, on Wednesday evening, Feb 28th, at the African Union Church, 28th St. The exercises consisted of interesting addresses by several main members of the order, and singing of popular operatic airs by Miss Julia Thompson, Miss Henry and other celebrated vocalists, all of whom were encored.

The O. R. E. S. Master, G. V. Peterson, delivered a very able speech, eloquently setting forth the principles for which the order was organized a month ago, to be disseminated among mankind. He elaborately defined the spiritual and temporal significance of the terms "Light and Truth," and their relative bearing to each other, and said in conclusion: "The desire of this order is to inculcate moral principles, and to disseminate Christian love throughout the world, and to teach those relations and mutual duties, between the male and female members of all Christian communities. We desire also to promote the principles of love, truth, mercy and the evangelization of the human family generally; to discipline and liberalize the mind, to free it from vulgar fears, superstition and prejudice, and to give to each member just views of his or her rights, relations and destinies. We have chosen for our motto "LIGHT AND TRUTH."

After the literary and musical exercises were concluded, a committee of ladies had cream, cakes, mottoes, and other delicacies for sale, and which were liberally patronized by the public

This is a new organization, and is destined to spread throughout the states, if properly encouraged and supported by those who desire to promote Christianity and fraternal feeling among our people The order is similar to the order of Love and Charity, and has twelve sublime evangelical degrees.

Any person wishing to communicate on this matter, may address, Geo Simmons, G. S. 116 West 30th St. MANUEL

* * *

For the Christian Recorder.

IMPORTANT LETTER FROM BISHOP CAMPBELL.

MR. EDITOR:—I have thought that the article clipped from the *Southern Advocate*, published at Macon, Ga., which accompanies this, would be read with deep interest by thoughtful men, readers of the "Christian Recorder," and by none with more serious thought and reflection than ministers of the A. M. E. Church, and all of our members who are interested in the extension of our church in the Southern States I think that it should at least, point out indirectly to us the pathway of duty.

We must have immediately, a thoroughly educated ministry, in numbers equal to the demands of the South. This education of which we speak, must be a sanctified Christian education. There are some among us, who are very partially educated, and who are not all sanctified by the grace of God. This unhallowed class are corrupting the church, and doing more moral evil within her borders, than is possible for those who are outside in the world to do. Men of superficial education and destitute of the grace of God, are a most dangerous element in society.—Whereas, men who are thoroughly educated, and whose education is sanctified by God's grace, are, in the hands of the Lord, the best and most useful element in a community That is the element that we must as a church throw into the whole southern section of this country, or, soon cease to accomplish the work of the great commission, for which, God in his all wise providence raised up the African Methodist Episcopal Church

Thanks be given to God, she has the material and the means among her members for the accomplishment of this great work We have only need to gather them together by diligence and perseverance, and bring them into action against the enemy

The work of God is progressing gloriously in many portions of the Western charges where I have visited. Many, very many precious souls are being savingly converted and brought within the pale of the church. And I hear good news from the far South, that God is greatly enlarging our borders. I am continually solicited for more men for the missionary field. The harvest truly is great, but the labourers are few. Let us pray the Lord of the harvest, to send forth more laborers into his harvest, for the A. M. E. Church. J. P. CAMPBELL.

We have received the extract alluded to, but space will not permit its insertion this week: it will appear in our next issue. EDITOR

BALTIMORE CORRESPONDENCE

LETTER FROM REV. GEORGE T. WATKINS

Fortunately for our church, we have, at last, an editor of the *Christian Recorder;* and that, in the person of Rev J. Lynch, one, whose antecedents give evidence, that the paper will be, what it is fast becoming—the ablest published by our people in this country. Since it has changed hands, it needs no critic's mind to discover the decided improvement every where discernible in it, especially in the editorial department, which, for the past few weeks, has been conducted with signal ability. *Formerly*, you are aware, it *contained no editorials;* now they will bear reading two or three times: and again, in a word, I consider that the paper under its present management, merits justly the patronage of every member, of every friend of our beloved Zion particularly, and of our people throughout the country generally. Personally, for the former editor, I entertained a high regard: he has, no doubt, contributed much to the prosperity of the church, and doubtless, he would make any sacrifice for the same. I wish the highest success to the present gentlemanly and talented editor. I shall take pleasure in recommending the paper every where, and doing one man's work, to give it increased circulation.

I shall also take pleasure, when my health justifies, in writing from time to time *for* your paper.

My charge, at both points, is in a healthy condition, especially in spiritual matters: about twenty-five have been added to the membership of Waters' Chapel during the present year. This church, you are aware, is burdened with a heavy debt: nearly one thousand dollars has been paid on the same since Conference, and a portion of the members are laboring with commendable energy to pay as much more as possible before the next session of Conference

If all the members of this church would put their shoulders to the wheel, the whole debt might be liquidated in a short time, but I am sorry to say, that a large number give nothing at all; thus leaving the entire burden on a few, which few are determined, at all hazards, to pay for the church.

I have had the charge nearly two years, and I can say truly, that these two years have been as an oasis in the desert of my pilgrimage to glory. The utmost harmony has prevailed, and the congregation have manifested their appreciation of the pastor's services by promptly settling to this date all claims against them.

What is true of Waters' Chapel, can be truthfully remarked of Union Bethel, with the exception, there is no debt on this church. When I took charge at this point, the church was at a low ebb, but its present condition is in striking contrast with its former. A glorious revival has been going on lately, and a large number have been added to the church; so far as the liabilities of the church to me are concerned, Union Bethel, like Water's Chapel, is always prompt, and I am confident I shall make my returns to Conference with no claims on either point.

It is said, that each church will make application for my return; but as I am opposed to the third year rule, and the condition of the church does not require that I be continued, and I think it would be preferable that another be appointed; I shall expect to go elsewhere.

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, April 7, 1866.

SUBSCRIBERS! PLEASE REMEMBER TO MAKE THE CHRISTIAN RECORDER A SEMI-CENTENARY GIFT BY GETTING US ONE OR MORE CASH SUBSCRIBERS. DIRECT YOUR LETTER, CHRISTIAN RECORDER, BOX 2975, PHILADELPHIA, PA.

☞ *All who have received bills and have not paid them, will please settle.*

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GLORY BE TO GOD!

"The semi-centenary services shall be held in our churches and places of worship throughout the entire Connection, on Sunday the 8th, Monday the 9th, Wednesday the 11th, which makes the 50th year—being the day when Rev. R. Allen was consecrated our first Bishop, and our Church assumed a tangible form. Also Sunday the 15th and Monday the 16th of April next."

This is the direction of our Bishops. To-morrow—three days before the close of the fiftieth year of our existence—most of us will assemble in our respective places of worship, and those who are lovers of the Church, who cannot thus assemble, will join us wherever they may be, in surveying the wonderful and beneficent Providence that has made us to sprout as the acorn, stand the blast while a sapling, strike our roots deep in the earth, and as a young, strong oak, extend our branches to drop seed, until the time of sowing, and planting, and reaping shall be done.

"What troubles have we seen,
What conflicts have we passed,
* * * *
But out of all, the Lord
Has brought us by His love."

"Clear the decks for action," and from every city, town and village, in every county where there are members of the African Methodist Episcopal Church, let them "Make a joyful noise unto the Lord;" for He has increased the little handful of members of 1816, to a score of thousands. His providence has unlocked the gates of the South, with the bayonet wielded by the white and black heroes who bore in triumph the flag of the nation, and we have found our brethren in the South that we long have sought. By thousands they have flocked to our standard, gazing upon a common temporal and spiritual destiny, sustained by the same faith in a crucified Redeemer, believing in the same doctrines established by John Wesley and his co-laborers, revering the same discipline, and feeling to be a part of us. Read our statistics! How the heart swells—the hopes for the future brighten! We exclaim truly, "The Lord is good!" Our organization is now too large and powerful for any man, or set of men, or denomination, to attempt to ignore it. And it is still increasing. So much accustomed have we been to scorn and opposition, and so frequently have we seen the hand of God shielding and guiding us, that scorn and opposition are breezes that waft us onward, let them come from quarters least or most expected.

Let us gather around our altars in faith. Let us remember that God expects us to show our gratitude by helping to support His cause.

Remember, then, on these Christian festal days, THE MISSIONARY CAUSE. Who would not give money to support it? Let no man that God has blessed with a living, give less than a dollar for this. Remember the *Educational Interests* of the Church! Let no one give less than a dollar for this, who possesses the means of obtaining a living.

Don't forget the BOOK CONCERN, that bears on printed paper the sweet message of Gospel truth, and wisdom to fill the mind. Give for that a dollar, no matter how hard you have to try. Let us do our duty: the world is watching us. God and angels behold us. Let us so act as to invoke thereby the blessings of the Eternal, that we may go forth in renewed vigor to do His will. *Amen, and Amen!*

STATISTICS OF THE A. M. E. CHURCH

FIRST DECADE.

Circuits,	10	
Stations,	2	
Pastors, or itinerants,	17	
Salary total in Baltimore District for six pastors,	$448 80	
Bishop's allowance	25 00	
Letter bill,	14 37½	
Travelling expenses,	9 00	
Secretary's travelling expenses,	9 00	
Secretary's fee,	4 00	
Livery for travelling preachers' horses,	5 00	
Expense for Conference room,	5 00	
Balance due paid to Bishop,	16 87½	
Sum total		537 55
For salaries of ten pastors in Philadelphia District,		614 20½

SECOND DECADE

Pastors,	4	
Stations,	2	
Circuits,	6	
Members,	2,000	
Paid by the members to their pastors the aggregate sum of	341 19	
Contingent expenses,	166 99	
Sum total for this District		508 18

PHILADELPHIA DISTRICT

Pastors,	5	
Stations,	1	
Circuits,	6	
Churches,	42	
Members,	5,844	
Paid by the members to their pastors the aggregate sum of	470 82	
Contingent expenses,	76 05	
Sum total for this District		546 87

NEW YORK DISTRICT.

Pastors,	1	
Stations,	2	
Circuits,	1	
Churches,	12	
Members,	748	
Paid by the members to their pastors the aggregate sum of		318 28

OHIO (WESTERN) DISTRICT

Pastors,	8	
Stations,	2	
Circuits,	6	
Churches,	16	
Members,	1,507	
Paid by the members to their pastors the aggregate sum of		
Contingent expenses,	116 57	
		116 57

Total number of itinerant preachers,	37	
do stations,	7	
do circuits,	19	
do churches,	86	
Sum total of salaries,		1,126 29
Sum total raised for all purposes, as reported,		$1,485 88

END OF THE THIRD DECADE.

(Comparative Statistics.)

1. *Conference Districts.*

In 1836 In 1846

There were 4. There were 6. Increase of 2.

2. *Organized Churches.*

There were 86. There were 298. Increase of 112.

3. *Communicants.*

There were 7,594. There were 16,190. Increase of 8,596.

4. *Stations.*

There were 7. There were 16. Increase of 9.

5. *Pastors.*

There were 27. There were about 67. Increase of 40.

6. *Total Salaries.*

There were $1,126.29. There were $6,267.14½. Increase of $963.59½.

For contingent expenses at the end of third decade, $963.59½;

Which, added to $6,267.43½, gives a total of $7,231.03.

In 1836 there was no Educational Society.

In 1846 there were 3 do

In 1836 there was no Missionary Society.

In 1846 there was 1 do

In 1836 there were 19 Circuits.

In 1846 there were about 42. An increase of 23.

Up to 1836 we had no periodical, nor literature. From 1841 we date the dawn of periodical literature in the A. M. E. Church, produced, or rather elicited by a monthly magazine.

RESULTS OF THE FOURTH DECADE

b. We had added to our number of pastors.

c. We had increased in numbers.

d. We had added to the number of our churches.

e. We had increased our circuits.

f. We had added to the number of our stations.

g. We had therefore increased the salaries of our pastors.

h. We now had our weekly paper, published by the Connection as its authorized organ.

i. We also had a Monthly, edited by a corps of the best educated men in our ministry, and entitled the "Repository of Religion and Literature," in which can be found the choicest pieces of literature produced in the Connection of the A. M. E. Church.

I regret that neither time nor space will allow me to insert specimens here. It is therefore manifest that the A. M. E. Church is improving and progressing.

GENERAL SUMMARY OF THE RESULTS OF THE FIVE DECADES—THAT IS, FIFTY YEARS

a. Churches,	286	
b. Pastors, or travelling preachers,	185	
c. Annual Conferences,	10	
d. Circuits,	39	
e. Missions,	40	
f. Stations,	50	
g. Sunday School scholars and teachers,	21,006	
h. Volumes in our libraries,	17,818	
i. Members of our Church,	50,000	
j. Aid for widows and orphans,		$5,000
k. Support of Sunday Schools,		3,000
l. Support of pastors,		83,503
m. Value of Church property,		825,000
n. Total amount received for all purposes, about		100,000

UNIVERSAL SUFFRAGE A UNIVERSAL TENDENCY.

However far off we may be from universal suffrage, the civilized world is travelling thenceforward. We heard Rev. Henry Ward Beecher say the other night, that he believed "not only colored men ought to vote, but *women*, and that they would, before this nation reached her zenith of glory." Every Government of Europe is feeling the force of liberal ideas. The Chartists once despised—now forming the Liberal party, with John Bright at its head, is the most powerful combination in England, as is seen by the *Reform Bill*, which is now engrossing the attention of Parliament. The following in reference thereto is from the special correspondent of the *New York Tribune*, which says:

"It is generally taken for granted that the bill will pass. Its reception by the House and the country argue so much. Successive ministers and six Queen's speeches have recognized the necessity; and the opposition, as yet, has surprised people agreeably by its paltriness and spite. Even Tories seem prepared to grin and bear it."

The passage of this Bill will increase the number of voters. He who opposes the march of liberty because it bears the blessing of suffrage in its heaven-stored haversack, is a rebel against the providence of God.

ENTERPRISE OF COLORED BALTIMOREANS

We take an unusual course by clipping from a highly respectable newspaper, (published in Baltimore city) the subjoined advertisement. We do it, because we want this fact to go to the world as a vindication of our race against the untruthful and wicked charge of indolence and incompetency, which our enemies bring against us, in order to shield themselves from the public scorn which their fiendish conduct justly merits. Let it be remembered that the colored calkers, who have done the most of that kind of work in Baltimore for over three-quarters of a century, and gained a deserved reputation for superiority in that branch of business, have been driven from the ship-yards, treated with violence, and denied an opportunity "to work for their living." Let it be remembered that they are excluded from most departments of labor. And then behold the sublime spectacle of a people thus crushed, rowing against wind and tide. May Heaven give success to the enterprise.

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Mutual Joint Stock Co.

CAPITAL

$100,000 in 20,000 Shares

At $5 per Share

The object of the enterprise is to establish Mechanical and other branches of business, to give employment to colored men throughout the State.

IT IS THE SAFEST AND SUREST INVESTMENT IN THE COUNTRY.

It will pay from 30 to 50 per cent. on the dollar.

It will give permanent employment and homes to hundreds of men, women and children.

It will educate your children to be mechanics and business men generally.

All persons subscribing to this Stock, will be entitled to a Dividend annually.

Persons can sell their shares when they feel disposed. In case of death, all the interest in the Company is transferable to the legal heir.

All persons holding money to and for the Company, must give a bond, as security for the money you place in their hands.

When the shares subscribed for are paid in, you will receive a legal certificate, with the seal of the Company on its face.

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Office hours from 8 A. M. to 6 P. M., daily.

ISAAC MYERS, *Secretary*,
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MEMPHIS POST.

"The colored citizens of Memphis have about $4000 stock in the *Memphis Post*, a newspaper which advocates to some extent the colored people's cause.

It is a common supposition among people, that it costs nothing to publish a paper, but the colored citizens of Memphis seem to understand differently. The *Post* is worth about $12,000." *Colored Tennessean.*

And we add that the *Memphis Post* is the *ablest* paper published in Tennessee, either by white or colored. It is true to Liberty, Justice and Union. High-toned and enterprising, none of our exchanges we welcome more.

WHAT HIGH-TONED MEN THINK.

We published two weeks ago, the touching letter of Mrs. Frances Ellen Harper, the eminent lecturer, to one of our city papers, complaining of exclusion from a city railroad car on account of her color.

The *National Baptist*, an influential and able religious journal, published in this city, noticed this letter last week, and in alluding to the foul outrage upon Mrs. Harper, spoke as follows:

"Is not the custom, thus strongly but justly condemned, a relic of barbarism? Why should men who have committed no crime, and are suffering from no infectious disease, be denied the conveniences which are offered to citizens in general? Why should a drunken man, indulging in impolite talk, throwing tobacco juice from his filthy mouth, and rendering the whole company uncomfortable, be allowed in a car from which a clean, well-behaved black man is excluded? We have repeatedly been annoyed by the presence and disagreeable words of a drunkard in the street cars of this city. Once we have been compelled to see a Christian minister and his deacon stand on the outside platform of a car in which there were many unoccupied seats, simply because the great Creator had made them black. This is simply an outrage on humanity. How long shall it continue to disgrace our city?

THE CHRISTIAN RECORDER.

We clip the following from the *Loyal Georgian*, and though we blush a little under it, we are encouraged by the kind interest for the CHRISTIAN RECORDER manifested by our worthy cotemporary:

"*The Christian Recorder—Rev James Lynch.* The "Christian Recorder," the organ of the A. M. E. Church, published in Philadelphia, is one of the best conducted papers published by colored men in this country. It is now edited by Rev James Lynch, one of the most talented colored men in America. Our friends in Georgia, who have listened to his eloquent appeals in their behalf, watch his movements with interest. Long may he live, and may his influence increase, until he shall be known throughout the country as a benefactor of his race."

GEORGE T. DOWNING, ESQ.

We cut the following from one of our exchanges some time since, which shows that George T. Downing is no novice in the work of resisting American tyranny.

"George T. Downing, of Rhode Island, has been fighting the oppressive and anti-Republican School Law of that State for ten or twelve years. Mr Downing owns a large and valuable estate in Newport, and is a heavy tax payer, and to provide a suitable education for his children, he had to employ a governess, and send his oldest daughter to Hopedale, Massachusetts.

"He has succeeded at last in his efforts, and accomplished one of the noblest works of his life. 'Rhode Island has removed the black stain from her statute-books, and stands on a level with Massachusetts. She has repealed the law prohibiting children, because they are not so fair in complexion as the progeny of Jeff Davis or Henry A. Wise, from entering into the higher branches of education, in common with others. If a man wished to educate his children, he had to send them out of the State in which they then resided.'"

OUR DUTY TO PUBLISHERS

We tender to publishers who have favored us with new books, our apology for failing to give them notices and reviews; other editorial duties have made the neglect unavoidable. For we have not had time to read the books, and could not honestly notice *before* reading them. In the future we shall strive to so arrange, as to perform our duty to book publishers.

MEMORIAL TO THE OHIO CONFERENCE.

The following memorial was sent to the Ohio Annual Conference by the undersigned.

The Rev. Bishop William Paul Quinn presiding, and the Members of the Ohio Annual Conference of the A. M. E Church.

REV. BISHOP AND BRETHREN:—Your humble servant earnestly entreats you to listen to the following, not that it will add to your information on the subject, or make an addition to your wisdom, but for the purpose of assuring you of abiding zeal in promoting the publishing interests of our connection, and of picturing to your minds what would be the result of an increased exertion on the part of each minister and member in the Ohio district, to procure subscribers for the CHRISTIAN RECORDER.

Your humble servant is emboldened to forward this communication to your revered body, because he believes if present, he would be allowed to make in person, the statement he now submits in writing.

THE CHRISTIAN RECORDER

is important as an institution, because it is the only organ of a denomination whose numbers exceed sixty thousand. It is important because by it alone can the various parts of our connection be informed each of the other; and because through it alone, can our brethren speak outside of their congregations.

It is necessary, because, with one exception, it is the only paper, religious or secular, published by colored persons in the Northern States. *The Christian Recorder* is increasing in circulation, growing in the esteem of the people North and South. The continual increase of its subscription list, can be seen by a glance at the books in our office. Through the indefatigable exertions of Rev. Elisha Weaver, the General Book Steward, it has been established.

OUR AIM

Leading members of various Conferences demand of us, that we shall give the people a paper full of information, adapted to the masses' instruction; and one that will be an honor to us, and make our enemies respect us. How much in the brief period of our humble efforts has been contributed to this result, we leave you to judge. On the first side of the Recorder will always be found, communications and correspondence from our brethren and friends. On the second side we shall always present editorially, a consideration of grave subjects, immediately connected with Church, State and Society. Under the head of "*News from the Churches*," we shall endeavor to keep our members throughout the connection informed of what is going on in the Churches of all the Annual Conference Districts. Under the head of "*Editorial Items*" the progress of our people morally, intellectually and socially, will be chronicled. Under the head of "*Personal Items*" the movements of prominent persons will be made known. In our secular department the stirring events of the times will be duly presented. Under the head of "*miscellaneous*" general subjects of interest to the church will be found. All this, with obituaries, marriage notices and advertisements, we trust will make our paper a valuable one.

WHAT WE ASK.

Brethren, we beg that you would second our efforts by striving to increase its circulation; send us as many cash subscribers as you can. Let the people know from the pulpits that the Christian Recorder is worthy of their attention and money. Let this new epoch of our Church be marked by an increased interest in the circulation of religious literature. Brethren, we beg that you would let us have dissertations on Theological, Metaphysical and Historical subjects. And that you will at all times inform us of every item of interest that is going on in your charges.

OUR STANDARD.

We think that we would fall far short of our duty, did we do less, than to *try* to make the CHRISTIAN RECORDER, deservedly take respectable rank among Religious Newspapers published by *our white friends*. We do not want them to say, that "the African M. E. Church publishes an excellent paper, when we consider that they are *colored people*;" but we want them to say" that the African M. E. Church publishes a *good paper*.

Your humble servant is only strong in proportion as he has faith in you, and only hopes for success in a ratio with your exertions. The success of the paper will give success to the finances of the connection, of which I will not attempt to speak, because the General Book Steward, Rev Elisha Weaver, under whose control they are, will be present and lay the whole matter before you, with his accustomed zeal and clearness. Feeling honored by being his colleague, in consideration of his untiring energy in the past, there is no duty to me more pleasant than to contribute my mite to promote the interests of which he has charge. Begging pardon for intruding this upon you in the midst of varied cares,

I am very truly,
Your obedient servant in Christ,
JAMES LYNCH,
Editor of Christian Recorder
619 Pine St. Philadelphia
Phila. Pa., April 2d, 1866.

ENCOURAGING

The following precious note explains itself

306 Quince St. Phila., March 31st, 1866.

MY DEAR BROTHER: I am happy to say since, my people made your acquaintance Sunday night, I have obtained for you some ten or twelve weekly subscribers, and some five or six have promised to be yearly subscribers.

Your brother in Christ,
THEO. DOUGHTY MILLER.
Rev. James Lynch

OUR DEVELOPMENT

Mr J T Mahorney, of Indianapolis, Ind, sends us kind words in grateful acknowledgment of the value of our editorial of March 24th, and assures us that it accords with his own opinion by sending an extract, from another paper, which is from his own pen. As it is clear, strong and true, we cheerfully give it a place in our crowded columns.

OUR CONDITION

Mr Editor:—Having a lively interest in the welfare of our people, and thinking a few suggestions might prove beneficial to them, I would recommend that we all use every effort to secure to our children trades of different kinds. As a mass, let our people of the North know what occupations we follow—waiters in hotels, barbers, and all servile occupations.

Our condition, previous to the abolition of slavery, prevented us from acquiring the different mechanical branches: but now the door is thrown wide open, and we may go in and embrace what we wish. Why do not our people look to the future, and prepare their children to emigrate to the North-West, where labor is in demand, and where every branch may be carried on with success? Kansas, Nebraska, and all the North-West, invite all mechanics and laborers; but no drones nor vipers that hang round our large cities and drag out an existence, a disgrace to themselves and those that they are identified with, viz: THE COLORED RACE.

Another great drawback is, that we do not keep pace with the age; because the father was a barber, the son must be. In this country, there always will be enough of barbers and waiters without entailing it as hereditary upon our children to be servants. Oh! my countrymen, awake! Leave your lethargy, and develop your manhood. Let us not have isolated cases of men among our people; but as Americans, let us prove ourselves in every particular worthy of the name.

Let our papers that pretend to be leaders of our people assume a high, intellectual ground, and discard every thing like egotism, and advocate education, trades, the accumulation of wealth: that will give us influence, and despise all those habits which have held universal sway among us as a people, viz: empty show. We want wealth among us and position, such as other Americans engage in. Let us become identified with them in every thing and we will be a people.

PROGRESS.

OUR SEMI-CENTENARY.

We wish to devote a column or more of the *Christian Recorder* to the Semi-Centenary Celebrations. We trust that ministers and laymen throughout our entire Connection will send in items. And thus place their churches and themselves *on record*, for doing something on these grand occasions of our Semi-Centenary Celebrations.

Probably no such thrilling period will again occur in the history of any minister or member now living. Let us have the news. We shall listen, to hear shout after shout, going up from the camp of Israel: from the Atlantic to the Pacific, from Maine to Florida, and from the wilds of Oregon to the golden sands of California.

CROWDED OUT.

Several important communications are crowded out this week. Our correspondents and contributors will perceive that the approach of our Semi Centenary Celebrations make it necessary that we should devote much space to that which immediately bears on its interests. Highly important communications from Virginia will appear in our next. If our friends will have a little patience, in due time their articles will appear.

APOLOGY.

We exceedingly regret that we could not get hold of more facts than we have in relation to the early life and career of each of the Bishops, of whom we have this week penned imperfect sketches.

REV. THOMAS COOPER

Pastor of A. M. E. Church, Trenton, N. J, has been very ill for near two months. It was determined by the Preachers' Meeting, held in this city, to go up and visit him.

News from the Churches.

Sister Louisa Dixon,

an esteemed member of Bethel Church, Baltimore,—Rev. S. L. Hammond, pastor,—and a widow, changed her residence not long since, and just before leaving Baltimore, sent to her pastor the sum of $3.00, as a Semi-Centenary gift for the connexion. We think this is the first that has been given.

Rev. Benjamin Lynch,

Pastor of the A. M. E. church, in Brunswick, N. J., has been blessed with a great revival in his charge. Thirty persons made profession of religion, and united with the Church. The most hopeful signs of great prosperity are manifest.—A committee of ladies, on behalf of members of this charge, presented to the pastor, a handsome suit of clothing. The names of the committee are as follows:—Miss Nancy Fisher, Miss Mary Randolph, Miss Mary Howell, and others.

Xenia, Ohio.

Rev E D Davis writes, under date of March 22d:—

"God has truly blessed the labor of His people in this charge, both in Xenia and Wilberforce, in the conversion of souls, and building up of believers in the most holy faith. Forty or fifty have been added to the church during this Conference year. Our church was encumbered with debt, but the members held a festival, from which the sum of $166 86 was realized, and it is now free. Wilberforce and Xenia ought to rank among the first appointments in the Conference District. The first thing we need is a good church. The one in which we now worship is too small to accommodate the congregation."

Sullivan St. A. M. E. Church, New York City.

Rev Henry Davis, the pastor of this church, writes:—

"On the 5th of March, about bed time, a small number of young converts came to my house, with baskets laden with the luxuries of life, which, with $2 00, they presented to me. They were a portion of my class, and I feel grateful to them. On the evenings of the 20th and 22d inst., a part of the members and well-wishers, tendered donation visits in the basement of the church. Total value of donations, $31.00; for which I feel very grateful to the Lord, and these kind friends. The affairs were superintended by Rev. John W. Jackson, Mrs. Susan Trusty, and others."

Salem, N J.

Rev. N. H. Turpin, under date of March 26th, writes:—

"A revival of religion commenced on New Year's Day, and continued four weeks. A large number were added to the Church. The young people exhibit much interest in church matters. There is a day-school taught here by Mr D G. Lee, Jr, who is efficient and faithful.

"My people favored me with a surprise party, on which occasion they made very liberal gifts. Sister H Willmore and Bro T Harris led the party."

Pledged for Wilberforce University.

Wm R. Dorsey, of Harrisburg, Pa., pledged to the subscriber that he will pay $10, at the ensuing session of the Baltimore Annual Conference, for the rebuilding of our university buildings.

JAMES P SISSON.

St. John's Parsonage,
Norfolk, Virginia,
3d mo. 18th, 1866

Cambridge, Ohio.

Rev William Ralph, writes:—"The Lord has truly been with us this Conference year. At Marietta, a new point, where we commenced with 18 members, the number has been increased to 86 members. Our Sabbath School, at this place is in a flourishing condition. The people intend to buy a lot and build a church."

ORANGE, N. J.

Rev. William Rodgers writes:—"I have received, on probation, twenty-one members, and we are now making arrangements to build a new church."

Woodbury Circuit, Pa.

Rev R. Barney writes:—"Thank the Lord! We have had forty accessions to the church, and all of them professed religion, except four."

Rev. Samuel B. Williams,

who is always working for the *Recorder*, and is zealous in good works, writes:—

"*Dear Editor:*—Allow me a little space in your valuable paper, to give expression to a few thoughts.

"The General Book Steward has been down in this part of God's moral vineyard. He visited Raleigh, and I learn, through Brother Brodie, that his visit was of great benefit, and highly appreciated by the friends at Raleigh; but I regret to say that his time was so limited, that he was unable to visit Greensboro.

"According to his own arrangement, I announced that he would be here; although the small-pox is raging to that extent that he would have been unable to hold a meeting, as our meetings have been suspended ever since the second Sabbath of February.

"The small-pox broke out in the Freedmen's Camp, near our school house, and the result was, that both school and Church service had to be suspended. The disease is still progressing in that part of the town.

"Our teachers have gone home. We regretted much to have such ladies as were our teachers, to leave us, but they go with the good wishes and prayers of our people, that their labors may be blest wherever they go to bless God's poor.—The interest they took, and the untiring zeal they put forth for the instruction of the young, together with the many kind words in admonishing, exhorting, and reproving the erring, can never be forgotten.

Forgotten never by the good,
Though hills and vales may intervene;
Forgotten! nay, their words were food
Though years roll on, it will be seen!

Forgotten, never, by the young!
The old alike did benefit.
The blessings to describe by tongue,
With all the language is unfit!

"I will just remark, that though the small-pox has hindered the progress of our church in this place, I have not been idle. I have organized a church at Hamburg Mills School House, of nineteen members, and at the company shops of the North Carolina Railroad, of thirty-four members. I have also made arrangements to organize our beloved Zion, at Salem, Forsyth Co., a distance of 33 miles from Greensboro, where there are over 150 members, part of whom belong to the Moravian Church and part to the M. E. Church South. They intend to unite under the banner of the A. M. E. Church.

"In conclusion, I have got two subscribers for the *Recorder*, for six months, from the first of April. Their names are John Flinn and Daniel Pearson. Their address is Greensboro. I enclose $2.50, being their subscription.

"SAMUEL B. WILLIAMS
"*Greensboro, March 20, 1866.*"

Editorial Items.

GREAT REVIVAL AT ASHMUN INSTITUTE, Oxford, Pa.—We have learned incidentally that this seminary for the education of colored youth, has been blessed with an outpouring of the Divine blessing. Nearly all of the students have professed faith in Christ.

Bishop Wayman's son is among the number.

MAJOR MARTIN R. DELANEY of U. S. A., who has charge of the interests of the Freedmen, on the coast of South Carolina, and one of the ablest colored men in the United States, has written a letter to George T. Downing, Esq., endorsing the course of the colored delegation at Washington.

REV. T. W. LEWIS, P. E, of the M. E. Church, at Charleston, S. C., went at the usual hour of evening service to Old Bethel Church to preach. To his surprise, a large and astonished crowd were around the doors, and a few in the house, which was all darkness. He soon ascertained that some mischievous wretch had cut the gas pipe. Determined not to be outdone, he mounted a marble slab in the grave yard, and the people standing or seated around him, listened to his discourse, and went through the devotions of the hour, thus light shone forth without the aid of oil, gas or candle.

A VERY PROMINENT WHITE citizen was shot dead at Indianapolis, Ind, not long since, by a man who alleged that he seduced his daughter. The unfortunate victim of the homicide, was highly esteemed in the church and community.

THE EDITOR of the *Chicago Republican*, gets ten thousand dollars a year. We will be thankful for as many hundreds.

THE INDIANA STATE JOURNAL, very kindly notices the fact, that there will be a celebration of the Semi centenary of the A. M. E. Church.

GEN. SHERMAN, in a letter acknowledging the gift of a house in St. Louis, valued at twenty-five thousand dollars, says: "That amount exceeds all that he has received from the Government in four years. Those who work the most do not get the most. Many a beef contractor whose patriotism could have been contained in the eye of a musquito, has made twice that sum by dealing in cattle for the benefit of our Army."

THE YOUNG MEN'S Literary Association of Albany, N. Y., is the oldest and one of the first institutions of its kind in the United States. It excludes no person from membership on account of color. *But it did one year ago.*

THE PHILOMATHEAN BODY OF ODD FELLOWS, in Albany, N. Y., is being revived. The master spirits in this benevolent enterprise, are Messrs. E. W. Crosby, Wm. C Gardner and John Chambers.

THE LADIES of the Union Mite Association, Albany, N Y, are preparing to hold a grand fair for the benefit of the Baptist Church.

COLORED SCHOOLS IN THE DISTRICT OF COLUMBIA.—Many of our readers may not be posted as to the number of colored schools in the District of Columbia. We therefore, state the following:

There are at this time 48 schools in operation, with 106 teachers and a regular attendance of 5,961 scholars. There are also 12 night-schools with 759 scholars and 37 Sabbath-schools.

THE REV STELLA MARTIN, was tendered a donation one evening last week, by the members of Shiloh Presbyterian Church, N. Y City, which amounted to over a hundred dollars in greenbacks, besides other necessaries of life.

We hear, that in consequence of the pressing claims of the Freedmen for clothing, education and religious instruction, Rev. Stella Martin thinks seriously of resigning the pastoral care of Shiloh, to accept a secretaryship under the American Missionary Association, which is doing such a noble work among the Freedmen.

We watch with interest his career. Though young, none among us wields a more powerful influence for the improvement of our race. Mr Martin's ability is acknowledged on both sides of the Atlantic by all classes of people.

NEGRO SUFFRAGE.—The most formidable opponent of Negro Suffrage, is one of the U. S. Senators from Wisconsin. His name is *Doolittle*, and he really *does little* to shape public sentiment in his state, for the Supreme Court the other day declared it to be the constitutional right of colored men to vote.

DEATHS among colored and white persons.—By consulting the table of city mortality for the year 1865, it will be found that in Philadelphia, that the number of deaths among colored persons is 1,397; whites 15,772. This is very nearly in proportion to the population, for the entire population of Philadelphia is about 750,000. 35,000 of whom, are colored persons. It cannot be said, then, that colored persons die faster than white, at least in this city.

ENTERPRISE AT SALEM, N. J.—We learn from Rev. N. H. Turpin, minister of A. M. E. Church, that a joint stock company, composed of colored men has been formed at Salem, N. J., and they commence business immediately. Success to the enterprise.

The following expression of interest in the Christian Recorder by Major Martin R. Delaney, U. S. A., who is the only colored Field officer in the service, is a source of gratification:

PORT ROYAL, S. C., March 26th 1866.

Rev. J. Lynch, Editor "Christian Recorder."

My very dear friend and brother:—I congratulate you on your accession to the editorial columns of the Recorder. I hail your appointment with "joy and gladness"—it was an appointment long desired, "fit to be made," and causes me to exclaim: "Surely God doeth all things well." Thank God! a great Connection and a magnificent organization, has *now* an organ, of which it can justly feel proud.

M. R. DELANEY.

FREE SCHOOL IN SELMA, ALA.—The *negroes* of this city contemplate building a brick building for school purposes, costing $10,000. They have a site and plans, and have already paid between three and four thousand dollars towards the building. They want help from abroad. Mr. Sears, a native of Massachusetts, and a graduate of Yale, is there, teaching the freedmen with enthusiasm. He has seventy pupils out of a colored population of three thousand. Friends disposed to help in the good work can send their names to Joseph Reynolds, Concord, Mass., who is in communication with the friends of Mr. Sears.

[From our Own Correspondent.]

WASHINGTON (D. C.) ITEMS

The Churches

ST PAUL'S A. M. E. CHAPEL, on the Island, is a neat new brick edifice, and has a fine congregation. The brethren and sisters of this church manifest a commendable spirit of enterprise, and are nobly struggling to throw off the heavy debt that is resting upon them. They will certainly succeed, for it is impossible, that people so earnest, can fail.

ASBURY M. E.—This congregation is raising funds to build a fine and spacious church, on their present site, which is in an excellent locality. They have already a considerable sum of money in hand, and funds are daily coming in. They expect to commence building in a few months. This church has a large congregation, and an excellent choir.

NINETEENTH BAPTIST.—The people of this flourishing church are moving also in the work of rebuilding. Having purchased the adjoining lot, they propose to erect a house capable of seating a thousand hearers. They are a strong people, and can do it, if they are determined.—They raised *six hundred dollars* at a single collection.

FIFTEENTH ST. PRESBYTERIAN.—We were present, on last Sunday night, at the Annual Home Missionary meeting of this church. A large and brilliant audience were present. Brigadier Gen. Brown presided, supported by the pastor and Gen Egan. Both of these generals are praying Christian men. Addresses were made by the Hon. J. B. Grinnell, Hon. H. Price, both of Iowa, and both formerly ministers of the gospel, and Hon. Wm. E. Dodge, of New York, an elder. The collection amounted to sixty dollars, and we learned from the pastor's report, (Rev. H. H. Garnet,) that the annual income of the church was *two thousand four hundred and eighty-three dollars.* They have two Sabbath Schools. The morning school has eighty scholars, the afternoon mission, three hundred pupils and thirty teachers. This is the largest school in the city.

UNION BETHEL A. M. E.—This is a flourishing church, having a very large congregation, and the finest organ in town, and also a scientific organist.

MRS. F. E. WATKINS HARPER.—This lady has been electrifying the citizens of the capital for two weeks, drawing excellent houses of all classes of the people. With extraordinary eloquence, in good taste, full of the love of liberty, and in real sympathy with her people, did this modern Deborah proclaim the law of God, and the gospel of liberty. She spoke in the Rev. Mr. Garnet's church, in Israel Union Bethel, and the Nineteenth Street Baptist.

PROF WM HOWARD DAY.—Eloquent, chaste, and learned, this gentleman is always welcome to Washington. The people are very much given to close criticism, bearing as they do, some of the best speaking in the world, and "a heap" of the worst. Any body, therefore, who is tried in their crucible and comes out approved, can stand any test. The learned Professor has won for himself golden opinions, and statesmen and scholars, and we common people, regard him to be one of the very best lecturers in the land.—What was so very gratifying to us, was, that both Mrs. Harper and Prof. Day honored God and orthodox religion. There was heard from them no sneering at the doctrines of revealed religion, and no crushing of our feelings because we are poor and oppressed, as one of our *great lights* did the other night, in "Union Bethel Church."

WATCHMAN

Washington, D. C., March 31.

PERSONAL ITEMS.

BISHOP JABEZ P. CAMPBELL has been heard from, since leaving for the West: he is hard at work and much encouraged

REV. W D. W. SCHUREMAN was in Philadelphia last week, and returned to Baltimore on last Saturday He came to perform a marriage ceremony

JOHN B. GOUGH lectured in this city on the 29th ultimo.

REV. EDWARD HAMMOND, of Ashmun Institute, spent Saturday and Sabbath last in our city, he participated in the service at Bethel church in the evening.

REV. J. D. BROOKS, Superintendent of the A M E Zion Church, has been in our city. We had the pleasure of hearing him last Sunday night at Wesley church on Lombard St.

MISS JANE M LYNCH arrived in this city from Charleston last week, en route for Baltimore, to which place she has been transferred by the National Freedmen's Relief Association as a teacher to report to Rev M Israel

LOCAL ITEMS.

RELIGIOUS SERVICES.

Bethel Church (Rev. Wm Moore, pastor,) was the scene of extraordinary interest on last Sabbath morning. The pastor preached an impressive sermon on the Resurrection, and administered the Sacrament to a large number.

3, P. M., Rev. Stephen Smith preached

7½ P. M., Rev. E. Weaver preached. Text: "I went out full, and the Lord hath brought me home again empty." Ruth 1, 21.

Union Church, 3, P. M., was an occasion of great interest. The church was densely crowded, and many tears were shed Rev. R. P. Gibbs pastor, preached. Text, Matthew 28, 6. Theme—*Tomb of Jesus*

1. Mark the proof of the Resurrection
2. Mark the proof of the Christian religion.
3. Contrast the humiliation with His glory

Sacrament was administered to a large number

Pa St. Baptist Church.

Rev. T. D. Miller, pastor. Had this church been double its present size, it would have failed to accommodate the vast audience which assembled on last Sunday, to witness the baptism in the morning, and the reception in the evening of some twelve members; hundreds being turned away. The great interest still continues, and several more are already awaiting the ordinance. Among those baptised was a young white lady. The regular quarterly union meeting of all the Baptist churches in this vicinity, is announced to be held in this church next Sunday.

Election of Trustees at Bethel Church, took place last Monday night, the terms of the following having expired. Messrs. Theodore Young, Joshua Kelly, and Wilson. The following were chosen in their places. Messrs. Peter D. Lewis, John Van Brackle and Arthur Tate.

A company composed of several of our "solid" colored men of this city, are going to convert the old High School building on Lombard Street, into a large hall having stores underneath, the shares are one thousand dollars each. This is a great enterprise, and as we find the names of Messrs. Smith, Whipper and Weaver among the enterprising stockholders, we feel assured it will be a success

Festivals are going on at Brick Wesley, and Little Wesley Church.

Our Country.

The Postal law has been so amended that "dead" letters are returned free of charge, and money orders can be issued for any sum not exceeding fifty dollars instead of thirty dollars as heretofore.

A committee of gentlemen from the State of New Jersey, called on the President, pledging the support of the democratic party to "his policy." The President expressed himself highly pleased with the democratic fawning sycophancy.

It is doubtful whether Mr Brooks, one of the democratic members of Congress from New York city, will retain his seat. It is contested by Mr. Wm. E. Dodge of the opposite party, who is a man of great wealth and philanthropy. Mr. Dodge is one of the patrons of Ashmun Institute and has done much to aid in the education of colored youth

Senator Foot of Vermont, the *Pater Senatus*, is no more. The funeral obsequies took place in the capitol, on which occasion high official ranks were represented, and many of the most distinguished in the nation were assembled. Rev Byron Sunderland pronounced the funeral discourse. The honored remains were conveyed to Vermont under the supervision of a committee of senators The last words of Senator Foot showed a rich Christian experience

The New York Herald is now out in support of Johnson's policy, and is appealing to the meanest prejudices against colored persons. The miserable stuff that it deals out editorially in regard to the rights of colored persons, is a kind of intellectual filth that we had thought even Bennett could not have cast up from his pit.

According to recent orders from the War Department, by the first of May, not a single colored man will wear the uniform of the United States as a soldier.

General Terry having asked for instructions about allowing the Freedmen at Richmond to celebrate the 3d of April as a holiday, it being the anniversary of their freedom day as well as of the fall of Richmond, and that officer having expressed an opinion that said celebration would not be tolerated by the whites, it is understood that the President has directed it to be suppressed; and simultaneously with the report, the Sixth regulars received marching orders and moved toward Richmond [The Celebration afterwards took place in Richmond.]

Gen Hawley, the Republican candidate for Governor of Connecticut, has beaten English, being elected by a small majority. The Republicans have a majority in both branches of the Legislature

Congress.

POSTAL LAWS was amended and passed by the House

Mr. Sumner called up the following resolution, presented by him yesterday:

Resolved, That the Secretary of the Treasury and the Postmaster-General be instructed to report to the Senate, so far as the record of their respective Departments will allow, whether at any time since the report of December, any persons have been permitted to enter upon the duties of office and receive the emoluments thereof, without taking the oath prescribed by act of Congress, or if they have taken it by adding thereto explanations, or if they have altered the oath, then the alteration they have made; and if such things have been done, then to request the names of such persons, the oaths they have taken, and the reasons for allowing the same.

GUNBOAT FOR LIBERIA.—Mr. Sumner called up the bill to authorize the President of the United States to transfer upon a valuation to be fixed by the Secretary of the Navy, a gunboat to the Government of Liberia, which was passed.

Miscellaneous.

AN ENGLISH NOBLEMAN'S GIFT TO THE A. M. E. CHURCH.

Most of our readers will remember the visit to this country, last summer, of Sir J. Morton Peto, attended by a party of distinguished English noblemen, who won such high esteem among our citizens by his wonderful activity in developing the great resources of both continents, and by his princely gifts to religious and benevolent enterprises. They will also remember his great complimentary banquet to a party of distinguished Americans and foreigners, at Delmonico's in New York city, which cost twenty-five thousand dollars We are delighted to lay before the public the correspondence between Sir J. Morton Peto and Rev. H. J. Young, which contains notice of the fact of his donation to the A. M. E. Church at Toledo, Ohio.—ED.

TOLEDO, September 21, 1865.

Sir J. Morton Peto and Party.

GENTLEMEN:—Not having had the pleasure of an interview with you on the occasion of your recent visit to this city, I desire at this late date to lay before you a matter which I am sure will appeal to your sympathy and generosity I am pastor of the First African Methodist Episcopal church in this city. We are poor, and wish to provide for ourselves and those of our brethren who have been freed from the thraldom of slavery, and found their way to Toledo, a house in which to worship the Lord our God. We have secured a site for a church, and are now endeavoring to erect thereon an edifice. Had I been able to see you while here, I should have laid the matter before you without hesitancy, knowing full well the interest taken by yourselves in philanthropic measures, and especially in whatever will advance our long oppressed people; but, not seeing you, I take the liberty of addressing you upon this subject, and appeal for a testimony of your love for the Redeemer, the colored race, and the world I did see one of your party, who promised to bear the matter in mind; but fearing that amid the pressure of business it might escape attention, I plead this as a further excuse for addressing you. I hereby authorize Mr. Meany, Editor of the *Commercial*, to receive whatever you may see proper to contribute.

I remain your humble servant,
H J. YOUNG,
Pastor A. M. E. Church.

"International," NIAGARA FALLS, U. S. 24th September, 1865.

Rev. H. J. Young, Pastor A. M. E. Church, Toledo, Ohio:

DEAR SIR:—Your letter of the 21st has been handed to me by Mr. Meany, on his arrival here, and I have much pleasure in sending you the enclosed check for Fifty Dollars, as a small contribution in behalf of the good work you have in hand, and as a mark of my sympathy with your object. I am, dear sir,

Faithfully yours,
J. MORTON PETO.

TOLEDO, September 29th, 1865.

Sir Morton Peto:

Your kind favor, containing a check for $50, in aid of our church, is received Permit me, sir, to tender the profound thanks of my people and myself for your generous gift, and also for the kind sympathy expressed by you. Your letter shall be preserved among the archives of the church, as a memorial of your liberality towards, and sympathy for the colored race of our country. Yours truly,

H. J. YOUNG,
Pastor A. M. E. Church.

For the Christian Recorder

WILBERFORCE UNIVERSITY.

MR. EDITOR:—Allow me a small space in the columns of your paper, to communicate to the friends of Wilberforce University, in regard its prosperity, &c

Since the burning of the college building, we have labored under many disadvantages, notwithstanding the officers have labored unremittingly to keep the school progressing.

The first term commenced with 30 students, and the second with 48.

The school has been conducted up to this time, under the supervision of Tutor J. P. Shorter (a young man of fine talents) and myself.

I now take pleasure in announcing to the public and patrons of Wilberforce University, that the Executive Board have secured the services of Miss Sarah J Woodson, who has taken her position as the Female Principal. She is a regular graduate of Oberlin College. A lady of fine material and acquired ability, well qualified to teach the classics and the higher branches of mathematics.

Miss Woodson has the advantage of experience as a teacher, and possessed with the power of communicating her ideas with ease and rapidity.

The students are in fine spirits, looking forward with bright anticipations, when the college building will be erected Relative to this building, the foundation has been dug out, ready for laying the stone foundation, which will be commenced as soon as the weather will permit. The brickmakers will soon recommence making the brick We have 150,000 made and burned, ready for use.

It is the design of the trustees to get the building up by fall, if possible At least we shall go forward with the work as fast as our means will allow, until it shall be completed. If there ever was a time when an effort should be made to educate our children, it is now

Our relation to this country has materially changed God has brought us through the Red Sea, and we believe He will take us across Jordan, into the land *of equal rights before the law*. We shall be called upon to fill offices of trust, profit and honor, as fast as we are qualified for them. There is a bright future before us Let us then make every effort in our power to make Wilberforce University, by God's sanction, a blessing to mankind

E D DAVIS

Wilberforce University, Xenia, O., March 20th, 1866.

For the Christian Recorder.

NILES CIRCUIT, MICHIGAN.

FRIENDS AND BRETHREN:—Our temporary church or school-house, at Calvin Center, Cass County, Michigan, has been burned, but we are making strong efforts to build at Calvin, and also at Mount Zion.

Come friends, and help us; we must have a place to worship God in We have our large logs at the saw mills: come friends, help us—without distinction of party or color—in money, nails, glass or labor—look forward, brethren, God is on our side

W. J ANDERSON.

SYRACUSE, March 21st, 1866.

MR EDITOR: I wish to acknowledge through your paper the receipt of $62 00, from the colored ladies' society of Harrisburg, Pa., sent for the benefit of our Freedmen in the South. May the Lord bless these kind Sisters for this effort, and cheer them that they may continue "to work for the same." The names of the officers of this society are as follows: Miss L C. Williams, President, Miss J. M. Stevenson, Vice Pres., Mrs. J. L. Spencer, Treasurer, Mrs. J. L. Dennis, Secretary.

The ladies comprising this society are among the first in the city of Harrisburg, and are doing much for our suffering people.

John W. Logan, Missionary Agent of the Genesee Conference of the A. M. E. Zion Church

INFORMATION WANTED

Of my brother, William Bagley, formerly of Lunenburg County, Virginia. He was the son of Washington and Alethea Bagley, and formerly a slave of George L. Bagley. When I last saw him he was at Reams' Station, Virginia, at the time of Wilson's raid. When last heard from, he was in Washington City. Any information of his whereabouts will be gladly received by

WASHINGTON BAGLEY,
Galway, Henry County,
Illinois.

Ministers of the different churches are requested to read this notice to their congregations. Mar. 24—1m.

NOTICE.

Rev. J H. Smith will hold his quarterly meeting at Frankford, Pa., on the fourth Sabbath in April. The friends are respectfully invited to attend

NOTICE.

Rev. Jas. Lynch will preach the semi-centenary sermon in Bethel church, Baltimore, next Sabbath, the 8th inst., at 3 o'clock, P. M

NOTICE.

There will be a Semi-Centenary Rally at the Union church, of this city, (Rev. R. P. Gibbs, pastor,) on Sabbath, April 15th. At 11 o'clock, A. M, ———. At 3 o'clock, P. M., Rev. Jas. Lynch. At half-past 7 o'clock, P. M., Rev. Bishop Wayman.

NOTICE.

The Board of Managers of the Parent Missionary Society of the A. M. E. Church are hereby requested to meet on the 23d day of April, 1866, in Israel church, Washington, D. C. Please be punctual in attendance.

E. F WAYMAN, Chairman.
B. T. TANNER, Secretary.

Baltimore, March 29th, 1866.

NOTICE.

A Grand Semi-Centenary Meeting.

The laymen of Bethel A. M. E. church will hold a grand semi-centenary meeting at the church, Sixth street, above Lombard, on Thursday evening, April 12th. The exercises will consist of singing and historical mention of church incidents, by the old members of the church and others. There will be a thanksgiving-offering on the occasion.

Committee of Arrangements—Abm. Fields, Henry Gordon, Rev. J. P B. Eddy, Wm. Scott, Lewis R. Seymour.

INFORMATION WANTED

Of my mother and father, Matilda and William Reynolds, well known in Essex Co., Va, from which place they were sold some eight or nine years ago, being at that time the "property" of Dr. John Taylor. I hope that the ministers of our respective churches will make public announcement of the same. Any information concerning the missing parties will be most thankfully received Please address me at Davenport, Iowa. LUCINDA REYNOLDS.

Davenport, Iowa, March 9th, 1866.
mar 31–2t

INFORMATION WANTED

Of a lady by the name of Henrietta Berry, wife of Thomas Berry. Her maiden name was Tyler. She has a son named John Tyler. John left his mother, Henrietta Tyler, as she was then called, when quite young, in 1850, being then in Prince George county, Md., where Henrietta was also at that time residing. Her son, John Tyler, has now arrived at the years of manhood, and is at present living in Cairo, Ills He would be extremely glad to hear of his mother, and he wishes her to write to him immediately, at Cairo, should this notice meet her eye. Any information relative to her whereabouts will be most thankfully received. When writing, please address to the care of O. W. Ellis.

mar 31–tf

INFORMATION WANTED

Of my children, Lewis, Lizzie, and Kate Mason, whom I last saw in Owensboro', Ky They were then "owned" by David and John Hart; that is, the girls were,—but the boy was rather the "property" of Thomas Pointer Any information will be gladly received by their sorrowing mother, Catharine Mason, at 1818 Hancock St., between Master and Thompson, Philada

March 31, 1866.

INFORMATION WANTED

Of the children of Hagar Outlaw, who went from Wake Forest Three of them, (their names being Cherry, Viny, and Millie Outlaw,) were bought by Abram Hester Noah Outlaw was taken to Alabama by Joseph Turner Hillsborough. John Outlaw was sold to George Vaughan Eli Outlaw was sold by Joseph Outlaw He acted as watchman for old David Outlaw Thomas Rowbry Outlaw was taken away by Wm Outlaw Julia Outlaw was sold in New Orleans by Dr. Outlaw I live in Raleigh, and I hope they will think enough of their mother to come and look for her, as she is growing old, and needs help. She will be glad to see them again at her side. The place is healthy, and they can all do well here. As the hand of time steals over me now so rapidly, I wish to see my dear ones once more clasped to their mother's heart as in days of yore Come to the capital of North Carolina, and you will find your mother there, eagerly awaiting her loved ones.

Hugh Outlaw, if you should find any or all of my children, you will do me an incalculable favor by immediately informing them that their mother still lives.

Marriages.

March 25th, by Geo. T. Waters, Mr. Samuel Blackston to Miss Ann Moliston, both of Smyrna, Del.

At the residence of the bride's mother, March 22d, by Rev. John Peck, H. Lee, of Oberlin, Ohio, and Miss Haddassah R. Moles, of Pittsburgh, Pa.

On the 21st of March, by the Rev. Wm. M Watson, Mr Lorenzo F Gould to Miss Margaret Steward, both of Gouldstown, N. J.

Died.

Sister Violet Halsey departed this life on the 8th of March, 1866, aged 70 years She died in the full triumphs of the living faith. As I stood at her bedside, a short time before she left this world, I heard her exclaim, "Jesus, O Jesus! come, Lord Jesus!" Her spirit soon mounted on the wings of faith, and in her Father's house her soul was made glad. W. H. W W

Morristown, N. J.

Christopher Lavender was killed almost instantly, on last Tuesday evening, through an unfortunate steamboat collision which occurred on the Hudson river, about five miles below this city. Brother Lavender was 54 years of age. He leaves a widow, four children and a host of friends and acquaintances to mourn his sad and violent death. He will be long remembered as a most estimable and worthy citizen, and a devout husband, father and friend. He was ever a zealous and exemplary Christian. He was a faithful member of the A. M. E. Church for the last twenty years, and also, for some time, an officer in the same As he lived in constant love and fear of his Creator, he died with the full hope and assurance of a blessed immortality beyond the grave W H J

Albany, N. Y.

CORRECTION.—Mr. Editor:—In announcing the death of my wife, in Vol. 6th, No. 11, of the Christian Recorder, I was made to say, "Ann Eliza Hopkins," whereas it should have been "Ann Eliza *Hooper*." Perhaps the name was not written as plainly as it should have been.

Yours respectfully,
WM. C. HOOPER.

Advertisements.

A GRAND FAIR,

FOR THE SALE OF

Useful and Fancy Articles.

WILL BE GIVEN AT THE

UNION BAPTIST SABBATH SCHOOL,

FOR THE

Benefit of Said School,

TO BE HELD AT

The Union Baptist Church,

Minster Street, above Sixth,

COMMENCING

On Easter Monday Evening, April 2d, 1866,

And Continuing During the Week.

The object of this Fair is to purchase a new set of Books and Library for the School; our present set of books, together with the Library, we desire to present to the Freedmen.

We solicit the kind patronage of our friends and the public in general in this effort to advance the intelligence of our people.

Where there is Union, there is strength.

COME ONE, COME ALL AND HELP US.

Prices of Admission: Single Tickets, 10 Cts. Season Tickets, 25 Cts.

To be had of any of the Teachers or Scholars of the Sabbath School. Mar2d-1t

SECURITY

Life Insurance Co.,

Of New York

This Company ranks amongst the first in the country. It divides its profits among the insured, thus giving them the benefits of a Mutual Company At the same time the Security has a guaranteed cash capital. Its rates are as low as those of any other Company. It grants policies on the life endowment and non forfeiting plan. It takes notes for one-half of the premium when desired by the insured. The dividends go towards liquidating the same, for any information, books, blanks, &c. Call on

EZRA WILLITS, Gen'l Agent,
No. 528 Walnut St., Phila.

Jos. C. Bustill, Solicitor,
No. 403 South Sixth Street.

REFERENCES

Charles Ellis, Druggist, N. E. 7th and Market Streets
Richard Cadbury, 117 and 416 Chestnut Street.
James Whitall, Glassware, 410 Race Street.
J. Wistar Evans, do do
John Tatem, Dry Goods Com., 221 Chestnut Street.
John S. Hilles, Reading R. R., 10 Callowhill Street.
A. R. Phare, 1517 Green Street.
Joseph C. Turnpenny, 616 Spruce Street.
T. Ellwood Chapman, 3 South 4th Street.
Robert Riddle & Co., 121 Market Street.
T. R. Beesley, M. D., 29 North 11th Street.
Dillwyn Parrish, 1017 Cherry Street.
Edward Hopper, 829 Arch Street.
Samuel R. Shipley, 1623 Filbert Street.
David Scull, Jr. & Bro., Wool Dealers, 120 Market St.
Joseph Howell, 105 South 2d Street.
Elias D. Gilford, Merchant, 23 North 3d Street.
R. Esterbrook, Manufacturer, 403 Arch Street.
Caspar Wistar, M. D. 720 Arch Street.
Joseph Thomas, M. D., 603 Vine Street.
J. M Whitall, 410 Race Street.
Jno. S. Detwiler, Merchant, 1615 Delaware Avenue.
3Mar.—4m.

BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.

No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones'.)

Messrs. Perry & Co. have undoubtedly the largest stock of ready-made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
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And South-east Corner Seventh and Market Sts., (Jones'.)
PERRY & Co.

THE MASON & HAMLIN

CABINET ORGANS.

Forty Different Styles, Plain and Elegant Cases,

For DRAWING-ROOMS, CHURCHES, SCHOOLS, &c.,

$110 to $600 Each.

They occupy little space, are elegant as furniture, and not liable to get out of order; are boxed so that they can be sent any where by ordinary freight routes, all ready for use.

FIFTY-TWO HIGHEST PREMIUMS

Have been awarded us within a few years, and our circulars contain printed testimony from

TWO HUNDRED AND FIFTY OF THE LEADING MUSICIANS

of the country, that the instruments of our make are

THE BEST IN THE WORLD

of their class. Circulars with full particulars free.

In obtaining a musical instrument, it is economy to get the best.

Address—
MASON BROTHERS,
596 Broadway, New York;
Or
MASON & HAMLIN,
274 Washington St., *Boston.*

Sept. 30–6m.

BOWERS'

COAL DEPOT.

COAL!! COAL!!!

THOMAS J. BOWERS.

634 Lombard St.,

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price.

Call and Try. ——:‡:—— *Call and Try.*

Oct. 7–tf.

THE

Masonic Gavel,

A MONTHLY MAGAZINE,

Devoted to the Interests of

MASONS AND MASONRY.

TERMS—$100 PER ANNUM.

Payable in Advance.

☞ All Communications must be addressed to

JOHN W. REAMS,

Post Office Box 116, Annapolis, Maryland.

Dec 1-1y

THE

Indian Rejuvenator.

FOR

IMPOTENCY;

FOR

EXCESS IN INDULGENCE;

FOR

All Diseases proceeding from an Erratic Life

Vitality can be aroused with from four to twenty doses, in accordance with the stage of disease, but the patient must follow the advice given upon receipt of medicine. CURE warranted, or money returned.

DR. J. W. CREEK,

Corner of North and Pleasant Street,

BALTIMORE

Testimonial.

"I am grateful to Dr. Creek. Through excessive domestic troubles, I was led to seek consolation in stimulants. I applied to him, by the advice of a personal friend, and have only to state that I am once more in the enjoyment of good health.

My gratitude alone prompts me to make this avowal."

R. WATSON BRIGGS,
Commanding Schooner "Lookout."

Baltimore, Md., August 12th, 1865. Oct 12–6m

E. MATLACK & SON,

FINE CLOTHING

ESTABLISHMENT,

NO. 904 MARKET STREET,

PHILADELPHIA.

We would respectfully call your attention to our Large Stock of

Men's and Boys' Clothing

now on hand

Ready-Made,

embracing every variety of Style and Material suitable for the season.

We have also on hand a full assortment of

Fall and Winter Goods

adapted to

Men's and Boys' Wear,

and would invite your early attention thereto.

These Goods have been purchased for CASH, and will be sold at a small advance for CASH.

Particular attention paid to all orders, so as to insure satisfaction to the purchaser.

E. MATLACK & SON,
804 Market Street.

Oct 7–6m

DAVIS'S HOTEL.

212 K Street, bet'w. 17th and 16th Sts.,

WASHINGTON, D. C.,

This First-Class House is now open for the accommodation of the travelling public. The situation of the House is most respectable, and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

☞ Board at reasonable prices, in advance, by the Day, Week, or Month

A RESTAURANT on the "European Plan," is on the premises. Choice brands of Wines and Cigars at the Bar.

Dinner parties furnished at the shortest notice.

No unbecoming conduct allowed on the premises.

St. Clair Davis, Proprietor.

March 10, 6 mo.,

PENNSYLVANIA CENTRAL RAILROAD.

CHANGE OF TIME AND DEPOT

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7.45 P. M., to connect with Pittsburg and Erie Mail, and at 10.25, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS;

LEAVE

ERIE EXPRESS	at	7 50	A. M.
MAIL TRAIN	"	8 00	"
PAOLI ACCOMMODATION, No. 1	"	10 00	"
FAST LINE	"	12 00	M
PARKESBURG	"	1 10	P. M.
HARRISBURG ACCOMMODATION	"	2.30	"
LANCASTER ACCOMMODATION	"	4.00	"
PAOLI TRAIN, No. 2	"	5 30	"
PITTSBURG AND ERIE MAIL	"	8.30	"
PHILADELPHIA EXPRESS	"	11.10	"

ARRIVE.

PITTSBURG AND ERIE MAIL	"	6.00	A. M
PHILADELPHIA EXPRESS	"	7.05	"
PAOLI ACCOMMODATION, No. 1	"	8.20	"
PARKESBURG	"	9 20	"
LANCASTER TRAIN	"	12.30	P. M.
FAST LINE	"	12.50	"
PAOLI ACCOMMODATION, No. 2	"	4.40	"
DAY EXPRESS	"	5.40	"
HARRISBURG ACCOMMODATION	"	9.40	"
MAIL TRAIN	"	11.00	"

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN P. VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
137 Dock Street.

Jan '66

WASHINGTON HOTEL,

BY WILLIAM TAYLOR,

PROPRIETOR.

Corner of Bridge and Montgomery Streets,

GEORGETOWN, D.C.

No. 10 1 year.

ONE PRICE CLOTHING.

JONES'

OLD ESTABLISHED

One Price

CLOTHING HOUSE,

604 Market Street,

(Above Sixth.)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 *Market Street,*

One Price Store.

COAL! COAL!!

Coal delivered to any part of the city, by large or small measure, by

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street.

April 15—tf

SHROUDING

AND

LAYING OUT of THE DEAD.

MRS. MARIA HIGHGATES

Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—

No 1026 Barley Street,

bet 10th & 11th, & Lombard & Pine Sts.

DR. JONATHAN DAVIS,

Successor to C. R. Lowber, M. D.,

No. 733 S. 11th Street Philadelphia, Pa.

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 9 A. M.—from 4 to 6 P. M.

Agent for the Masonic Gavel. jan 1 y

Mrs. Edith Mayhew,

NO 257 RASPBERRY STREET,

(2d door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Jan 6–6mo

NEW

FALL AND WINTER

DRY GOODS.

All the Latest Styles of

MERINOS,
ALPACAS,
POPLINS,
DELAINES,
PALMETTAS,
CASSINETTES,
FANCY CLOTHS

COLORED AND WHITE FLANNELS,

Muslins, Draper and Crash Toweling.

BALMORALS AND HOOP-SKIRTS.

Hosiery, and every variety of Fancy and Staple Trimmings, and Zephyr Goods. Also Ladies' Under-Clothing, and

GENTLEMEN'S FURNISHING GOODS

All selling at the Lowest Cash Prices.

Call and see at the old stand,

S. SHORTER HAWKINS,
615 *Lombard Street, Philada.*

Apr 1–6m

EASTERN AVENUE HOUSE.

John A. Mulligan, Proprietor.

Numbers 25 and 27 EASTERN AVENUE,

BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.

Hot and Cold Water-Baths

Free for the Boarders

Its situation is central; it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

☞ Provisions of the best quality, and in a variety.

☞ Meals by the Day or Week. ☜

OLIVE BRANCH

BOARDING HOUSE

No 814 Lombard Street, Phila.

Mrs. N M Gropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or churches) part of the city, as above named where she will spare no pains to make her guests comfortable

MRS M BENNETT

HERB DOCTRESS,

NO 400 S. SEVENTH STREET, BELOW PINE,

is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury Her Indian syrups alone are used by her She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK

JOSEPH C. BUSTILL AND SARAH H. BUSTILL

WIG MAKERS,

HAIR JEWELLERS,

AND

LADIES' HEAD DRESSERS.

No. 403 South Sixth Street,

Philadelphia

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS

WHISKERS, MOUSTACHES, &c.,

STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.

BRAIDED AND MOUNTED TO ORDER

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles

Ladies' Hair-Cutting, Shampooing, Dyeing and Head-Dressing.

BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair, removing Dandruff—Cleansing, Moistening, Softening, Odoriferous, Invigorating, Beautifying, and preventing Premature baldness

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring color, removing grease spots, and curing rheumatic pains. Try it, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24-tf

Cupping, Leeching & BLEEDING;

ATTENDED TO BY

NATHANIEL L. DURHAM,

911½ CHRISTIAN STREET,

Also Solicitor for "Security Life Insurance Company."

jan 7–no 8–1y

"THE BEST AND THE CHEAPEST."

REIMER'S PHOTOGRAPHIC GALLERY,

NO. 615 & 617 NORTH SECOND STREET,

PHILADELPHIA.

Where you will find skillful hands, who use superior instruments, and have the advantage of a well arranged light.

☞ Pictures are made all sizes, from a Carte de Visite to a life size in oil, at prices which can guarantee good work and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. 1y

JAMES C. CLARK, M. D.

(ECLECTIC.)

No. 618 Pine Street, Philadelphia, Pennsylvania

OFFICE HOURS.

From 7 to 9 A. M.
From 10 to 6 P. M. PHILADELPHIA.
From 6 to 9 P. M.

Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted

jan 7–no 7–1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel It is the Best and Cheapest House in Baltimore.

You can entertain your guests in Public or Private Parlors

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber Shop attached to the Hotel.

Nos 28 and 30 Corner of Bath and Davis Sts.,

(Near the Harrisburg Depot,)

BALTIMORE.

DR. D. HUDSON, Proprietor.

House of Application

FOR

COLORED PEOPLE.

MRS. MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO. 1718 SANSOM ST.

Jan. 26 1y. *Philadelphia, Pa.*

Poetry.

NEARER TO LIFE'S WINTER.

Nearer to life's winter, wife,
We are drawing nearer—
Memories of the blessed spring
Growing dearer, dearer

Through the summer heats we've toiled,
Through the autumn weather
We have also passed, sweet wife,
Hand in hand together

Time was hearts were, well as feet,
Lighter, I remember,
April's locks of gold are turned
To silver, this November

Flowers are fewer than at first,
And the way grows drearer.
For sure life's winter, wife,
We are drawing nearer

Nearer to life's end, sweet wife
We are drawing nearer,
The last milestone on the way
To our sight grows clearer.

Some whose hands we held quite fast
And laid down to their slumber.
Looking backward, we, to-day,
All their graves may number

Heights we've sought we failed to climb,
Fruits we've failed to gather,
But what matter, since we're still
Jesus and each other?

The Family.

HOW TO HONOR A MOTHER.

In the north of Europe is a mountainous country called Sweden. Its winters are long, snowy and cold. Its summers are short, but very lovely and sweet-aired, especially in the valleys between the high mountains.

The inhabitants of that country are noted for their industry, virtue and contentment. One morning, a long time ago, a certain king of Sweden, called Gustavus the Third, was riding through a village in one of the beautiful valleys, not far from Stockholm, the capital city. As he passed along, he saw a young girl filling a pitcher with water that gushed from the cool rocks which overshadowed the roadside. He stopped at the fountain and asked the girl for a drink. She knew not the stranger, but gracefully stepped forward and lifted the pitcher to his lips as he sat upon his horse. She was evidently very poor, but her kindness, so tenderly expressed upon her countenance, together with her artless, unembarrassed politeness, at once attracted the king's attention, and touched his heart. Judging by her appearance that she was a child of poverty, he told her, that if she would go to the city, he would find her a pleasant home.

"Ah! good sir," answered the girl, "Providence placed me here, and I am not anxious to change my position in life. I am content, and if I were not content, it would be impossible for me to accept your kind offer."

"Indeed! Why not?" said the king in some surprise.

"Because my mother is poor and sickly," she replied.

"And you remain at home to take care of her."

"I am her only help and companion," said the girl, looking upon the ground with a genuine modesty that won the sympathies of her royal auditor. "I am happy in my lot, and am thankful that I can take care of and comfort the one so dear to me. No offer, however tempting, could induce me to leave my mother."

"Where is your mother?" inquired the king, becoming more and more interested in the noble girl.

"In yon little hut, by the side of the road," said she, pointing toward the humble dwelling. It was a low, thatched building, covered with moss and vines, very neat and clean, but so old and weatherworn that it afforded but a poor shelter in time of cold and storms.

Gustavus alighted from his horse, and followed the girl into the hut, to see her mother. He found her sick and suffering, lying upon a bed of straw—a pale, thin woman—sinking under her infirmities, and looking forward to the grave only as a bed of rest. The king was almost overcome at the pitiable sight, and said, while tears came into his eyes—ah, yes, and those tears where more beautifully radiant and glorious than the brightest dazzles that ever gleamed from his crown of diamonds—

"I feel sorry, mother, to find you so destitute and afflicted!"

"Yes, yes, my dear sir," said the lady, in a feeble voice; "but I am so glad that God has given me an affectionate daughter. She is always trying to relieve me, and is my constant comforter. May God in His love remember and bless her—my dear child!" and her voice was choked back by sobs, and her face was covered with tears.

The good king wept with the poor widow. What a sight! How the angels of heaven hovered over that lonely hut, breathing joy unspeakable into three hearts—the suffering woman's, the sympathizing king's, and the filial daughter's. The monarch never received such a blessing on his throne in the palace, as there in the lone hut by the wayside! He handed the daughter a purse of gold, and directed her to a better house, where she and her mother might be comfortable, saying as he departed:—

"Go on, my young friend, in your way of dutiful love and care, and you shall lack for nothing while I have means to help you. I am your king.—Farewell!"

Gustavus ever remembered the poor family, and made provision to have a sum of money regularly sent to the woman for her support; and at the mother's death, he presented the daughter with a handsome fortune.

Young readers, for your parents' sake, and Christ's sake, but also for your own sake, remember the command, "Honour thy father and thy mother."

GIRLS.

There are two kinds of girls. One is the kind that appears best abroad—the girls that are good for parties, rides, visits, balls, etc., and whose chief delight is in such things. The other is the kind that appears best at home—the girls that are useful and cheerful in the dining-room, the sick-room, and all the precincts of home. They differ widely in character. One is often a torment at home, the other a blessing. One is a moth consuming every thing about her; the other is a sunbeam, inspiring light and gladness all around her pathway. The right education will modify both a little, and unite their good qualities in one.

ADVICE TO YOUNG PEOPLE.

Keep good company or none. Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your minds. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person, look him in the face. Good company and good conversation, are the very sinews of virtue. Your character cannot be essentially injured, except by your own acts. If any one speak evil of you, let your life be such that no one will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune excepted) within your income. When you retire to bed think of what you have been doing during the day. Make no haste to be rich, if you would prosper. Small and steady gains give competency, with tranquillity of mind. Never play at any game of chance. Avoid temptation. Earn money before you spend it. Never run into debt unless you see a way to get out of it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Keep yourself innocent if you would be happy. Save when you are young, that you may spend when you are old; and, above all, fear God and keep his commandments. Read over the above maxims at least once a week.

FUN AT HOME.

Don't be afraid of a little fun at home, good people! Don't shut your house lest the sun should fade your carpets, and your hearts lest a hearty laugh shake down some of the musty old cobwebs there! If you want to ruin your sons, let them think that all mirth and social enjoyment, must be left on the threshold without, when they come at night. When once a home is regarded as only a place to eat, drink and sleep in, the work is begun that ends in gambling houses, and reckless degradation. Young people must have fun and relaxation somewhere; if they do not find it at their own hearth-stones it will be sought at other and less profitable places. Therefore let the fire burn brightly at night, and make the homestead delightful with all those little arts that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour of merriment round the lamp and firelight of home, blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is, the influence of a bright little domestic sanctum.

STREET BOYS.

No sharper set of youngsters can be found than the "small venders of small wares," whose homes and places of business are the streets of our great cities. Born in poverty, battling for very life in infancy, thrown out at an early age upon the world to encounter indifference and perhaps cruelty; forced to provide as they may for their own pressing necessities, they soon acquire a singular mixture of self-reliance and distrust of others, of business tact, if not dishonest keenness, of meanness, and yet of extravagance, of selfishness, and yet generous fellow-feeling for their fellow-vagrants of sin, and yet often a glimmering of noble impulses. Their voices varying from childish sweetness to the rougher accents of a hardened youth, can be heard crying our newspapers, soliciting to "black your boots" for "a consideration," offering to carry any little parcel, impudently or deceitfully begging alms, cheering the procession, or mingling shrilly in discordant street fights. Oh, sir, look a moment upon that ragged little boy you are about to push hastily out of your pathway, and imagine in his stead one of your own children, exposed to the same hardships, ruined by the same influences, and going rapidly down to eternal sorrow.

Hopeless as may seem the prospect of bettering the condition of these "street boys," it will readily be admitted that a reformation once effected, their former bitter experience, their self-reliance, their astonishing shrewdness, their business habits, their forced economy, their determined fortitude, their unconquerable progressiveness, would the better fit them for good citizenship, and be a sure foundation for a sturdy Christian experience and a consistent religious life. These are the children who most need the refining influences of our Sabbath-school, the ministrations of the sanctuary, the smiles of the good, and the examples of the upright. Far better would it be to exclude the children of pious parents from our school, and confine our attention to these desolate boys who have no Christian homes, and no religious teachings than to overlook them in their misery, ignorance and crime.—*Methodist.*

Child's Cabinet.

THE CHILD OF THE HAMLET.

As Arthur pursued the path across the common, his eye was attracted by the picturesque effect of a little scarlet cloak, contrasting with the green of a clump of gorse and fern. The cloak, which on nearer approach, was seen to be both soiled and tattered, was wrapped round a bare-headed child, whom Arthur judged by her size to be about six years of age, though she was probably older. He looked at the little slender creature, with her dark hair hanging in elf-locks near her shoulders, and her large gazelle-like eyes fixed on the stranger with a shy, half-frightened expression, and wished that he had brought his sketch-book with him. Arthur expected that the child would ask alms, for her dress denoted poverty, and he intuitively put his hand to his waistcoat pocket; but the little girl slunk away at his approach to a short distance from the path, where she stopped, watching him as he passed. Then, at a distance of about twenty yards, she timidly followed in his footsteps, holding close to her little bosom a covered basket which she carried. Arthur stopped to give the child an opportunity of coming up with him; but seeing this, she stopped also: when he walked on, she followed, preserving still the same distance between them. Curious to see if the little girl's movements were really connected with his own, Arthur diverged to the right, still, however, going somewhat in the direction of the hamlet. He stopped and glanced back; the child, though with a look of uncertainty and hesitation, was following him still.

"This little fawn seems to be afraid to come near me, and yet to wish to keep me in sight," said Arthur to himself. The young man was fond of children, and resolved to overcome the shyness of this lonely little peasant. He turned towards her, smiled, and beckoned to her to advance. She hung back with evident reluctance. Arthur stooped and gathered from a bramble by the path a spray richly hung with blackberries and held it out to the child. The timid girl slowly approached, like the wild fawn to which Arthur had likened her, keeping her black eyes fixed on the stranger. But there was that in Arthur's smile, which no child could look on and fear. As the little one put out her brown hand for the berries, she glanced up with more confidence through her long dark lashes at the tall form before her.

"Why did you follow me, my little maiden?" asked Arthur.

"'Cause I was afeerd of the boys," said the child. "If you wos by, they'd not beat me, and take away my white hen." The girl glanced down at her covered basket, and a little fluttering sound from within showed the nature of its contents.

"Who are these boys that you fear?"

"The big bad boys as hunt Gideon," replied the child, glancing timidly around, as if afraid that some one might be within hearing.

"Hunt Gideon!" repeated Arthur, amused to hear a boy spoken of as if he was a hare. "Does Gideon always run away, does he never turn round and face them?"

"He has the fits, you know," said the little girl, sadly; "the boys hunt him and fright him, and then he falls down, and it makes mother so savage—it do!"

"It would make any one feel savage," observed Arthur; "these boys must be a sad, lawless set."

"They catched me the first time I wos a comin' from Mrs. 'Oldit, and took away the cake she gave me, and ate it, and tore the pretty picture book into bits, and laughed, and when I cried they beat me!" The little girl completed the list of her wrongs by drawing up her ragged sleeve, and showing the mark of a black bruise beneath.

"Here's a case of Red Ridinghood and the wolf," thought Arthur; "I should like to give these young ruffians a taste of my switch! Well, my little friend," he said aloud, "keep close beside me, and we'll go together to your home, and none of the boys shall touch you. Tell me what is your name?"

"Lottie Stone, sir," answered the child, her little face brightening as she trotted on in full confidence under the protection of the tall stranger, whose rich-toned voice and gentle courtesy had a winning charm for one accustomed to witness only the brutal manners of some of the most lawless men in the country.

"Do you ever go to church, Lottie Stone?"

The girl looked as if she did not understand the question, so Arthur changed it. "Where does your father go to on Sundays?" he asked.

"He goes to the 'Jolly Gardener,'" said the child, sadly; "he goes there on other days—every day—but on Sunday he's there all day long, and when he comes home he beats mother, and sometimes beats Gideon and me."

"Poor little Red Ridinghood!" murmured Arthur to himself, "the wolf is at home as well abroad. Does your mother teach you to read?" he inquired.

"No; mother don't teach me nothing," naively answered the child.

"What—not to speak the truth, and fear God?"

The girl fumbled with her blackberries, and Arthur at first thought that she had either not heard or understood his question; but she presently raised her head and replied, "It's Mrs. 'Oldit as teach me that."

"And do you often see Mrs. Holdich?"

"I goes there pretty often," prattled the child, "I likes to go there, for she gives me milk, and bread, and shows me a deal, and she gave me this pretty hen. I'd be there every day, only I don't like a-going 'cross the common, 'cause of the bad boys, yer know."

"And what does kind Mrs. Holdich teach you?"

"Big A, and O, and B, and she tells me pretty stories out of the Bible—I loves Mrs. 'Oldit, I does. She was a-going to show me how to mend up them holes," Red Ridinghood glanced down at her ragged dress, "but mother said it weren't no use, they'd be torn again directly."

"And does she ever tell you—" Arthur was interrupted by Lottie's drawing closer to him in evident fear, and murmuring, "There's some of 'em!—big Davy, and Jack Thomson, and Tommy Higgs!"

"Don't mind them, you've nothing to be afraid of," said Arthur, encouraging his little companion.

"They may kill my hen, as they killed our poor kitten!" faltered Lottie as they approached the spot where three dirty ragged boys, stretched on the turf, were amusing themselves in tearing off the legs and wings of some wretched butterflies they had caught.

"I say, my lads!" cried Arthur Madden, "how many butterflies could the smallest of you kill in five minutes?"

The authoritative tone, and the commanding presence of the speaker, arrested the attention of the young ragamuffins. Davy's mouth expanded in a broad grin as he answered, "Bushels of 'em, if we could get 'em."

"Yes, one child could take the life of thousands of butterflies," said Arthur, "but how many men would it require to give back life to a single insect?"

The boys all started at a question so strange and unexpected, then Thompson muttered, "There's no one could do it."

"No, life is God's gift alone, and no one should wantonly take it away from one of the beautiful creatures that He has made to enjoy it," said Arthur.

This was evidently a very new doctrine to the ragged audience. Had not the speaker been "a tall grand gentleman," he would probably have been answered by a roar of laughter; as it was, Davy released his hold on the wings a struggling captive, and the insect made its escape, no one attempted to catch it again.

"It always appears to me to be a cowardly thing, to hurt any thing just because it is feeble and weak, and cannot resist," said Arthur, who had an object in speaking beyond, that of saving butterflies. "It is the office of the strong to protect the weak, of the bold to take care of the timid. I knew a man, an officer, who when in India, went hunting on foot a lion that had carried off a poor child."

"He was a bold chap, he was," muttered Davy.

"Did the lion kill him?" asked Tom.

"No, he killed the lion," said Arthur, "and I've seen the head stuffed, and the great white fangs that could have torn a horse in pieces. Now, that officer was a true-hearted, brave Englishman; he dared attack a lion, but he would not have trodden on a worm. He was not afraid to ride up to the enemy's cannon; but as for torturing an insect or frightening a girl, he would have blushed to do such a cowardly thing."

Whether Arthur had convinced the reason of the boys may be doubted, but he had certainly gained their attention; he felt his advantage, and went on. "Now I should be sorry to think that there was not a fine, brave fellow amongst you. Here's a little girl who is afraid to cross the common alone; would not one of you go with her, and take care of her, and if any big blustering coward tried to frighten or hurt her, knock down the bully at once?"

"Yes, I would—I would," cried the boys one after the other.

"There, you hear them," said Arthur to Lottie, scarcely able to keep his countenance as he spoke: "there you have three protectors to choose from whenever you choose to want one, who will protect you as brave boys should. Good day to you, my lads," he continued, turning courteously to the three boys: "may you grow up to be as gallant fellows as my friend the officer, and kill your lion, as he did, if ever you come across one."

Arthur strode rapidly on to hide his mirth, followed by the wondering Lottie, who could not comprehend how the gentleman had suddenly turned her tormentors into her champions.

"I say, he's a fine, tall chap," observed Davy; "I dare say he's been and killed a lion himself."

"He's a stoopin' and talkin' to Lottie Stone!" observed Tommy with surprise; "he'd be a whacking any one as hurt her!"—*Rescued from Egypt.*—*T. Nelson & Sons, N. Y.*

MATTIE HILL.

School was just dismissed, yet the short winter day was closing. A violent snow storm increased the darkness, and the driving wind almost blew Mattie Hill against the houses, as she hurried along the sidewalk.

Sarah Peters had offered to take Mattie home in her father's fine sleigh, but Mattie had declined the tempting offer. The little girl's face was very bright, despite the storm.

"Here's a strange day for a walk, Mattie," said Mr Carr, as he passed her.

"Why, Mattie, so far beyond your home! What a girl! to take a walk in such a terrible storm!" cried Miss Meredith.

Mattie laughed and nodded. She evidently knew what she was about. Finally she turned into a dark, narrow street, and then entered a dismal, shabby-looking house. Up the tottering staircase toiled Mattie, and went into a poor room. In a distant corner of the building, on a broken bedstead, tossed a sick woman. Her sighs and groans were checked as Mattie's bright face appeared.

"Och, sure, honey, it's the sunshine ye brings wid ye always!" she cried, holding out her hand.

"How's your rheumatism to-day, Biddy?" asked Mattie, cheerily.

"Ah, bad and worse enough till ye came now, but better just since."

Mattie took off her hat and gloves, and began to rub poor Bridget's arms and side with liniment. Then she smoothed the bed and heated the cold tea, and took from her bag some nice sandwiches and a slice of cake for the sick woman's supper.

While Bridget ate, Mattie read her a short psalm, and sang her a favorite hymn. "And now, good by, Bridget. I'll try and run down before school to-morrow. I'll tell Mrs. Malone to keep your fire bright."

"God bless you, Miss Mattie dear," said Bridget: "you've done my poor old body good by your visit, but my heart has got a deal more good from it. You've left me some fine words to think of while I lie awake at night. Sure the Lord is a good, lovin' Shepherd, even to such a strayin' sheep as I am; and it's you has taught me to love him and follow after him."

The street lamps were lit when Mattie reached her home. Seated in the cosiest of arm-chairs, by the bright fire in her mother's room, she told of the duties and pleasures of the day, while her nimble fingers knit some warm socks for poor, lame Peter. Mattie was trying to follow the example of the Blessed One, who went about doing good.

Miscellaneous.

THE LARK.

Take it for all, no bird in either hemisphere equals the English lark in heart or voice; for both unite to make it the sweetest, happiest, the most religious singer that was winged like the high angels of God's love. It is the living ecstasy of joy when it mounts upon its "glorious privacy of light." On earth it is timid, silent and bashful, as if not at home, and not sure of its right to be there at all. It is rather homely withal, having nothing in feather, feature or form to attract notice. It is seemingly made to be heard, not seen—reversing the old axiom addressed to children when getting noisy. Its mission is music, and it floods a thousand acres of the blue sky with it several times a day. Out of that palpitating speck of living joy there swells forth a sea of twittering ecstasy upon the morning and evening air. It does not ascend by gyrations, like the eagle or birds of prey. It mounts up like a human aspiration. It seems to spread out its wings and to be lifted straight upward out of sight by the afflatus of its own happy heart.

To pour out this in undulating rivulets of rhapsody is apparently the only motive of its ascension. This it is that has made it so loved of all generations. It is the singing angel of man's nearest heaven, whose vital breath is music. Its sweet warbling is only the metrical palpitation of its life of joy. It goes up over the roof-tree of the rural hamlet, on the wings of its song, as if to train the human soul to trial flights heavenward. Never did the Creator put a voice of such volume into so small a living thing. It is a marvel, almost a miracle. In a still hour, you can hear it almost a mile's distance. When its form is lost in the hazy lacework of the sun's rays above, it pours down upon you all the thrilling semitones of its song as distinctly as if it were warbling to you in your window.—*Elihu Burritt.*

PUZZLES IN ANCIENT HISTORY.

Among other famous ancient dialectic problems are the following dilemmas, which are framed with wonderful ingenuity, the acuteness displayed in their construction being unsurpassed:

The first is called *Syllogismus Crocodilus*, and may be stated thus: An infant while playing on the bank of a river, was seized by a crocodile. The mother, hearing its cries, rushed to its assistance, and by her tearful entreaties obtained a promise from the crocodile, who was obviously of the highest intelligence, that he would give it her back, if she would tell him truly what would happen to it. On this the mother, perhaps, rashly asserted: "*You will not give it back.*" The crocodile answers to this: "If you have spoken truly, I cannot give back the child without destroying the truth of your assertion; if you have spoken falsely, I cannot give back the child because you have not fulfilled your agreement. Therefore, I cannot give it back, whether you have spoken truly or falsely." The mother retorted: "If I have spoken truly, you must give back the child by virtue of your agreement; if I have spoken falsely, that can only be when you have given back the child. So that, whether I have spoken truly or falsely, the child must be given back." History is silent as to the issue of this remarkable dispute.

Of a similar nature is the other example above mentioned, which is even more acutely stated. A young man named Euathlus received lessons in rhetoric from Protagoras, it being agreed that a certain fee should be paid, if the pupil were successful in the first cause he pleaded. Euathlus, however, neglected to undertake any cause, and Protagoras, in order to obtain his fee, was compelled to sue him. Euathlus defended himself in court, and it was consequently the young man's first suit. The master argued thus: "If I be successful in this cause, O Euathlus, you will be compelled to pay by virtue of the sentence of these righteous judges; and should I even be unsuccessful, you will then have to pay me in fulfilment of your original contract." To this the apt pupil replied: "If I be successful, O master, I shall be free by the sentence of these judges; and if I be unsuccessful, I shall be free by virtue of our contract." The story states that such convincing arguments, thus diametrically opposed, completely staggered the judges, who, being quite unable to decide, postponed the judgment.—*Chambers' Journal.*

Health.

TYPHOID FEVER.

The New York *Journal of Commerce* remarks:

The usual prevalence of this disease in this city and vicinity at this time, should not be a caution to those of our citizens who habitually render themselves liable to it by continued imprudence. Formerly the ravages of typhoid fever, during the Fall months, were confined almost exclusively to the city of Boston and vicinity; and the usual explanation given for its prevalence there each succeeding Fall was, that it was superinduced by the inhabitants reducing their systems to a low state, from too frequently bathing in salt water during the summer months. Of late years, however, Boston no longer has the doubtful honor of harboring this fever, which has gradually found its way into other cities and States. At present Central and Western New York are full of it; and a large number of cases have occurred in New York City and its suburbs. While there is no doubt that the disease is infectious, yet it is equally true that defective and insufficient sewerage, or densely populated neighborhoods, are its most favorite haunts; and, therefore, every thing that prudence can suggest should at once be adopted by our citizens, to prevent this disagreeable visitor from becoming an inmate of their households.

House, Farm and Garden.

CATTLE PLAGUE.

The disease which has committed such havoc among the horned cattle in different parts of Europe, is only another added to a long list that might be made of similar inflictions in former times. Such diseases have engaged the attention of some of the most eminent medical writers, beginning with Hippocrates himself, who devoted a chapter to veterinary medicine, in which he speaks of twenty-seven diseases peculiar to animals. Some diseases attach only horned cattle; others sheep, and others, again, horses. Swine are the sufferers at one time; poultry at another. There are some peculiar to dogs, to cats, to fish, to bees, &c. Some are common to several species of animals; and instances abound of both men and animals suffering from the same epidemic. We might cite, for example, typhus fever, inflammation of the stomach and bowels, quinsy, pneumonia, plague, diarrhœa and dysentery, carbuncle, erysipelas or St. Anthony's fire, and hydrophobia.

The disease which has committed such ravages in cattle and excited so much alarm among their owners, and the public at large in Europe, is called by the not very distinguishing term of cattle plague in England, and is believed in France to be typhus. It is not believed, however, by those who have made it their business to investigate the subject in the latter country that the disease owes its origin to the ordinary causes of typhus fever—impure air from crowding, filth, &c. They trace it to the steppes of Russia and corresponding high lands in Hungary, the cattle feeding on which are so often afflicted with this pestilence, and transmit it to the countries of Western Europe, to which they are driven for sale. A notice of some of the epizootic diseases in former times will not be without instruction, as showing resemblances between them and the present one and offering, incidentally, some suggestions for prevention and cure. We pass over, with a simple allusion to the fact, the inflictions to which the people of Rome, in the early period of her history, beginning with Romulus, were subjected by successive epidemic visitations and excessive mortality in their cattle, in which the owners were not always spared. Coming down to a later age, we learn that from A. D. 810 to 1316, there were no less than twenty seasons of such disease, by which France, Germany, England, and Italy were ravaged.

In the year 1661 the dogs in Naples were carried off in large numbers by apoplexy; so in 1767 were the sheep in entire flocks in Lombardy. A sheep would go to pasture frisking, and all of a sudden fall down dead. Too early an exposure to cold and damp air after shearing was regarded as the chief cause of the seizure. An epidemic catarrh or bronchitis spread itself in 1747 among horned cattle and horses over all Germany, and Bohemia, and Moravia. Dogs in France (1764) were seized with a violent spasmodic cough, accompanied by vertigo, convulsive movements and complete paralysis of the hind legs, in which state the animal often died suddenly. Putrid sore throat, in the reign of Constantine the Great (376), took its rise in Hungary, and thence passed over the rest of Europe, destroying speedily the animals which it attacked. It reappeared at different times in the sixteenth, seventeenth, and eighteenth centuries. In Spain, in 1610, it found its victims among horned cattle, horses, and hogs. In England, during the years 1739, 1748, and 1762, it decimated the horses. Pneumonia carried off large numbers of horned cattle in Champagne and Auvergne in 1772.—Chickens, and all the barn-yard tribe of poultry, were destroyed by the same disease in the Pavine and Milanese territories, in the winter of 1779. Gastric fever of an epidemic character first showed itself in 1709, on the borders of Tartary; it, then, traversed, in a period of twenty-three years, every country in Europe, from the Baltic to the Mediterranean, and from the Black Sea to the Atlantic Ocean.

Typhus is the most terrible of epizootic diseases, especially among horned cattle. The brains and bowels are the organs which suffer most. In reading an account of the typhus of 1771, and of that of 1740, in reference to its original homes and its symptoms, we might easily believe, by changing dates, that we had the picture of the present cattle disease before us. The first of the two now mentioned were spread through Italy and Germany by cattle brought from Hungary. The disease was eminently contagious and infectious. The animals which escaped death owed it more to nature than to treatment. In the second visit, or that of 1740, the disease prevailed in Europe for ten years. The celebrated Camper practised blood-letting, with alleged success, when the disease prevailed among the cattle in Holland, in 1744. The operation was resorted to on the first or second day of the disease; if later, the effect was fatal. Others more wisely recommended preventive, rather than curative, means. In 1795, typhus among cattle was introduced into Lombardy from Hungary. In the early part of the last century, 1711—14, a most destructive epizootic of small-pox began in Italy, and soon reached France, Germany, and Holland. It was confined to oxen and cows and calves, and at one time threatened an entire extinction of the whole species. The most approved treatment consisted in early blood-letting at the outset, drinks of barley-water, and, at the moment of the eruption, Peruvian Bark in wine, and draughts containing spices and opium. Setons were used with success.—*Public Ledger.*

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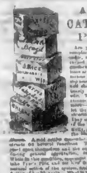

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As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.
From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, PA., May 1, 1855.

DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.
Yours with great respect, ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.
From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.
From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.
From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.
Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the *fountains of the blood.*
JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.
From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec. 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.
VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for $1.
Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

Dr. David Rosell.
907 LOMBARD STREET.

OFFICE HOURS, } 7 to 8 A. M.
Sprech-Stunden } 3 to 5 P. M.
7 to 9 P. M.

Oct 21—6mo PHILADELPHIA.

MRS. AMELIA W. ADAMS

Will open a SELECT SCHOOL for the benefit of children between the ages of four and fourteen years, at her residence, 879 Juniper St., between Spruce and Pine, Thirteenth and Broad Sts., on Monday, 2d of October. Terms, moderate.

A share of your patronage is solicited.

Sept. 30—3m. Phila Sept. 25th, 1864.

MEDICINES WILL BE

DR. J. W. CREEK,
Physician & Apothecary,
Cor. North and Pleasant Sts
BALTIMORE.

Prescriptions Carefully Compounded

SENT BY
EXPRESS OR THROUGH
THE MAIL

TRIMMINGS
AND
Fancy Goods.
633 PINE STREET, PHILADA
GEORGINA GLEAVES

Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Balmorals and Hoop-skirts.

Gentlemen's Furnishing Goods

COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy articles.

Gents' Shirts, Drawers, Under-shirts, Collars and Neckties.

A general assortment of Stationery.

Ladies' Dresses and Under-clothing made to order.

Oct 12—6mo

RESTAURANT,
Confectionery and Dining Saloon,
Corner Saratoga and Davis Street,
BALTIMORE.

Where he intends keeping Oysters and Meats of all kinds. This is an Old Stand. I have spared no pains in refitting it up.
dec 31—no 5—6m

DANDRIGE KELLY, Proprietor.

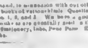
$6 From 50 Cents.

Call and examine something urgently needed by every body, or sample will be sent free by mail for 50 cents, that retails for $6.
R. L. WOLCOTT, No. 170 Chatham Square, N. Y.
Feb 11—1y

CHARLES MAGARGE & CO.,
WHOLESALE DEALERS IN PAPER,
RAGS, &c.
PHILADELPHIA, PA.
[*No. 52 South Sixth Street.*]

THE BOOK DEPOSITORY
OF THE
AFRICAN M. E. CHURCH,
No. 619 Pine Street,
PHILADELPHIA.

We keep on hand, in connection with our other book Sabbath School books of various kinds. Question Books. Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Paper, Envelopes and Blank Books.



WM. F LONGFELLOW,
SURGEON DENTIST,
No. 1126 Redman Street,
Between 11th and 12th, and Lombard and South Sts
PHILADELPHIA.

Every department of Dentistry attended to.
Persons waited on at their residence, if desired.
Nov. 17.

SHROUDING.

Mrs. JANE JOHNSON & Mrs. ANN W

Would respectfully take this opportunity of their sincere thanks and of expressing their g
their numerous friends and patrons for their
tronage in times past—and also to say that the
time to carry on business at the same place,

No. 618 South Eighth Street, Phila

and are always prepared to serve customers at
est notice possible.

☞ TERMS MODERATE. 1y,

MRS. H. S. DUTERTE

General Undertaker and Furnisher,

Respectfully informs her friends and the public, she still continues the Undertaking business at the establishment, No 601 Lombard St., and being than for past favors, hopes still to obtain a share of the tronage of the public.

Ready made Coffins always on hand. Also a han some Hearse and Carriages, with careful drivers, to at and funerals on the most moderate terms.

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 12 Myrtle Avenue, Brooklyn.

CLOTHES MADE TO ORDER.

Also, Second hand Garments Cleaned, Repaired or dyed, at short notice.

SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE.
8—1y.

THOMAS CHARNOCK,
GENERAL FURNISHING UNDERTAKER
NO. 427 SOUTH 5TH ST.,
Second Door Below Bethel Church.

DRY GOODS
AND
Trimmings.
712 LOMBARD STREET, PHILADA.

MRS. C. E. HARDING,

Having taken the Old Stand, 712 Lombard Street, has just opened a full assortment of

STAPLE AND FANCY DRY GOODS,
HOSIERY & TRIMMINGS.
ALSO,
Ladies' Ready-made Under-clothing,
AND
GENTLEMEN'S FURNISHING GOODS

☞ Before purchasing elsewhere, call and examine our stock *Philadelphia, Oct., 1864.*
Oct12—6 mos

AVERY COLLEGE,
Allegheny City,
PENNA.

The Spring Term of this Institution will begin on Monday, Ap 16th, 1866, and end on the 6th of July following.

This College, duly incorporated under the laws of Pennsylvania, has special claims upon the patronage of colored parents, and affords excellent facilities for obtaining an education to colored youths of both sexes.

Through the philanthropic munificence of the late Rev. Charles Avery, it possesses a handsome, ample and convenient college edifice, furnished with a fine library and a good assortment of philosophical, chemical and astronomical apparatus. It is to be hoped that the patronage extended to this institution will be such as to refute the assertion too often made, that a benefaction, of which the colored race is the object, always meets with an ungrateful return.

The collegiate year of forty weeks is divided into three terms, of fifteen, thirteen, and twelve weeks respectively.

The tuition for term in the several departments, embracing a course of instruction from the common English branches to the highest studies ordinarily pursued in American Colleges, is $3. Board in respectable families of Pittsburg and Allegheny cities can be obtained at reasonable prices.

Further information will be given upon inquiry addressed to the Principal, ap9-1y

GEORGE B. VASHON, A. M.

If you wish your clothing made to look equal to new, go to the Old Established

STEAM-DYEING, SCOURING, AND REPAIRING WORKS,

NO 100 N. FIFTH ST., ABOVE WALNUT, AND NO 1008 SHIPPEN ST., PHILADELPHIA, PA.

JAMES W. BROWN.

Formerly with Granville Stokes, No. 606 Chestnut St.)

JOSEPH H. COLE,
CONTINENTAL EATING SALOON,
NO. 418 SOUTH SIXTH ST., PHILADELPHIA.
(Opposite Bethel Church.)

Where he continues to keep always on hand the very best assortment of OYSTERS and other refreshments—hoping that all his friends and the public in general will favor him with their patronage.

☞ Meals served at all hours. Families supplied with Oysters of the best quality and flavor at the shortest notice.

☞ Also, public and private waiting done on the most reasonable terms. 1y

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ICH DIEN.
GLOBE HOTEL.
MRS WILLIAM P. POWELL,
Proprietor.
No 2 Dover Street, near Franklin Square,
NEW YORK.
April 15—1 yr

JAS. B. RODGERS,
(Successor to Wm. S. Young.)
[illegible]
BOOK, NEWSPAPER, AND JOB
PRINTING OFFICE
52 & 54 North Sixth Street,
PHILADELPHIA.

Books, Pamphlets, Cards, Circulars, Catalogues, Paper Books, notes, Checks, &c., and Commercial work of every kind printed, ruled, and bound to order.

No. 15

first sheet missing.

constitutional amendment was passed This latter day will never be forgotten by those who witnessed it. The Chamber was crowded, and packed with a pepper and salt audience,—white and black, men and women. The final vote was taken, and in the clear voice of the clerk (the gallant Forney) pronounced the names of the Senators, and as the "ayes" and "nays" responded, no pen or painter's brush can describe the intense excitement and anxiety that prevailed. Passing down the roll alphabetically until he came to *M* the clerk pronounced the name "Senator Morgan." The clerk's voice was as the lightning, and the response of "ay," the conservative and rich New York Senator, was as the thunder that quickly followed. That thunder woke up the generation of vipers, and killed them too The people forgot where they were, and disregarding the stern and staid decorum of the Senate, they broke forth in loud cheers. The President rapped, and cried "order," "order," and threatened to clear them all out, if they did not "dry up." Well, they subsided, just as the fury of a volcano does when its eruption ceases to burst forth, but murmurs, and growls, and roars within. The work goes on until it ends with the call of the sick, and pale *Wright* of New Jersey.—O Lord what crime has New Jersey committed, that she should be afflicted with such Senators? *Wright* feebly answers "no." The work is finished, and now for the result. The President of the Senate announces what every body knows by this time, "*The Bill is passed.*" When rang out again the wild shout of the people, the galleries were ordered to be cleared, and that was done; but who cared for it, as it was 7 P. M. and many a table was waiting, and the people were hungry. As we cast a parting look on the floor, we saw the old serpent of Kentucky in his dying agonies, and *Saulsbury* of Delaware in a "caniption fit."

A DAY OF PRAYER.

We have been accustomed to hearing prayer from our earliest recollection; but never in our life did we hear such strong prayers as we heard in Washington on last Sunday In the morning at sunrise we commenced in the Nineteenth St. Baptist Church, the Rev. D. W. Anderson pastor. The people, men and women, prayed right to the point, and they seemed to hang on to the throne of God. They kept up praying in this church until 9 o'clock, and then commenced in the Fifteenth St. Presbyterian Church, Rev. H. H. Garnet pastor and continued until 11 o'clock. We heard one person say at the conclusion of the meeting,—"*The Civil Rights Bill is safe.*" Another said, "Well, if our Moses can stand all this earnest faith, and prayer, he can stand more than Pharaoh did." These people are praying still. Let us all pray without ceasing

ALEXANDRIA, VA

The Rev. *Henry Highland Garnet*, was invited last week to address the people of the ancient city of Alexandria on the subject of mental and moral culture. The meeting was held in the M. E. Church on Washington St., and although the night was very stormy, the audience was large. At the conclusion of the lecture the "*Lincoln Literary Society*," was formed and *fifty-eight* members signed the roll. This is the *first literary society ever formed* in this city among our noble and rising people. Well done, Alexandria! go on, and we say, God speed you.

THE GLORIOUS 16th OF APRIL.

The progressive men of the capital, are making arrangements to celebrate the anniversary of the abolition of slavery in this District. A grand time is anticipated, and large preparations are being made, and we are informed, that some of the best talent of our people will be brought out. It is also expected that there will be on that occasion many visitors from abroad. We are glad to see our fellow citizens waking up for should we let our great day pass without notice, surely our brave brothers of Richmond—the late capital of the late Confederacy would point the finger of scorn at us. It is time that we had thrown off our timidity, second-hand conservatism, and shallow pride, and breathe freely, the free air of Heaven, and walk the free soil of our country like men

WATCHMEN.

Washington, D. C. April 7th.

INTERESTING CORRESPONDENCE.

The following interesting correspondence took place between the Corresponding Secretary of the Ladies' Union Association, of this city, and Major-General B. F. Butler. It cannot fail to be read with great interest:

904 Redman Street, Philadelphia.
December 11th, 1865.

Major-General Benjamin F. Butler:

RESPECTED GENERAL:—As Corresponding Secretary of the Ladies' Union Association, formed in Philadelphia, for the benefit of sick and wounded colored soldiers, the duty devolves upon me to apprise you of the fact that, at a recent Fair of the Association, the accompanying vestments were among the principal features of attraction, to be voted to Generals Grant, Sherman, Sheridan, or Butler.

The simple performance of duty is generally attended with satisfaction and pleasure; but, in the present instance, it is with more than ordinary satisfaction and unfeigned pleasure that I announce the awarding to you of these emblems, expressive of the feelings of a grateful people, by the decided majority of four hundred and fifty votes

It was a knowledge of your many acts, (not only those familiar to the public eye, but also your kind and impartial deeds towards our unfortunate race, many of whom fought so nobly in defence of the Union and the principle of freedom,) that induced the selection of your name as a fit champion in the contest for this acknowledgment of gratitude; and although to some it may seem small and trivial, rest assured, General, it is the representation of a principle to which we hope to be found ever true,—and to you we deem it especially due, remembering that your noble and Christian deeds were performed at a time when the public sentiment was so decidedly unfavorable to our interests and adverse to our welfare.

In behalf of the Association, and in the name of a people prompted thus to act by feelings emanating from grateful hearts, I beg you to accept these evidences of our true appreciation of your principles, and of the great services rendered by you to the cause of universal freedom.

Hoping that prosperity and success may ever attend you in all your efforts for the maintenance of right and the true benefit of all mankind,

I am, very respectfully, yours,
CARRIE R. LE COUNT,
Cor Sec Ladies' Union Assoc

To Maj. Gen. B. F Butler, U. S. A

WASHINGTON CITY, March 19th, 1866.

Ladies of the Union Association, Philadelphia.

MESDAMES:—For your beautiful presents, forwarded to me through your Corresponding Secretary, Carrie R. Le Count, which have given me the liveliest satisfaction, please accept my thanks.

Rich and intrinsically valuable as they are, they have a higher and nobler value to me, and shall be laid up with other treasures, endeared by sacred memories, as a legacy to my children,—the earnest of grateful appreciation of what I wished, rather than what I was enabled to do in behalf of those on whom organized sin and wrong had submitted every outrage through generations. These gifts, made more precious by the vote of preference which awarded them, are at once the exemplar and evidence that the race of colored men have the high virtue of gratitude, and the intelligence, in the mass, to appreciate the efforts made to raise their condition to equality of right.

Their soldiers, on many fields, under my eye, have shown high courage, endurance, and enthusiastic patriotism. Who shall say that such men, so willingly perilling their lives to save the country, are not fit to take part in choosing their own rulers and in enacting their own laws, in the country which they have helped to rescue from its rebellious foes?

Permit me again to express my thanks for your favor, and believe me,

Faithfully, your friend,
BENJAMIN F BUTLER

Our Country.

A SPECIAL dispatch to the *New York Tribune* says:

"*Texas.*—Provisional Gov. Hamilton is reported *en route* to Washington to see what is to be done with Texas. The secessionists have seized upon the entire political control of the State, and are carrying every thing with a high hand."

MRS. Jefferson Davis was at Cincinnati last week.

FAST DAY IN MICHIGAN.—*Detroit, Feb. 6th,* 1866. Gov. Crapo has, by proclamation, appointed the 19th day of April as a day of fasting, humiliation and prayer. After alluding to the defeat of armed rebellion, the antagonism between the ruling powers at Washington, and apprehensions for the safety of the Government, the Governor says: "Let us seek Divine aid to reconstruct the Republic upon the broad principles of right, humanity, justice and eternal truth, when all men, irrespective of cast or color, shall be equal in the eyes of the law."

A CORRESPONDENT of the *New York Tribune* says the following of California cities:

"Almost every settlement of from a dozen down to three people is called a city. They have a New York city on the Sacramento, consisting of three houses—a hotel, billiard saloon, and a barn. The location selected by the ambitious builders was such, they thought, as would rapidly give it precedence over the old Spanish embarkaderos, situated in the midst of innumerable hills. The city has stood there now several years, and commencing with a billiard saloon and hotel, it has grown to the extent of adding a barn. There is another settlement known as Summit City, occupying, as its name denotes, an elevated situation. During the past winter, snow has fallen there to the depth of seven feet. There is but one hotel, and, for pastime, the citizens have coasting, dramatic readings, debating clubs, and social dances, in which all the inhabitants participate. But as there are but eighteen ladies, all told, in the place, to 350 of the sterner sex, the social dances cannot be of the most social order."

WE learn from the Washington correspondent of the *Philadelphia Press*, the following:

WASHINGTON, April 5th, 1866

"*Gen. Grant arrested for fast driving.*—Yesterday afternoon, as Lieutenant General Grant was driving on North Fourteenth street, two officers attempted to stop him, as he was going rather faster than the law allows They, however, at first failed; but one being mounted on a fast horse, and after a race of about three hundred yards, overtook the General, and informed him that it was his duty to place him under arrest. Gen. Grant offered to pay the officer the fine, but the latter not having power to receive fines on the highway, informed him that he should report himself at the station. The General questioned the right of the officer to arrest him, and immediately drove off at full speed. The facts were yesterday reported to Superintendent Richards for such action as he may seem fit to take. I may here state that it is not an uncommon occurrence for persons to ride and drive at full speed on Fourteenth St.

"If I mistake not, President Lincoln was once placed under arrest by an officer for driving across a pavement, and paid his fine at the station; and Captain Fox, Assistant Secretary of the Navy, was once fined for fast driving"

The Pirate Semmes—The unconditional release of the rebel pirate, Raphael Semmes, by special order of President Johnson, is bitterly denounced by Union men here. The deeds of this man, confined to no law, military or civil, are well remembered, and that he should now be set at liberty without being compelled to answer for at least some of his crimes is greatly to be regretted. It is, however, but another evidence of the hostility of Andrew Johnson to the great principles of the radical Union party

CONGRESS.

THE CIVIL RIGHTS BILL passed over the veto by a large majority, and has become a law.

SENATOR EDMONDS, of Vt, successor of the late Senator Foote, was sworn in.

BOUNTIES TO COLORED SOLDIERS —Mr Wilson, of Mass., offered the following joint resolution, which is pending consideration:

"It provides that the omission in the muster rolls of the words, 'free on or before April 19th, 1861,' shall not deprive any colored soldier of the bounty to which he is entitled, and which is now or may hereafter be withheld, by reason of such omission; provided, that nothing herein contained shall be so construed as to entitle soldiers who were not free at the date herein specified, to receive bounty"

THE BILL to establish a national system of bankruptcy was defeated.

CIVIL RIGHTS BILL.

Section 1. That all persons born in the United States, and not subject to any foreign power, excepting Indians not taxed, are hereby declared to be citizens of the United States; and such citizens of every race and color, without regard to any previous condition of slavery or involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall have the same right in every State and Territory to make and enforce contracts, to sue, to be sued, be parties, and give evidence, to inherit, purchase lease, sell, hold and convey real and personal property, and to the full and equal benefit of all laws and proceedings for the security of person and property, as is enjoyed by white citizens; and shall be subject to like punishment, pains and penalties, and to none other, any law, statute, ordinance, regulation or custom to the contrary notwithstanding.

Section 2. And that any person who, under color of any law, statute or ordinance, regulation or custom, shall subject or cause to be subjected, any inhabitant of any State or Territory to the deprivation of any right secured or protected by this act, or to punishment, pains or penalties on account of such person having at any time been held in a condition of slavery or involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, or by reason of his color or race, than is prescribed for the punishment of white persons, shall be deemed guilty of misdemeanor, and on conviction shall be punished by a fine not exceeding one thousand dollars, or imprisonment not exceeding one year, or both, in the discretion of the Court.

Section 3. That the District Courts of the United States within their respective districts, shall have, exclusively of the courts of the several States, cognizance of all crimes and offences committed against the provisions of this act, and also concurrently with the Circuit Courts of the United States, of all causes, civil and criminal, affecting persons who are denied or cannot enforce, in the courts or judicial tribunals of the State or locality where they may be, any of the rights secured to them by the first section of this act; and if any suit or prosecution, civil or criminal, has been or shall be commenced in any State Court against any such person for any arrest or imprisonment, trespasses or wrongs done or committed by virtue or under color of authority derived from this act, or the act establishing a Bureau for the relief of Freedmen and Refugees, and all acts amendatory thereof, or for refusing to do any act upon the ground that it would be inconsistent with this act, such defendant shall have the right to remove such cause for trial to the proper District or Circuit Court in the manner prescribed by the "act relating to *habeas corpus*, and regulating judicial proceedings in certain cases," approved March 3, 1863, and all acts amendatory thereto The jurisdiction in civil and criminal matters hereby conferred on the District and Circuit Courts of the United States shall be exercised and enforced in conformity with the laws of the United States, so far as such laws are suitable to carry the same into affect; but in all cases where such laws are not adapted to the object, or are deficient in the provisions necessary to furnish suitable remedies and punish offences against the laws, the common law, as modified and changed by the Constitution and statutes of the States, wherein the court having jurisdiction of the cause, civil or criminal, is held, so far as the same is not inconsistent with the Constitution and laws of the United States, shall be extended to and govern said Courts in the trial and disposition of such cause; and if of a criminal nature, in the infliction of punishment on the party found guilty.

Section 4 That the District Attorneys, Marshals, and Deputy Marshals of the United States, the Commissioners appointed by the Circuit and Territorial Courts of the United States, with powers of arresting, imprisoning or bailing offenders against the laws of the United States; the Officers and Agents of the Freedmen's Bureau, and every other officer who may be specially empowered by the President of the United States, shall be, and they are, hereby specially authorized and required, at the expense of the United States, to institute proceedings against all and every person who shall violate the provisions of this act, and cause him or them to be arrested and imprisoned, or bailed, as the case may be, for trial before such court of the United States or Territorial court as by this act has cognizance of the offence. And, with a view to affording reasonable protection to all persons in their constitutional rights of equality before the law, without distinction of race or color or previous condition of slavery or involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted; and to the prompt discharge of the duties of this act, it shall be the duty of the Circuit Courts of the United States, and the Superior Courts of the Territories of the United States, from time to time to increase the number of Commissioners so as to afford a speedy and convenient means for the arrest and examination of persons charged with a violation of this act.

Section 5. That said Commissioners shall have concurrent jurisdiction with the Judges of the Circuit and District Courts of the United States, and the Judges of the Superior Courts of the Territories, severally and collectively, in term, time and vacation; upon satisfactory proof being made, to issue warrants and precepts for arresting and bringing before them all offenders against the provisions of this act, and on examination to discharge or admit to bail or commit them for trial, as the facts may warrant.

Section 6. And such commissioners are hereby authorized and required to exercise and discharge all the powers and duties conferred on them by this act, and the same duties with regard to offences created by this act, as they are authorized by law to exercise with regard to other offences against the laws of the United States. That it shall be the duty of all Marshals and Deputy Marshals to obey and execute all warrants and precepts issued under the provisions of this act when to them directed; and should any Marshal or Deputy Marshal refuse to receive such warrant or other process, when tendered, or to use all proper means diligently to execute the same, he shall on conviction thereof be fined in the sum of one thousand dollars, to the use of the person upon whom the accused is alleged to have committed the offence And the better to enable the said Commissioners to execute their duties faithfully and effectually, in conformity with the Constitution of the United States and the requirements of this act, they are authorized and empowered, within their counties respectively, to appoint, in writing under their own hands, one or more suitable persons, from time to time, to execute all such warrants and other processes as may be issued by them in the lawful performance of their respective duties; and the persons so appointed to execute any warrant or process as aforesaid shall have authority to call to their aid the bystanders or *posse comitatus* of the proper county, or such persons of the land or naval forces of the United States, or of the militia, as may be necessary to the performance of the duty with which they are charged, and to ensure a faithful observance of the clause of the Constitution which prohibits slavery, in conformity with the provisions of this act; and said warrants shall run and be executed by said officers any where in the State or Territory within which they are issued.

Section 7. That any person who shall knowingly and wilfully obstruct, hinder or prevent any officer or other person charged with the execution of any warrant or process issued under the provision of this act, or any person or persons lawfully assisting him or them, from arresting any person for whose apprehension such warrant or process may have been issued, or shall rescue, or attempt to rescue such persons from the custody of the officer, other person or persons, or those lawfully assisting as aforesaid when so arrested, pursuant to the authority herein given and declared, or shall aid, abet, or assist any person so arrested as aforesaid, directly or indirectly, to escape from the custody of the officer, or other person legally authorized as aforesaid, or shall harbor or conceal any person for whose arrest a warrant or process shall have been issued as aforesaid, so as to prevent his discovery and arrest, after notice or knowledge of the fact that a warrant has been issued for the apprehension of such person, shall for either of said offences be subject to a fine not exceeding one thousand dollars, and imprisonment not exceeding six months, by indictment conviction before the District Court of the United States, for the district in which said offence may have been committed, or before the proper Court of criminal jurisdiction, if committed within any of the organized Territories of the United States

Section 8 That the District Attorneys, the Marshals, their Deputies and the Clerks of the said District and Territorial Courts, shall be paid for their services the like fees as may be allowed to them for similar services in other cases And in all cases where the proceedings are before a Commissioner, he shall be entitled to a fee of $10 in full for his services in each case, inclusive of all services incident to such arrest and examination. The person or persons authorized to execute the process to be issued by such Commissioners for the arrest of offenders against the provisions of this act shall be entitled to a fee of $5 for each person he or they may arrest and take before any such Commissioners aforesaid, with such other fees as may be deemed reasonable by such Commissioner for such other additional services as may be necessarily performed by him or them, such as attending at the examination, keeping the prisoner in custody, and providing him with food and lodging during his detention, and until the final determination of such Commissioner, and in general for performing such other duties as may be required in the premises, such fees to be made up in conformity with the fees usually charged by the officers of the courts of justice within the proper district or county, as near as may be practicable, and paid out of the Treasury of the United States on the certificate of the Judge of the district within which the arrest is made, and to be recoverable from the defendant as part of the judgment in case of conviction

Section 9 That whenever the President of the United States shall believe that offences have been or are likely to be committed against the provisions of this act, within any judicial district, it shall be lawful for him in his discretion to direct the Judge, Marshal and District Attorney of such district to attend at such place within the district, and for such time as he may designate, for the purpose of the more speedy arrest and trial of persons charged with a violation of this act. And it shall be the duty of every Judge, or other officer, when any such requisition shall be received by him, to attend at the place and for the time therein designated.

Section 10. That it shall be lawful for the President of the United States, or such persons as he may empower for that purpose, to employ such part of the land or naval forces of the United States, or of the militia, as shall be necessary to prevent the violation and enforce the due execution of this act.

Section 11. That upon all questions of law arising in any cause under the provisions of this act, a final appeal may be taken to the Supreme Court of the United States.

NOTICE.

Rev. James Lynch will lecture before the Garnet League, at Harrisburg, Pa., Thursday evening next, 19th inst. Subject—"*Our Movement on the Track*" Tickets to be had of

T. MORRIS CHESTER, Esq,
and A. T. HARRIS

NOTICE

The Hon. John W Forney will lecture before the Banneker Institute, at Concert Hall, on Thursday evening, April 19th. Subject—"Has the war for Human Freedom been fought in vain?" Tickets 25 cents For sale at Pugh's, Sixth and Chestnut, Trumpler's, Seventh and Chestnut, and by the members of the Institute

NOTICE.

There will be a Semi-Centenary Rally at the Union church of this city, (Rev. R. P. Gibbs Pastor,) on next Sabbath, April 15th.

11 A. M ——
3 P. M. Rev. James Lynch.
7½ P. M. Rev. Bishop Wayman

NOTICE

Semi-Centenary services at Little Wesley Church, Hurst St., on Sunday next 15th inst.

11 A. M. Rev. Jacob Mitchell.
3 P. M. Bishop A. W Wayman.
7½ ——

NOTICE.

Semi-centenary Anniversary at Bethel Church, South Sixth Street below Pine Street. Appropriate services will be held on next Sabbath, April 15th.

Preaching at 10 A. M, by Rt Rev. A W Wayman. 3 P. M., Rev. Wm. Moore. 7½ P. M., Rev. James Lynch.

The friends of OLD BETHEL will come out in their strength, and *richly contribute to the special collection*, for the semi-centenial offering

BETHEL SABBATH SCHOOL SEMI-CENTENNIAL CELEBRATION.

On Monday evening, April 16th, at Bethel Church, the Sabbath-school will celebrate the Semi-centenial of the A. M. E. Church

For a long period this school has ranked in the Philadelphia Conference A. 1, as the contributions to the Mission fund, and other benevolent objects will attest.

An admission fee of ten cents will be charged.

Addresses will be delivered by Rev Jas. Lynch, and others

INFORMATION WANTED.

Of my five children, Mary, Daniel, William, Turner and Annie Cooper. They belonged to Andrew J Clark and John W. Baker, who, before the first battle of Bull Run, moved them from Fauquier Co., Va, to Mississippi, the morning after I left them Any person knowing of their whereabouts, will be paid for the trouble of informing me. Direct in care of Rev. H Baker, Harrisburg, Dauphin Co. Pa

Will our ministers of Mississippi please inform their congregations of this notice?

INFORMATION WANTED

Of my mother, Rebecca Skinner, of my brother Washington, and my sisters, Nancy, Keziah, Hester, Martha, Joanna, Catharine and Griscilla Skinner, who were well known in North Carolina They were sold by Joshua Skinner to South Carolina, fourteen years ago, to Dr Urley. I hope that the ministers of our respective churches will make public announcement of the same. Any information concerning them will be thankfully received Address

ALFRED SKINNER,
Pottsville, Schuylkill Co.,
Pennsylvania

INFORMATION WANTED.

Of a lady by the name of Henrietta Berry, wife of Thomas Berry. Her name was Tyler. She has a son named John Tyler John left his mother, Henrietta Tyler, as she was then called, when quite young, in 1850, being then in Prince George county, Md., where Henrietta was also at that time residing Her son, John Tyler, has now arrived at the years of manhood, and is at present living in Cairo, Ills He would be extremely glad to hear of his mother, and he wishes her to write to him immediately, at Cairo, should this notice meet her eye Any information relative to her whereabouts will be most thankfully received When writing, please address to the care of G W Ellis.

mar 31-tf

ACKNOWLEDGMENTS.

Natchez, Miss, Rev Nelson Fitzhugh, $2 50; Chadd's Ford, Pa, E A Elsey, 2 50; Mercersburg, Pa., Robt Stoner, 2.50; Logansport, Ind, John H Turner, 2 50; Mrs Mary B Hill, 2 50, Wilkesbarre, Pa, Rev W H Chase, 5 00; Richmond, Va, Mrs E Thompson, 1 25; Mrs C Gray, 2.50; Shawneetown, Ills., Richmond Ingee, Kitty Manley, Jane Hopkins, each 2.50; Charleston, S C., Rev R H Cain, 30.00; Newport, R I, Miss M A Johnson, for Building Fund, 5 00; Cosmoskia, N Y, Mary Knott, 1.25, Oberlin, O., Rev Henry Lee, 2 50; Moral and Mental Improvement Association of Baltimore, 2 50; New York, Rev H Davis, 6 50; Burlington, N J, Rev J H Smith, 2 00; Bloomington, Ind, Mrs Ellen Wells, 1.50; R G Mortimer, 3 70; Newport, R. I., per Rev E T Williams, Mrs Emma Greene, 1.25; Terre Haute, Ind., Rev R Bridges, 4 95, Marysville, Cal, per Isaac Watkins, for self, and J L Williams, Miss M Foreman, Elizabeth A Cork and Mrs Mary Williams, each 2.50—12.00; Baltimore, Md., Joseph Butler, Mrs John Jordan, Mrs F Thomas, W H Brown, Ann Owens, each 1 25; Mrs Sophia Johnson, 2 50; Rev Wm H Brown, 1.00; Maria Howard, Abrm Wicks, each 2.50.

Marriages.

On March 16th, at Phœnixville, Pa, by Rev. Edward Laws, Mr Warner Atlee, of Lancaster County, to Miss Mary A Jackson, of Delaware County.

On April 4th, by Rev Jacob M. Mitchell, Mr. Stanley Walsh, to Miss Georgianne Thomas, all of Philadelphia.

On April 11th, by Rev. James Lynch, Mr. Joseph Gray, of Camden, N. J., to Miss Anne Duff, of Westown, Pa.

Advertisements.

Dry Goods.

HOSIERY, DRESS AND REGALIA TRIMMINGS OF EVERY VARIETY,
AT
No. 615 Lombard Street, Philadelphia.

MRS. S. SHORTER HAWKINS continues to keep constantly on hand a splendid assortment of goods—calculated to suit all seasons—at the LOWEST MARKET PRICE.

ALSO,

Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand.

☞ A liberal share of patronage is solicited ☜
april 14—6 mos

BOWERS'

COAL DEPOT.

COAL!! COAL!!!

THOMAS J. BOWERS,
634 Lombard St.,

Has constantly on hand a full suppy of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price.

Call and Try. ——:——— *Call and Try.*

Oct. 7-tf.

DAVIS'S HOTEL.

212 K Street, bet'w. 17th and 16th Sts.,
WASHINGTON, D. C.,

This First-Class House is now open for the accommodation of the travelling public. The situation of the House is most respectable, and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

☞ Board at reasonable prices, in advance, by the Day, Week, or Month.

A RESTAURANT on the "European Plan," is on the premises. Choice brands of Wines and Cigars at the Bar.

Dinner parties furnished at the shortest notice.

No unbecoming conduct allowed on the premises.

ST. CLAIR DAVIS, Proprietor.

March 10, 6 mo.,

A GRAND FAIR,

FOR THE SALE OF

Useful and Fancy Articles.

WILL BE GIVEN AT THE

UNION BAPTIST SABBATH SCHOOL,

FOR THE

Benefit of Said School,

TO BE HELD AT

The Union Baptist Church,

Minster Street, above Sixth,

COMMENCING

On Easter Monday Evening, April 2d, 1866,

And Continuing During the Week.

The object of this Fair is to purchase a new set of Books and Library for the School, our present set of books, together with the Library, we desire to present to the Freedmen.

We solicit the kind patronage of our friends and the public in general in this effort to advance the intelligence of our people.

Where there is Union, there is strength

COME ONE, COME ALL AND HELP US.

Prices of Admission: Single Tickets, 10 Cts., Season Tickets, 25 Cts

To be had of any of the Teachers or Scholars of the Sabbath School. Mar24-4t

SECURITY

Life Insurance Co.,

Of New York

This Company ranks amongst the first in the country. It divides its profits among the insured, thus giving them the benefits of a Mutual Company. At the same time the Security has a guarantied cash capital. Its rates are as low as those of any other Company. It grants policies on the life endowment and non forfeiting plan. It takes notes for one half of the premium when desired by the insured. The dividends go towards liquidating the same, for any information, books, blanks, &c. Call on

EZRA WILLITS, Gen'l Agent,
No. 528 Walnut St., Phila.

Jos. C. Bustill, Solicitor,
No. 403 South Sixth Street.

REFERENCES.

Charles Ellis, Druggist, N. E. 7th and Market Streets
Richard Cadbury, 117 and 119 Chestnut Street.
James Whitall, Glassware, 410 Race Street.
J Wistar Evans, do. do.
John Tatum, Dry Goods Com., 222 Chestnut Street.
John S. Dillon, Reading R. R., 13 Callowhill Street.
A. R. Pharo, 1317 Green Street.
Joseph O. Tarapenny, 810 Spruce Street.
T. Ellwood Chapman, 5 South 5th Street.
Robert Biddle & Co., 121 Market Street.
T S Beesley, M. D., 53 North 11th Street.
Dillwyn Parrish, 1017 Cherry Street.
Edward Hopper, 829 Arch Street.
Samuel R. Shipley, 1023 Filbert Street.
David Scull, Jr & Bro., Wool Dealers, 125 Market St.
Joseph Howell, 123 South 2d Street.
Elton B. Gifford, Merchant, 23 North 3d Street.
R. Esterbrook, Manufacturer, 452 Arch Street.
Caspar Wistar, M. D. 726 Arch Street.
Joseph Thomas, M. D., 632 Vine Street.
J. M Whitall, 410 Race Street.
Jno. R. Detwiler, Merchant, 1315 Delaware Avenue.
Mar. 3—4m.

PENNSYLVANIA CENTRAL RAILROAD.

CHANGE OF TIME AND DEPOT

On and after Monday, December 22 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET sts., instead of Eleventh and Market Sts, as heretofore

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip

Their cars are in waiting, on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts at 7.45 P. M to connect with Pittsburg and Erie Mail; and at 12.20, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE.		
ERIE EXPRESS	at	7 20 A. M.
MAIL TRAIN	"	8.00 "
PAOLI ACCOMMODATION, No. 1	"	10.00 "
FAST LINE	"	12 00 M
PARKESBURG	"	1 10 P. M.
HARRISBURG ACCOMMODATION	"	2.30 "
LANCASTER ACCOMMODATION	"	4.00 "
PAOLI TRAIN, No. 2	"	5.30 "
PITTSBURG AND ERIE MAIL	"	8.30 "
PHILADELPHIA EXPRESS	"	11 10 "
ARRIVE.		
PITTSBURG AND ERIE MAIL	"	6.30 A. M.
PHILADELPHIA EXPRESS	"	7.00 "
PAOLI ACCOMMODATION, No. 1	"	8.20 "
PARKESBURG	"	9.32 "
LANCASTER TRAIN	"	12.30 P. M.
FAST LINE	"	12.50 "
PAOLI ACCOMMODATION, No. 2	"	4.40 "
DAY EXPRESS	"	5.45 "
HARRISBURG ACCOMMODATION	"	9.10 "
MAIL TRAIN	"	11 22 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN P. VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
Jan '66 137 Dock Street.

WASHINGTON HOTEL,

BY WILLIAM TAYLOR,
PROPRIETOR

Corner of Bridge and Montgomery Streets,
GEORGETOWN, D.C

No. 10 1 year.

ONE PRICE CLOTHING.

JONES'

OLD ESTABLISHED

One Price
CLOTHING HOUSE,
604 Market Street,
(*Above Sixth.*)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 *Market Street,*

One Price Store.

COAL! COAL!!

Coal delivered to any part of the city, by large or small measure, by

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street.

April 15—tf

SHROUDING

AND

LAYING OUT of THE DEAD.

MRS MARIA HIGHGATES

Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding, and laying out of the dead, and will give all needed satisfaction. Residence—

No 1026 Barley Street,
tf *bet. 10th & 11th, & Lombard & Pine Sts.*

DR. JONATHAN DAVIS,

Successor to C. D. Lowber, M. D.,

No. 733 S 11th Street Philadelphia, Pa.

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 2 A. M.—from 4 to 5 P. M.

Agent for the Masonic Gavel. Jan 1 y

Mrs. Edith Mayhew,

NO 257 RASPBERRY STREET,
(2d door above Spruce.)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Jan 5-6mo

EASTERN AVENUE HOUSE.

John A. Mulligan, Proprietor.

Numbers 25 and 27 EASTERN AVENUE,
BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS

ALL SINGLE ROOMS.

Hot and Cold Water-Baths

Free for the Boarders.

Its situation is central; it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

☞ Provisions of the best quality, and in a variety.

☞ Meals by the Day or Week. ☜

BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South east Corner of Seventh and Market Sts., (Jones'.)

Messrs. Perry & Co have undoubtedly the largest stock of ready made clothing, and

 best variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South east Corner Seventh and Market Sts., (Jones'.)
PERRY & CO.

OLIVE BRANCH
BOARDING HOUSE
No 814 Lombard Street, Phila.

Mrs H M Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable

MRS M BENNETT.

HERB DOCTRESS,

NO 400 S. SEVENTH STREET, BELOW PINE,

is prepared to cure Debility of the System, Billious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Chalera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps Catarrh, Bronchitis, Erysipelas, Consumption, Deafness Gout, Influenza, White Swelling, Whooping Cough Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice Neuralgia, and Tumors

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK.

JOSEPH C. BUSTILL AND SARAH H. BUSTILL

WIG MAKERS,

HAIR JEWELLERS,

AND

LADIES' HEAD-DRESSERS.

No. 403 South Sixth Street,
Philadelphia

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS

WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings Finger Rings, &c.

BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles

Ladies' Hair-Cutting, Shampooing, Dyeing and Head-Dressing.

BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair removing Dandruff—Cleansing, Bristening, Softening, Odourising Invigorating, Beautifying, and preventing Premature Baldness

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair removing dandruff, preventing premature baldness, restoring collar garments, removing grease spots, and curing rheumatic pains, Tetter, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24-tf

Cupping, Leeching & BLEEDING:

ATTENDED TO BY

NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,

Also Solicitor for "Security Life Insurance Company."

Jan 7-no 8-1y

"THE BEST AND THE CHEAPEST."

REIMER'S PHOTOGRAPHIC GALLERY,

NO. 615 & 617 NORTH SECOND STREET,
PHILADELPHIA,

Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.

☞ Pictures are made all sizes, from a Carte de Visite to a life size in oil, at prices which can guarantee good work, and at the same time be within the reach of everybody Pictures are made life size from small Ambrotypes or Daguerreotypes. 1y

JAMES C. CLARK, M. D,

(ECLECTIC,)

No. 818 Pine Street, Philadelphia, Pennsylvania

OFFICE HOURS.

From 7 to 9 A. M.
From 12 to 2 P. M. } PHILADELPHIA.
From 6 to 8 P. M.

Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.

Jan 7-no 7-1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel It is the Best and Cheapest House in Baltimore,

You can entertain your guests in Public or Private Parlors

You can get your Meals at All Hours in this First-Class House

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber Shop attached to the Hotel.

Nos 28 and 30 Corner of Bath and Davis Sts., (Near the Harrisburg Depot,)

BALTIMORE.

DR. D. HUDSON, Proprietor.

House of Application

FOR

COLORED PEOPLE.

MRS. MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO 1718 SANSOM ST.

Jan. 26 1y. *Philadelphia, Pa.*

Poetry.

A VALENTINE OF THE ELIZABETHAN AGE

(Found in an old Album, dated 1583.)

We copy these antique verses, charming in their simplicity, whether their antiquity be genuine or spurious, from *Littell's Living Age*, which takes them from the Magazine called *London Society*. Editor

When slumber first unclouds my brain,
And thought is free,
And Sense, refreshed, renews her reign,
I think of Thee.

When next in prayer to God above
I bend my knee,
Then when I pray for those I love
I pray for Thee.

And when the duties of the day
Demand of me
To rise and journey on life's way,—
I work for Thee.

Or if perchance I sing some lay,
Whate'er it bee,
All that the idle verses say,
They say of Thee.

For if an eye whose liquid lights
Gleam like the sea
They sing, or tresses browne and brighte,
They sing of Thee.

And if a wearie mood, or sad,
Possesses me,
One thought can all times make me glad,—
The thoughts of Thee.

And when once more upon my bed,
Full wearily,
In sweet repose I lay my heade,—
I dream of Thee.

In short, one only wishe I have,
To live for Thee;
Or gladly, if one pang 'twould save,
To die for Thee.

The Family.

"THERE IS NO PLACE LIKE HOME."

The truth of this proverb is universally acknowledged. Rich and poor, young and old, have alike experienced it.

1. "No place like home, mother," said the young officer, James Fenwick, as he sat the centre of a happy group, in the old fashioned drawing-room, on the evening of his return, after having gone through the hardships and shared in the glories of the war. Out of doors the wind was blowing hard, and at times the rain dashed wildly on the window panes; but the inmates heeded not; within all was warmth and comfort.

How pleasant it was to sit there once more, and see the dear ones about him, thought James, as he glanced round the room! And if, for a moment, a more than usually loud gust of wind struck on his ear, and awakened memories of cold and blustering nights spent in trenches, and of many a loved comrade, who has stood with him then side by side, now lying in their silent graves, far from home and kindred, the remembrance, though it saddened, served only to enhance the comfort of the present scene, and rouse an increased sense of gratitude to the God who had preserved him and brought him in safety to his home.

Father, mother, brothers, and sisters clung fondly to him, joy beaming on every face. Often had his thoughts turned to those dear ones while on the battle-field and in the night watch, and to be among them once more seemed like a dream. The sweet familiar ballad rose to his memory; and almost unconsciously humming the air, he started to find it caught up by the young voices of sisters and brothers, till the room rang with the words, "Home, sweet home; there is no place like home!"

2. "No place like home, for me, little wife," said Farmer Davy, as he sat in his bright little sitting-room, with his children round him, and his pretty little wife, with her baby in her arms, by his side.

The farmer had been away from his home on business for a week or two; but to have seen him that night, you would have thought he had been away for years. The children clung to him, as if afraid he would leave them again; and his wife seemed as if she could not keep her eyes off him. The fire seemed to burn brighter, the lamp clearer—all because he had come home.

"'Twas pleasant enough at my friend Smith's in Manchester," said the farmer; "there was every thing there that money could buy—fine rooms, fine furniture, and fine dinners; but all the time I was wearying for home. I would not exchange my own little house, and the dear ones there, for all the grandeur in the world. No; 'there is no place like home' for me;" and his wife, in her heart, echoed the sentiment, only with the addition: "And no man in the world to be compared to my John Davy!"

3. "There is no place like home," said little Harry Percy, as he sat with brothers and sisters round the cheerful home tea-table, on the first night of his return from school for the Christmas holidays.

Harry's place was next his mother that night, and the little hand was often slipped into hers. It was so nice, Harry thought, to be among them all again, and join in the merry laughter; and, above all, have that loving, gentle mother's eye looking down at him with such sweet, fond love.

Yes; Harry was not unhappy at school, for he was a favorite with both masters and schoolfellows, but then home was so different. O, "there is no place like home!"

After Harry was sound asleep that night, the mother slipped softly in and impressed a kiss on the fair young forehead of her boy, and prayed in her heart that, in manhood's years, he might indeed think "there was no place like home!"

Readers! if our home on earth be such a sweet, hallowed place, what shall our heavenly home be?

Grief must often enter our earthly homes; death must often take away the most loved members there; but, in home above—the inheritance purchased by Christ for his redeemed ones—death shall enter no more; partings shall be unknown, and, a great family, we shall dwell forever with the Lord in that habitation not made with hands, eternal in the heavens.

In our Father's house above there are many mansions; but forget not they are prepared for a prepared people—for those, and those only, who on earth "have washed their robes and made them white in the blood of the Lamb."

The family is scattered yet, though of one home and heart;
Part militant, in earthly gloom—in heavenly glory part.
But who can speak the rapture when the circle is complete,
And all the children, sundered now before their Father meet?
One fold, one Shepherd, one employ, one everlasting home.
Lo! I come quickly! Even so, Amen! Lord Jesus come.

—*Christian Treasury.*

PLEASURES OF HOME.

A child may easily be led to associate with home ideas, as to think of it in connection with the home of its playmates. Certainly, if allowed to do so, he can as readily connect happiness with parents, brothers and sisters, as with those of their kin. And the child will do so, unless happiness and pleasure when he calls for them under the parental roof, respond, "Not at home?" All home pleasures should be bright ones. The domestic hearth should be close and joyous. If home life be well ordered, the children having, according to age, playtime, books, games, and household sympathies, they will love home, and find pleasures there. Give the little ones slates and pencils and encourage their attempts to make pictures. Drawings will amuse them when noisy, and here lose their zeal and are unreasonable; and the art will be useful to them in the business of after life. Have them read to each other stories and paragraphs of your selection, and save the funny things and the pleasant ones you see in the papers and books to read to them at your leisure. You cannot imagine how much it will bind them to you. But choose well for them, for the impressions made in their minds now will last when the hills crumble. Have them sing together, and sing with them, teaching them songs and hymns. Let them sing all day—like the birds—at proper times. Have them mutually interested in the same things—amusements and occupations—having specified times for each, so that their habits will be orderly. Let them work together boys and girls. They enjoy it equally, unless the boys are taught that it is unmanly to understand girl's work. They should know how to do it; and practically, too, as they may avoid much discomfort in future life. Let them work together in the garden—boys and girls need out-of-doors work. Together let them enjoy their games, riddles, etc., all their plays, books and works—while the parent's eyes direct and sympathize, their loud voices blend in loving concord.

LESSONS IN WISDOM.

Frederica Bremer, the charming moralist, speaks tenderly and truthfully to those occupying the several family relations:

"Many a marriage has commenced like the morning, red, and perished like a mushroom. Wherefore? Because the married pair neglected to be as agreeable to each other after their union as they were before it. Seek always to please each other, my children; but in doing so, keep heaven in mind. Lavish not all your love to-day, remembering that marriage has a morrow. Bethink, ye, my daughters, what the word housewife expresses. The married woman is her husband's domestic trust. On her he ought to be able to place his reliance in house and family; to her he should confide the key of his heart and the lock of his store-room. His honor and his home are under her protection—his welfare is in her hand. Ponder this. And you, my sons, be true men of honor, and good fathers of your families. Act in such wise that your wives may respect and love you.

Child's Cabinet.

THE CHILDREN'S CHURCH. A PREACHER WHO WAS A KING.

One night, nearly three thousand years ago, a very young man was sleeping in a town called Gibeon, a few miles from the great city of Jerusalem. In that city his father lived, for he was King over a great nation.

Long before, the Lord promised him, while he was in the midst of trouble and wars, that he should have a son whose name should mean *peace*, who should reign in his stead.

But he was now an old man, and before he died he wanted to see his son seated upon his throne. So he sent for the prophet and a priest, and told them to take their servants and cause his son to ride upon his own mule, which was a mark of great honor, and go down to the bank of a stream. There the priest took a horn of precious oil, and poured it on the head of the young man, as he prayed that the Lord might be with him. Then they blew the trumpet, and the people shouted, "God save King Solomon!" as they came up from the water and through the streets of the royal city to the King's palace. The crowd with shouting, and the sound of flutes, marched in the great procession, so that the city rang again, and the earth trembled with the wild rejoicing. The old King in his bed, bowed himself, with prayers in his heart and saying, "Blessed be the Lord God of Israel, who hath given one to sit on my throne this day, mine eyes seeing it!" Soon after the young King began his reign by calling together all the captains, and judges, and chiefs to go with him to the holy place and offer to the Lord a thousand burnt offerings. Then it was, on that night long ago, that as he slept the Lord appeared to him in a dream, saying, "Ask, what shall I give thee?" Just think of it, children—to ask for whatever he pleased. If a bright and shining angel should come to your bedside and tell you to ask for whatever you most wished, what would you say? Would not some of you want a handsome pony, or a doll that should open and shut its eyes, or a baby-house and furniture, or plenty of money? But see now what the young King said, "I am but a little child: I know not how to go out, or to come in. Thou hast made me King over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people."

The Lord, well pleased at his choice, answered, "Because thou hast not asked long life, nor riches, nor the life of thine enemies—lo! I have given thee a wise and understanding heart." "I will give thee honor, such as none of the kings have had that have been before thee, neither shall any after thee have the like."

The young King awoke—it was a dream; but the promise of the Lord is sure, and he reigned forty years in wisdom wealth and power. All the kings of the earth came to hear his words of wisdom. He wrote three thousand proverbs and more than one thousand songs. His wealth was so great that all his drinking vessels were made of gold, and he made silver as plenty as the stones of the street. His throne was of ivory covered with gold, with a footstool of gold.

He had fleets of ships which brought him ivory and spices, gold and silver, and all the treasures of the earth. He had forty thousand stalls for his horses and chariots, and twelve thousand horsemen.

His greatest work was to build a temple in Jerusalem.

He had more than one hundred and fifty thousand men engaged in the most splendid work in fir wood and cedar—much of it over-laid with gold and precious stones; with hangings of blue and crimson and fine linen. After seven years and a half of labor, it was finished, and stood there on Mount Moriah the glory of the world.

We have told you of the wealth of Solomon. Would you not like to have such wealth as this.

We have told you of his wisdom. Would you like to be as wise?

Would you like to be crowned as he was, amid the shouts and music of a crowd of rejoicing ones?

Would you like a life of blessedness and peace?

Would you like a guide to lead you where you may dwell in safety, and fear no evil?

Solomon, the children's preacher, has told us of such a Guide who stands waiting to lead you to that blessedness and that crown.—*Western Presbyterian.*

Selections.

ON MAKING WILLS.

The many curious facts connected with wills and bequests, the great calamities sometimes arising from the deficient execution, the peculiar charm that hangs about the mere mention of the word, combine to create a universal interest in any thing that pertains to such a document.

The strange and unnatural ideas that seize men when dying, make one muse over the peculiar influence that must be exerted over the human mind when conscious as never before of its probably immediate departure. The most surprising feature about them, because so common is the levity and vanity with which some wills are made. As an instance in point, the will of Lord Pembroke, in England will serve us. After giving a great many peculiar legacies which display an irresistible desire for joking, he finishes with, "Item, I give up the Ghost." Chatterton's will was a "mixture of levity, bitter satire, and actual despair."

In *Chambers' Journal* (Nov. 18th,) we find an article on "Wills and Testaments," which contain many interesting facts concerning the manner in which wills are made in England. From the law of primogeniture the most deplorable results have followed there, and will continue to follow till custom supersedes the law.

"In England, until 1838, a boy of fourteen or a girl of twelve years of age could bequeath by will any amount of personal estate, but were not allowed to dispose of their real estate until they had attained their majority. Now, no one, whether male or female, can make a will unless of the age of twenty-one years; nor can a married woman, except in certain cases."

NUNCUPATIVE WILLS.

"A soldier on an expedition, and sailors on a voyage, are allowed to make nuncupative wills, or wills by word of mouth, so far as personal estate is concerned; but if you are a landsman and civilian, your will must be in writing, at least so says the Wills' Act, although it will be perfectly good if it is lithographed or printed. It may be written on any thing you like, such as a table top or the side of a white-washed wall, although it is very advisable, for convenience sake, and to prevent all disputes, that it should be written on vellum, parchment, or paper; as a rule, the last named article is employed. You may write and sign your will in pencil if you like, but it is better to do it in ink, and that, too, of one color, for if your will is like Joseph's coat, of many colors, doubt and question may arise as to the authenticity of the document.

"You may make your will in Hindostani, or it may, as Hamlet says, 'be writ in the choicest Italian;' you may write the words at length, or contract them according to your sweet will; or you may use figures, ciphers, or numbers and letters, providing, of course, you leave the key behind you to explain them by, so you may write your will in short hand. Any amount of bad spelling is allowed; and if you are of a poetical disposition, you may write your will in verse, and you will not be the first testator who has done so, as we have already shown. Nor is any particular form of will required; so, if you feel anxious to leave this present writer a thousand pounds, you can do so by drawing a check, attested by two witnesses."

DEFECTIVE WILLS.

"Such a vast amount of litigation and expense has arisen from wills being irregularly or informally executed, that it is of the very highest importance that you should be careful in this matter. The Wills' Act says that your will must be signed by you, or by some one in your presence, and by your direction; and such signature must be written or acknowledged by you in the presence of at least two witnesses, present at the same time, and the witnesses must subscribe their names to the will in your presence. The witnesses need not know the contents of your will, or even that the document is a will at all; it is, however, a good plan to let them know that it is your will. If you can't write, you may make your mark, as your betters did in former days; or, if you are so ill that you are unable to write, you may, as we have seen, get some one else to sign for you, in the presence of yourself and the witnesses. You may sign the will when alone, and afterwards acknowledge your signature in the presence of the witnesses, but it is better to sign it also in their presence. The witnesses must be present together when the will is executed, and they must sign their names as witnesses to the will in your presence; and it is very advisable, although not absolutely necessary, that they should sign in each other's presence."

"The witnesses must be at least two in number. Formerly, a will of real estate required three, while a will of personal estate required none at all. Now, however, two are required for any kind of will, and, without two no will can be valid. If you are going to leave me a handsome legacy, pray do not ask me to be a witness to your will, for, although a legatee will make a good witness, a witness to a will cannot be a good legatee under it; nor, in such a case, could my wife act as a witness, except by depriving me of the legacy."

The writer, seemingly anxious to make an easy fortune, says further: "You should name the object of your bounty with distinctness and certainty, although a misnomer will be immaterial if the description is sufficient to identify the legatee; therefore you can with safety leave the writer of this article one thousand pounds although you do not know his name. If the court can discover your meaning and intention, it will not stick at trifling omissions or mistakes—wills being entitled to and receiving a liberal construction, for the good, it is said of the testator's soul!"

THE MEANING OF WILLS.

"A very considerable portion of the business of the Court of Chancery is that of finding out the meaning of testators. Thousands upon thousands of pounds have been spent in ascertaining the meaning of such words and expressions as children, issue, lands, in or near, cousins, family heirs, next of kin, money, orphan—even the term 'eldest son' has given rise to many a noble suit: while many a fine estate has had to pay heavily for discovering the proper construction of gifts to legal or 'personal representatives.'—At the time we are writing, a suit of costly dimensions is in active progress, with a large array of barristers and solicitors, all construing, in different ways, the meaning of the words 'hospitals in and near London and Paris.'"

"If you wish to leave a legacy to the legal profession, nothing is more simple to effect: make your own will; make use of a few ambiguous expressions, place your signature to the will in a remote corner; practice a little unmethodical madness when you are signing your name; use strange words; and go out of the broad highway of legal phraseology, and, depend upon it, if the lawyers don't come in for a large slice of your property, the fault will not be yours."

A very interesting fact in the law is that unless the testator, in giving a legacy to a person, direct that the amount be paid free of legacy duty, the legatee will have to pay legacy duty varying from one to six per cent., according to the relationship between him and the testator; and ten per cent., if no relation at all. "If you are going to leave a married daughter and her husband a legacy without any restriction, you should bequeath the legacy to the daughter, who will pay one per cent duty, and not to her husband, who is a stranger in blood, and will have to pay ten per cent. 'I give the sum of one million sterling to my son-in-law, Sir R. Wigram:' the legatee had to pay ten per cent., or one hundred thousand pounds legacy duty. If the money had been to the testator's daughter, whom he really intended to benefit, the duty would have been only one per cent., or ten thousand pounds; thus the enormous sum of ninety thousand pounds was literally thrown away."—*Methodist.*

House, Farm and Garden.

HOUSE SERVANTS.

DISCUSSION OF THE GREAT DOMESTIC TROUBLE.

Alike in England and the United States, the perplexities of housekeepers who employ servants are once more the theme of comment in magazines and public journals. American housekeepers can fully sympathize with the troubles experienced by English families. A writer in the last New York *Nation*, taking a philosophical view of the subject, concludes that "our evils come from our blessings," and that it is our prosperity that makes the serving classes restless; and gives the following description of familiar domestic annoyances, with a suggestion for a remedy:

"This is especially the time of year in this country in which the plagues of domestic service descend upon our households. The servant girl, who has already changed her place three or four times in the course of the year, conceives a new desire for society or change of scene, and at once departs, leaving the household in confusion. All that class of families who live near cities, and who have experienced a problematical domestic calm up to this season, now find their sanguine hopes prostrated by a sudden exodus of their 'help' to the town—these people, like their betters, enjoying rural scenery in the summer months, and then preferring the social life and excitements of the cities in the winter. This flitting is prematurely hastened, if sickness has attacked the family, or its members are to be increased, as the profession understand that these trying or interesting occasions by no means lighten their labor. Then come to the master or mistress the agonies of the 'intelligence' or 'non-intelligence' office; the ordeal of fifty severe-looking 'girls' of all ages, the cross-examination by the 'help,' the proud disdain with which a place is rejected, if the chambermaid does not help the cook, or company cannot be seen every night, or the master wants breakfast for an early train. Finally, after endless worry, a promising person is secured after great humiliation; she is engaged to be on the boat or train; the employer proceeds trustingly to his home, and the promised hour comes and passes and no servant appears, and the family is left cookless or waiterless. At length some emigrant is secured, more innocent in the ways of the New World, but with a tendency to mingle the habits of an Irish *bothie* with those of an American kitchen, and she has to go through with a long course of instruction, the devoted mistress spending a large part of her time in the kitchen. As soon as she is fairly trained and is really useful, she has become initiated in the ways of the class, and, hearing of a better situation coolly gives notice and leaves, or decamps without notice. The experience of the cities is perhaps not quite so afflicting, but nearly so—of 'girls with airs;' girls who make fearful blunders in the midst of trying dinner parties; girls who entertain a brilliant circle of friends in their kitchens, at the mistress' expense; girls who are dishonest and get drunk, and of all the change and discomfort which their riotous habits bring. The 'commercial relation' does not seem always to reach them, as they will, not unfrequently, with the heedlessness of the class, leave, on a mere freak, higher wages for lower. Nor do the so-called 'intelligence offices' afford the least remedy; they are none of them to be trusted. No one ever looks closely into the character of a servant recommended, or is responsible for her failure, or corrects one of the abuses of the whole system. They are, in fact, mainly supported by the servants.

"Considering the inherent difficulties of the relation, and the economical causes of our troubles, we confess we see no cure for our annoyances, in the United States in this matter. It is a relation which almost necessarily forbids all sentiment; there can be no patriarchal character to it, and seldom even common personal attachment. What is wanted is, first, great consideration by the mistresses for the servants; then exactitude and thorough justice, and, if possible, liberal payment. The commercial basis is the basis for it. Ladies with large establishments and without children, will, of course, have fewer of these troubles, as servants will all prefer such places, and will remain longer in them.

"All might avoid many of the difficulties now experienced by being more exact in demanding 'characters,' and by encouraging some better kind of intelligence offices. A new office has been established in London, which is supported solely by the mistresses, charging a higher price but being more particular in the kind of servants they recommend. Such an agency here would be a great improvement."

THE ENGLISH HOUSEKEEPER'S "HELP."

A writer in the *British Christian World* makes the following sensible remarks:

"I know not that there ever has been a superabundance of any thing good on this earth, even of good masters and mistresses. But we might naturally to expect more of these last than of good servants; for the lower grade renders what is popularly deemed 'goodness' less likely. For, as a celebrated writer says, 'Go to the jail, the penal colony, the reformatory, you will not find the wealthy there, nor the noble, nor those guarded by the fences of social life; but the poor and the uneducated, the frail and the defenceless.' From among the poor and uneducated are our servants drawn; therefore, we should lay our count with a certain amount of defect and failure. 'Taken young from their parents, badly or hastily brought up, familiar with want, and sometimes with sin, in their poor homes, female servants are often put to trials which would trouble the faith of saints.'

"We want to bring 'the two bears' more prominently into our intercourse with these most necessary members of our domestic economy; 'to bear and forbear' a little more than we do; to esteem them more in the light of fellow immortals than as an inferior race born for our comfort and advantage. "What a sad picture is this of the very lowest class of maid-of-all work, and one which we can all verify: 'Look at one of these girls on a week day; her open mouth and vacant face, as she leans on her mop stick to gape down the street, tell a tale of work above her strength; her dingy unbuttoned frock, dull, rough hair, coarse red arms and blackened smeared face are the fruits of it.' Many a thriving tradesman, who ought to be ashamed of the fact, has such an hireling as this in his underground kitchen. And what prospect can there be in the existence of such? Very hard work, and never-ending, has a most debasing effect, especially on a woman's nature.

"Among the responsibilities on the head of every house, is, responsibility for his servants. He is bound to look after them, and to care for their highest interests. But especially is it "the duty of every mistress to instruct her young servants in Christian truth and practice; to do all she can to make each a thoroughly efficient servant; to teach her (or see that she is taught) to do her work thoroughly, quietly and quickly, patiently bearing with her slowness and carelessness, and helping her to like her work, and to be diligent and cheerful in doing it, both by example and by making it a pleasant thing for her to do well all she has to do. The first step is to teach her the difference between its being well done and ill-done; then to point out to her by degrees the principles upon which its being well done depends, and to accustom her to carefulness and thrifty ways, not always by scolding when things are wasted, but by making it a pleasure to her to be saving. Is it not peculiar, that with so many families where grown-up daughters have no work to do, it is yet so hard to find a first place for a young girl, because it is so troublesome to teach her, and takes so much time?"

A SUCCESSFUL FARMER'S MAXIMS.

Mr. Jacob Strawn, late of Jacksonville, Illinois, recently deceased, was known in the West as "The Great American Farmer." He was accustomed to attribute his thrift largely to his observance of a code of maxims which he had early adopted. Among them were the following:—

"When you wake up, do not roll over, but *roll out*. It will give you time to ditch all your sloughs, break them up, harrow them, and sow them with timothy and red clover. One bushel of clover to two bushels of timothy is enough.

"Make your fence high, tight, and strong, so that it will keep cattle and pigs out. If you have brush, make your lots secure, and keep your hogs from the cattle, for if the corn be clean they will eat it better than if it be not.

"Be sure to get your hands to bed by seven o'clock; they will rise early by the force of circumstances.

"Pay a hand, if he be a poor hand, all you promise him. If he be a good hand, pay him a little more; it will encourage him to do still better.

"Always feed your hands as well as you do yourself, for the laboring men are the bone and sinew of the world, and ought to be well treated.

"I am satisfied that getting up early, industry, and regular habits, are the best medicines ever prescribed for health.

"When it comes rainy, bad weather, so that you cannot work out of doors, cut and split your wood.

"Make your tracks when it rains hard, cleaning your stables, or fixing something which you would have to stop the plough for and fix in good weather.

"Make your tracks, fixing your fence or a gate that is off the hinges, or weather-boarding your barn where the wind has blown off the siding, or patching the roof of your house or barn.

"Study your interests closely, and don't spend any time in electing Presidents, Senators, and other small officers, or talk of hard times when spending your time in town, whittling on store-boxes, &c.

"Take your time and make your calculations; don't do things in a hurry, but do them at the right time, and keep your mind as well as your body employed."

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The 8th Article in the Constitution provides that, "The donation or subscription of not less than one dollar annually, shall constitute any individual, of good moral character, a member of this Society; and the payment, at one time, of twenty-five dollars, shall make any person a life-member." July 22—tf.

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Jan 20, 1866 tf

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Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.
Dr. Ayer: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.
ASA MORGRIDGE.

As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.
Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.
From Dr. Edward Boyd, Baltimore.
Dear Bro. Ayer: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

Pittsburg, Pa., May 1, 1855.
Dr. J. C. Ayer. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.
Yours with great respect, ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.
From Dr. Theodore Bell, of New York City.
Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

Department of the Interior,
Washington, D. C., 7th Feb., 1856.
Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.
From Dr. J. G. Green, of Chicago.
Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.
From Rev. J. V. Himes, Pastor of Advent Church, Boston.
Dr. Ayer: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. HIMES.

Warsaw, Wyoming Co., N. Y., Oct. 24, 1855.
Dear Sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the *fountains of the blood*.
JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.
From Dr. J. P. Vaughn, Montreal, Canada.
Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.
I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.
Pulaski House, Savannah, Ga., Jan. 6, 1856.
Honored Sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec. 1855.
Dr. Ayer: I have been entirely cured, by your Pills, of *Rheumatic Gout*—a painful disease that had afflicted me for years. VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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MRS. AMELIA W. ADAMS
Will open a SELECT SCHOOL for the benefit of children between the ages of four and fourteen years, at her residence, 320 Juniper St., between Spruce and Pine, Thirteenth and Broad Sts., on Monday, 24th of October. Terms, moderate.
A share of your patronage is solicited.
Sept. 30-3mo. *Phila. Sept. 25th, 1864.*

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COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy articles.
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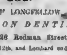

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Mrs JANE JOHNSON & Mrs ANN WEAR
Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place.
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and are always prepared to serve customers at the shortest notice possible.
☞ TERMS MODERATE ty

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Respectfully informs her friends and the public, that she still continues the Undertaking Business at the old establishment, No. 434 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.
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☞ Before purchasing elsewhere, call and examine our stock. *Philadelphia, Oct., 1864.*
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Further information will be given upon inquiry addressed to the Principal, ap8-1y
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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Publisher. PHILADELPHIA, APRIL 21, 1866. Vol. VI. No. 16. New Series. Whole No. 276.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
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To the Bishops and Ministers of the different Districts of the African Methodist Episcopal Church of America:

Dear Brethren:—It affords us pleasure to inform you, that after nearly fifty years of the organization of our beloved Church, we have at last succeeded in purchasing a house and lot, in a good location, for our Book Concern and paper, No. 631 Pine street, Philadelphia, not far from where we are now doing business. We have borrowed money to make the first payment, and will get possession on the first of March, 1866.

Brethren, we want the sum of $4,000 by the 25th of April, 1866, in order to carry out the object of our fathers. Will not every minister, and all who are friendly to so important an enterprise, see at once what each church and congregation will give to help pay for this property? We could not build such a house for that money, to say nothing about the ground, which fronts on two streets, and may be valued at three thousand dollars. Here will be the place to educate our young men in the printing business, and our young ladies in book-binding, paper-folding, and the selling of books, &c. We also desire to inform all who are friendly to the enterprise and feel inclined to contribute of their means, that we will be happy to receive, at any time, a ten, fifty, or hundred dollar bill, either through Adams' Express, or P. O. Box, 2975, Philadelphia, Pa., as a free-will offering.

Elisha Weaver, Chairman.
S. Smith,
J. M. Mitchell,
R. P. Gibbs,
W. Moore,
dec16 tap25. H. J. Rhodes, Committee.

Hymnological.

A SONG OF PRAISE.

Sing praise to God who reigns above,
The God of all creation,
The God of power, the God of love,
The God of our salvation
With healing balm my soul He fills,
And every faithless murmur stills;
To God all praise and glory!

The angel host, O King of kings,
Thy praise forever telling,—
In earth and sky all living things
Beneath thy shadow dwelling,
Adore the wisdom which could span,
And power which formed Creation's plan;
To God all praise and glory!

What God's almighty power hath made,
His gracious mercy keepeth:
By morning glow or evening shade
His watchful eye ne'er sleepeth:
Within the kingdom of His might,
Lo, all is just and all is right;
To God all praise and glory!

I cried to God in my distress,
His mercy heard my calling,
My Savior saw my helplessness,
And kept my feet from falling;
For this, Lord, praise and thanks to Thee!
Praise God, I say, praise God with me!
To God all praise and glory!

The Lord is never far away,
Throughout all grief distressing,
An ever present Help and Stay,
Our peace, and joy, and blessing.
As with a mother's tender hand,
He leads His own, His chosen band;
To God all praise and glory!

When every earthly hope has flown
From sorrow's sons and daughters,
Our Father, from His heavenly throne,
Beholds the troubled waters;
And at His word the storm is stayed
Which made His children's hearts afraid;
To God all praise and glory!

Thus all my gladsome way along,
I sing aloud Thy praises,
That men may hear the grateful song
My voice unwearied raises;
Be joyful in the Lord, my heart!
Both soul and body bear your part!
To God all praise and glory!

Frances Elizabeth Cox. 1864.
Tr. Johe Jacob Schütz d. 1690.

Methodist Episcopal Items.

CENTENARY OF METHODISM.

We learn from the *Methodist* the following:

The Ladies' Central Centenary Association held their first public meeting on Monday evening, April 9th, in St. Paul's Church, Fourth Avenue, which was densely crowded by thousands of Methodists, among whom were many distinguished ministerial and lay gentlemen. Never since the erection of this spacious edifice has such an audience assembled within its walls, and those who had the good fortune to get within the building, will remember the occasion as long as they live. At half-past seven o'clock Chief Justice Chase, accompanied by Bishops Janes, Simpson and Ames entered the church, all of whom, with the exception of Bishop Ames, delivered addresses.

MISSION CONFERENCE

Nearly one year ago, Bishop Payne, of the A. M. E. Church, organized a Conference in Charleston, S. C., comprising six stations and nine circuits. We are happy to learn that our Methodist Episcopal brethren have labored so zealously as to be able to follow in our wake, by producing the following result, which we clip from the *Methodist* of last week:

The South Carolina Mission Conference.—Bishop Baker, who returned on the evening of the 6th inst., from Charleston, S C., has, during his visit to that city, organized the M E. Churches in that section, into a Mission Conference. We are informed that the session opened on Monday morning, April 2d, and continued two full days, the final adjournment taking place on the evening of Tuesday. The following are the appointments:

Charleston District, *T. Willard Lewis, P. E.*, Post Office, Charlestown, S. C.—Charleston, A. Webster, one to be supplied. Somerville Circuit, J. A. Sasportas Wadmalaw and John's Island, H. D. Owens. Edisto and Jehossie Islands, F Smith. Orangeburgh Circuit, T Phillips. Columbia Circuit, to be supplied Camden Circuit, W. J. Cole. Sumter, to be supplied Darlington, to be supplied. Florence, to be supplied. Cheraw, to be supplied. Beaufort, W. J E Filpp. Ladies' and St. Helena Islands, to be supplied Hilton Head and Mitchelville, to be supplied. Mansfield French, chaplain in the army.

Florida District, *Dudley P. Leavitt, P. E.*, Post Office, Jacksonville, Fla.—Jacksonville, to be supplied. Fernandina, J C Emerson. St Augustine, to be supplied. New Smyrna, to be supplied. Lake City, to be supplied. Gainesville, to be supplied. Tallahassee, to be supplied Apalachicola, to be supplied.

The ordinations by Bishop Baker took place on the Sabbath preceding the opening of the Conference, the service being held in the large Zion Church, which will accommodate about three thousand persons, and was filled to its utmost capacity. The following preachers were ordained as deacons, they having been elected to such orders at the recent session of the New England Conference: Wm J. Cole, Henry D. Owens, Thomas Philips, Francis Smith, Joseph A. Sasportas, Brittain Brown, Samuel Weston, Wm O Weston. The new Conference promises abundant success. The next annual session is to be held in Charleston.

A. M. E. Semi-Centenary.

OUR SEMI-CENTENARY.

BALTIMORE, MD.

Sunday, 8th inst—We have had no full report of the exercises at our various churches on that day, but clip the following from a newspaper published in that city:—

The Semi-Centenary of the A. M. E. Church was celebrated on Sunday, 8th inst., by an eloquent and learned discourse by Rt Rev. D. A. Payne. In the afternoon, a general experience meeting was held; and in the evening, Rev. James Lynch preached an eloquent historical sermon, taking a review of the Church from its beginning, and tracing it down to this Anniversary. On Monday afternoon, the Sabbath-school had a celebration. Speeches were made by Rev. Edwin Johnson, of the Congregational Church of this city; Rev. James Lynch and Dr. H. J. Brown, of Philadelphia. The prizes offered to the boy and girl who should bring the largest amount of money, were given to Henry Peck Jones and Miss Burley.

Baltimore is never behind, and we have no doubt that on the 8th and 15th insts. there were great rejoicings, and much money was realized for connectional purposes.

PHILADELPHIA, PA.

An immense meeting of the members of the African Methodist Episcopal Church of this city was held at Bethel Church, (Rev Wm Moore, pastor,) on Thursday evening, April 11th, the house being literally packed. The pastor opened the meeting by divine service Brother Abram Fields made the opening address, saying, that we had met to connect the present with the past. He alluded to Bishop Allen, his great usefulness, and the mighty results of his labors.

The original deeds of Bethel Church property, the first ever in possession of the African Methodist Episcopal Church, were presented by brother Wilson. The deeds bear date as follows:—From R. Allen and wife to Richard Norris, and others, Trustees, Oct. 10, 1791; 2d, Oct 9, 1794; 3d, Oct. 11, 1817.

Semi-Centenary Members.—Immediately in front of the altar sat a number of members, who had belonged to Bethel Church for quite or nearly half a century. Dressed in plain black silk, or in other neat and tidy dresses, with the original old Methodist bonnet, or cap, their venerable and sainted appearance inspired all with a feeling of reverence. They had a lively recollection of Bishop Allen and the early struggles of the church; and many of them alluded to the time when the only meeting-house of the African M. E. Church was the old blacksmith shop, corner of Sixth and Lombard, where now stands our mammoth church, that holds two thousand souls.

Many of these semi-centenarians had been members of Bishop Allen's class. The widow of Rev. Jacob Tapsico, the second ordained elder of the African M. E. Church, and the second pastor of Bethel, having been appointed in 1818, was present, and she spoke with thrilling effect. The widow of Father Boggs, one of the founders of the A. M. E. Church, was also present, and made a touching impression of feeling.

Brother Lewis R Seymour, who has been a member for over forty years, gave an account of some reminiscences in the life of Bishop Allen He said the Bishop was "diligent in business, fervent in spirit;" that he kept a livery stable on Pine street, a grocery store, and kept cows at his house, and sold milk

Brother Fields then spoke of the origin, opposition, and success of the A M E Church, and proposed that a Semi-Centenary Association be formed, and that these old veterans be made life members of it.

The meeting was one of great Christian enthusiasm, and many were the hearts that rejoiced in the goodness of God.

Sunday the 15th, in Philadelphia, was a day long to be remembered. Truly the people realized the import of the days set apart for Semi-Centennial occasions. They crowded the A. M. E. churches, and while professors were ardent in rejoicing, they seemed prayerful and thoughtful. At Bethel church, Rt. Rev. Bishop Wayman preached in the forenoon, Rev William Moore in the afternoon, and Rev. Jas Lynch at night. This church, through the indefatigable exertions of its pastor, and the cheerful response of the members, raised, on last Sabbath, eleven hundred dollars. The Sabbath School is to have an anniversary meeting, and they will, we think, raise about two hundred dollars. Thus, old Bethel alone, will contribute about $1,400, as some of the members are yet to give

Union A M E. Church, Rev. R. P Gibbs, pastor, did exceedingly well. They raised $200, and expect to raise $100 more. Preaching during the day by Rt. Rev. Bishop Wayman and Rev James Lynch.

Little Wesley A. M. E. Church, in Hurst St., raised, we learn, over one hundred dollars. This is a small congregation, but the elder, Rev. Jacob Mitchell is zealous, wise and untiring, and his people cheerfully respond.

We have not heard from Bro Rhodes, of Zion Mission Church

INDIANAPOLIS, IND

Sunday, April 8th, was observed according to the plan of the committee, which proved to be an occasion of great interest to all assembled One hundred and three dollars were donated, thirty-five dollars of which were presented by the Sabbath School Our venerable father in the gospel, Dr. W R Revels, was present, and although too feeble to take any active part in the exercises, caused many hearts to rejoice, by pronouncing the benediction.

RALEIGH, N. C.

Rev. George W Brodie writes:—

"We have held one meeting in this month, and it was a glorious one Our people truly enjoyed the preparatory exercises. Nearly two hundred communed, and met with us We hope to have a happy SEMI-CENTENARY CELEBRATION, according to arrangement. We are endeavoring to get ready for our approaching Annual Conference, to convene in Savannah, Georgia We hope the next year to have it in this State

CINCINNATI, OHIO.

We learn, incidentally, that our friends at Allen A M E Church, had a good time on the 8th, and that Rev. James A. Shorter succeeded in collecting $250.

In our next we will talk about our Semi-Centennial matters again.

OUR SEMI-CENTENNIAL IN THE SABBATH SCHOOLS.

The Sabbath School of Bethel Church, Philadelphia, Pa., celebrated the Semi-Centennial period of the A. M. E Church, on Monday night last. Quite a large audience was in attendance, and the Sabbath School was largely represented by the number of its members present. An admission fee of fifteen cents was charged at the door, in order to increase their contribution to the connectional collections.

The meeting was opened with prayer by the pastor, Rev. William Moore, and the exercises consisted of recitations from Scripture, dialogues, the singing of solos, duets, and choruses, and an address by the superintendent, W. C. Banton The address of Mr. Banton was highly appropriate. In the course of his remarks, he said,—"We have met to continue the building of a monument to Richard Allen, the founder of the African M. E. Church;—not a monument of granite or marble, rising in grand proportions to greet the rising sun—but the institutions of our Church—the Church itself! Richard Allen wants no more enduring monument.

The exercises were highly creditable to teachers and scholars. The essay read by Miss Charlotte Scott, exhibited superior ability, as it was logical, practical, and chaste in language. The singing was well done, indeed. The Misses Allen and Masten, particularly, distinguished themselves.

A silver cup had been offered as a premium to the scholar giving the most money. Anna Duff, a sweet little girl, was the successful competitor Mr. Shad was the musical director on this occasion.

We do not know the precise amount that the Sabbath School will give to the Semi-Centennial Fund, but we think it will not be less than $200.

Sketches of our Bishops.

BISHOP A. W. WAYMAN.

At the General Conference of 1848, he was elected first assistant Secretary.

When the Philadelphia Conference met this year, he was transferred to the Baltimore Conference, and stationed at the Union Bethel Church, Washington, D. C. This was a year of a glorious revival in that charge. The next Conference he was removed to the Israel Church in Washington, where he remained two years, and then was returned to the Union Bethel Church, in Washington, D. C., during which time the new church was built. At the General Conference which met in New York, 1852, he was elected one of the assistant Secretaries. In 1853, he was removed from Washington, D. C, to Port Deposit, Maryland, where he remained one year, and was then appointed to Ebenezer Church, in the City of Baltimore; he remained but one year, and was next appointed to Bethel Church, Baltimore, there he remained two years He was elected Chief Secretary at the General Conference, which met in Cincinnati, Ohio, May, 1856 When his time was out in Baltimore in 1857, he was re-appointed to the Israel Church, Washington, D. C. After his two years were out there, he went back to the Union Bethel Church, Washington, D. C. In May, 1860, the General Conference met in Pittsburgh, Pa. He was again elected Chief Secretary of the Conference There was considerable excitement at this session growing out of the Canadian affair. He was one of the leaders of the party who opposed the double relation which one of the bishops held in the United States and Canada The Conference finally demanded that the bishop should resign his relation to the Canadian Church After the General Conference was over, and he had prepared the minutes for publication, he was assigned by Bishop Payne, to the Frederick City Station, where he remained till April, 1861.

The Baltimore Conference was to meet in Baltimore City this year, and great efforts were made to prevent the Conference meeting. The authorities notified the ministers that were stationed in Baltimore, that Bishop Payne could not come in the State to hold the Conference. When the time came for the Conference to meet, the members who lived in the State met to consult what they had best do Brother Wayman, said, "We will have Conference, if we have to meet in a cellar" He was elected President pro tem, and held the Conference It was thought best not to publish the proceedings in the daily papers, but he thought to the contrary, and wrote out a short sketch, which appeared in the papers next morning with a note accompanying it, saying, that the Conference was in session, and that they were wise enough not to interfere with politics.—After this Conference was over, Bishop Payne removed him from Frederick City, Maryland, to Bethel Church, Baltimore City, where he remained till the Conference of 1864, which met in Washington, D C At the close of this Conference, for reasons best known to the presiding bishops, he was left without an appointment.

May 2d, 1864, the General Conference met in the City of Philadelphia. He was again elected Chief Secretary, assisted by that finished scribe, Rev. A McIntosh. The bishops recommended in their quadrennial address, the election of two additional bishops, which was referred to the Committee on Episcopacy, who reported in favor of the Bishop's recommendation The members of the General Conference then began to talk over the merits of the various brethren The members of the Baltimore Conference held a meeting in which they agreed to vote for him as their first choice. On Monday morning, May 16th, the election came off, and out of the one hundred votes cast, he received eighty-four, and was declared elected. Revs J. P. Campbell and J. A. Shorter, received the next highest number, but neither of them received enough to elect them. There was another ballot, when Rev. J. P. Campbell was declared elected.

On Thursday, May 19th, after reading the journal, he made a speech to the Conference, in which, he said, for sixteen years he had acted as Secretary of the General Conference; he thanked the brethren for the confidence imposed in him as their Secretary for so many years. He then asked to be excused from further serving as Secretary, which was granted, and a vote of thanks was returned to him for his valuable services. Rev. J. M. Brown was elected in his place.—Monday, May 21st, 1864, he was ordained by Bishop Quinn. Thus twenty years and sixteen days after he left his father's house an ignorant country boy, he was elected the seventh bishop of the A. M. E. Church, and at present presides over the Philadelphia and New York Annual Conference Districts

It is not our design in making these sketches to deal in laudation, and yet we cannot close this imperfect sketch, without saying something of the striking characteristics of its distinguished subject. Bishop Wayman possesses a very striking personal appearance: his countenance, bearing and tone of voice all indicate cheerfulness and good nature He possesses a greater amount of intuition than most men, and reaches safe conclusions with little effort, in cases where others would require great exercise of the mental faculties. He is never caught "napping," but without much exertion to be so, is always ready, and up to the wants of the moment. His zeal in every thing that pertains to the church is generally up to the boiling point, and yet he exhibits no irregularities of character, but seems to be unceasingly under the control of a wise and sanctified judgment.

As a preacher he stands high in the estimation of the colored and white people of the country. While he was a travelling preacher; every congregation that he served grew larger under his ministry. Many of the pulpits of white churches in Philadelphia, Pittsburgh and other places, are always opened to him when he comes along —Indeed, he is most puzzled, frequently, to know how to discharge his official duty and comply with requests from our white brethren to preach for them.

He excels as a presiding officer, and reminds one of the venerable Bishop Ames, in his striking promptitude, conciseness, and mirthful and witty sayings. No man is more beloved in the pale of our church, and there are none who care less about this world's goods, and more about the extension of the Redeemer's kingdom and the success of of the A. M. E. Church, than Bishop Wayman, the severest critic must set him down as more than an ordinary man, possessed of versatile and well balanced intellect.

Conferences.

38th OHIO ANNUAL CONFERENCE OF THE A. M. E CHURCH.

Fourth Day Session, Friday Morning.

Religious services by Rev. Daniel Cooper Bishop Wayman presiding, assisted by Bishop Quinn.

The Roll was called, and Minutes read and approved

TRANSFERS

Rev T. W. Roberts was transferred from this to the Indiana Conference. He made some very touching remarks in reference thereto, and avowed his love for the Bishops and Conference. His address brought the glistening tears to the eyes of many.

EDUCATION.

The committee on Education reported, embodying the unanimous sentiment of the whole, including an appended note on the important resolution relative to carrying on and maintaining Wilberforce. Very stirring speeches were made by Rev H. J. Young, Rev. E. D. Davis, Rev. J. A. Warren, and other of the leading ministers of the Conference favorable to the adoption of the report.

A GOOD SUGGESTION.

That the agent, Rev. J A Shorter will please make notification to the point in view before visiting the same, so that arrangements may be made, and friends prepared to respond.

MEMOIRS

Rev. J. A. Warren read the memoir upon the death of the lamented Rev. John Tibbs with great effect, followed by Bishop Wayman, who caused the entire audience to shed tears of real sorrow

Afternoon Session.

Bishop Wayman presiding, assisted by Bishop Quinn

The afternoon was mostly taken up with miscellaneous matters of general and special importance.

Rev. J. A. Shorter was appointed the agent of Wilberforce by the Conference, in accordance with a request made by the Trustees of that Institution.

MISCELLANEOUS

Through the characteristic courtesy of Bishop Wayman, who is assisting, in connection with our senior Bishop, a goodly number of white brethren were introduced to the members of Conference.

Fifth Day Session, Saturday Morning.

Conference opened with divine service, by Rev J. A. Warren; Bishop Quinn presiding, assisted by Bishop Wayman. The Roll was called, and Minutes read and approved Rev J. P Underwood, Secretary.

BUSINESS

The Conference was engaged this morning in hearing reports from the various committees, and winding up the business generally.

APPOINTMENTS.

The appointments for the Sabbath were read, prominent among which were the funeral sermon of the late Rev. John Tibbs, (one of the strong men of this Conference,) and a sermon by Rev. G H Graham.

Conference adjourned till Monday, the 9th instant.

Sixth Day Session, Monday Morning

Conference was opened with singing, and prayer, by Rev Isaac Dillon. Bishop Wayman presiding, by request of Bishop Quinn.

Reports of committees on Bishops' allowances, District Book Steward, and other very important matters, were rendered with accuracy and satisfaction; and each report, as read, gave the most conclusive evidence of an increasing capacity for business.

MISCELLANEOUS.

A debate took place this morning, involving subjects pertaining to the general interest of the Church, relative to the fitting of ministers for the increasing fields of labor abroad; and we would here take occasion to say that never was there such a demand for the exercise of the moral and intellectual powers of our best men. To this end, the afternoon was appointed as the best time for making an effort in behalf of the missionary cause.

Afternoon.

The meeting was opened with singing, and prayer, by Rev. G. W Clark.

Bishop Wayman presiding, by request of Bp. Quinn.

Bishop Wayman introduced to the attentive audience the Rev. Lewis P. Woodson, of Pittsburg His speech in behalf of the Missionary Society was characterized throughout by force and clearness.

A collection was taken up in behalf of the missionary cause

A meeting was held at night in behalf of Wilberforce The house was filled to overflowing. The speech made by Rev. J. P. Underwood, Secretary of the Conference, was a most able and unanswerable argument.

Rev. J. A. Warren followed in his usual convincing style.

Rev. E. D. Davis made a most able address—after which Elder Shorter was called upon to exercise his peculiarly successful financiering talent upon the port-monnaies of the audience, which resulted in the collection of some fifty dollars.

Bp. Wayman was also happy in this direction, but we must give the palm to the hero of the Queen City.

CORRECTION *

Bishop Wayman's decision in the Ohio Conference, viz.: Question—Can a local preacher be examined and ordained in the interval of the Annual Conference? Answer—If a local preacher be recommended by his Quarterly Meeting Conference to the Annual Conference for admission and Deacon's orders, and the Conference votes to admit and elect him, should he stand an examination, (he not being present at the session,) and should the Conference appoint a committee to examine him, with the understanding that if he stood said examination, he should be ordained, such an ordination would be legal; for the action of the committee would constitute (by proxy) the action of the said Conference.

[* The decision of Bishop Wayman was *incorrectly reported* in our issue of last week!]

APPOINTMENTS OF THE OHIO CONFERENCE

Cincinnati, E. D. Davis.
Cleveland, R. A. Johnson.
Columbus, S. Watts.
Delaware, H. A Jackson.
Xenia, L. Woodson.
Zanesville, J. A. Warren
Chillicothe, J. A. Franklin.
Wylie St., Pittsburg, J. P. Underwood
Allen Chapel, L. Gross.
Brown's Chapel, Allegheny, J. W Divine
Oxford and Hamilton, J. Lewis
Springfield, W. Davison.
Urbana, G. W Clark.
Toledo, J W. Eades.
Washington, A. Hurnell.
Brownsville, W. B. Lewis
Steubenville, W. G. Ralph.
Greenfield, Wm. Newman.
Bellefontaine, Isaac Dillon.
Galeopolis, Wm. Morgan.
Portsmouth, Daniel Cooper.
Mount Pleasant, S. T. Jones
Lancaster, R. Hogans, C. H. Peters, Supt.
New Richmond, J. W. Steward.
Carthagena, H. Cole.
Lexington, Ky., G H Graham.
Lebanon, M. M. Smith.
Lima, Alfred Newman.
Cambridge, S. H. Thompson.
London Circuit, E. Wright.
Wilmington, W. Lee.
Walnut Hill, E. H. H. Pettigrew.
Frankfort Mission, Ky, H. J. Young, E Wren and J. Williams
Troy Station, David Smith.
Marietta Mission, Wm. H. Brown.
Meadville Mission, John Gibbons.
Uniontown Circuit, C. R. Green.
J. A Shorter, Agent for the Wilberforce University, and member of the Xenia Quarterly Conference.
T. W Roberts, transferred to the Indiana Conference.
The next Conference will meet in Cincinnati, Ohio, April, 1867. W.

It is stated that 40,000 acres of land in south-east Missouri, are being taken up every month under the Homestead Act, and that the extraordinary amount of 70,000 will be reached by next May.

Communications.

PRACTICAL THOUGHTS

Mr. Editor:—I congratulate the A M E Church, my people, who are struggling manfully, and with all their might for their rights; and yourself, upon the appearance of the columns of your valuable paper. Within the last four or five weeks, the Recorder has not only improved in the systematical arrangement of its matter, but there is a manifest improvement in the matter itself The Recorder has long since been acknowledged to be an efficient and powerful Church organ.

But, sir, to judge from the style, the character, and substance of your salutatory, and your subsequent leaders, together with the clear prophetic and scholastic writings, over the nom de plume of "Historious." "Occasional the Second," and Ruth G, which have graced the columns of the Recorder, since your accession to the Editorial chair; we arrive at the conclusion that the Recorder is to take her place in the foremost rank, beside the ablest and most powerful religious, literary and political journals of the present times, and will be by the side of the Independent, Nation, and other patriotic and fearless journals, who enter their political arena, to break down and trample in the dust the groundless, but nevertheless dangerous heresy, "that this is a white man's country, and none but white men must govern," and establish beyond doubt the principle in this country, that all men, not a privileged class, but emphatically all men, black as well as white, are equal before the laws of God and man, for,

"There is a time, we know not when,
A place, we know not where,
That marks the destinies of men,
To glory or despair."

But, sir, do we not know that the time has arrived and is upon us, when all the talent natural and acquired, possessed by men and women of our race, should be employed in earnest, faithful and untiring efforts to secure for us and our posterity, the blessed legacy of liberty bequeathed to us, in common, with others by our illustrious ancestors. The time has come, when our ablest and most effective orators should be on the rostrum, our classic divines should supersede the less industrious, and more indifferent preachers, who, at most, but partially fill our pulpits. Our artists as well as our mechanics, and business men, and laborers should all be to work with the selected purpose of accomplishing the religious, mental, social, and political elevation of our people. There should be no one idle, no! not one. Each one of us is clothed with a certain amount of influence which we may exert upon the minds of the community in which it may be our good fortune to reside, and which will of necessity, weigh in the scales of public opinion, for or against us, and we should look to it that it be not our fault, if it tell against our advancement.

Mr. Editor, the time is at hand when Editors, ministers, public speakers and writers, should deal frankly and openly, and justly, by and with the people. There should be no varnishing matters, no trifling with great and important truths, they should be all as one man for one purpose. Our motto ought to be "one for all and all for one," the people should know that they have rights in this country which white men are bound to respect, (opinions to the contrary notwithstanding.) And the people should be taught, that in order to expedite the speedy opening up of the avenues to the possession of their rights, that they must themselves become industrious, frugal, enterprising, honorable and influential fellow citizens, and they should be informed also, and with equal frankness, that there are great and momentous responsibilities resting upon them, which involve duty upon them, which, as a people, and as Christian's they owe to themselves, to their country and to their God to faithfully perform.

Occasional.

Albany, March 29th, 1866

For the Christian Recorder.

SOUTH CAROLINA CORRESPONDENCE.

REV R. H. CAIN

Mr. Editor:—The eternal laws of progress still mark the onward march of events in this section of the country. Amid the revolutions, which have, and are passing over this land, the Negro still holds a central position. Manifest destiny fights him in the body politic, and the decrees of Heaven direct his certain and full recognition in the mighty march of civilization.—In all the affairs of human activity, in every department of mental, moral, social and religious improvement, the colored people of the Southern States are destined to occupy a very prominent and important position in the destiny of this Republic. Glancing at the relative status of the colored people, formerly in the South, we will the better comprehend the possible future of the people The great improvements which they have made since freedom has come to them, is evidence full, of their capacity for culture, and their ultimate success. The relations of master and servant, by an inevitable law of necessity and self-interest, have worked beneficially for the race, in the event of their emancipation. The fact is that, in all the trades and the commercial interests of the South the black has had his position His genius and skill, were all made available for the master's profit; hence, his valuation was enhanced in proportion to his skill in mechanism, and mechanical arts This slaveholding interest diffused throughout the country, developed the genius of the negro to that degree, that in every department we find, now that slavery has died, the brightest geniuses roaming and filling the land in quest of labor which will make the possessor wealthy in time, and give, under freedom an impetus to enterprise among colored men never before known.

The Southern men in this respect have the decided advantage of our Northern men. Every kind of tradesmen can be found here. That skill which enriched the master, is now available to the servant, that was: he that was a foreman is now the contractor: he that was a "hand" is now the "boss" of the shop. No longer does the master reap, while the slave toils, without remuneration. Providence seems to have devised the most efficient and practical method of development for the blacks in this section of country. As if a design was clearly set forth, in inducting this class into all the measures which lie at the foundation of all national greatness, and personal benefit; and now that freedom with all its charms and blessings has dawned upon the nation, these are prepared to enter every avenue and engage in every department of business. Never was there a brighter prospect before any people than that presented to the colored people of the Southern states. If they will only enter boldly on the platform, and maintain a firm and manly position, they will lay a foundation sure and lasting: every field is open to them: they possess within themselves, a rich mine of wealth, the great staples are all produced by their labor; the wealth of the South depends on them, and if they judiciously apply the great advantages they now possess, they can remain masters of the *situation*, in this section of the country. If they will now save their money, and combine for their mutual protection in all business relations, they will, in a few years, occupy an impregnable position in the commercial, agricultural, mechanical and social, as well as political relations in these states. The greatest need is, concert of action, and union of sentiment and will. They have yet to unlearn much that they have acquired under slavery, and be instructed in the great progressive ideas of *freedom, and of free men*. When they have learned that not *complexion*, or the peculiar privileges enjoyed by certain classes under slavery, is the acme of manhood—when they have learned that the mind is superior to matter, that a noble, high toned gentleman may have been born in the most unenviable circumstances, yet retain self-respect, and when from these shackles freed, he can rise by industry, honesty and study, to a place of honor,—when they learn that not a man's former condition, over which he had no control, is the standard by which to measure his manhood,—but by his virtues and nobleness of heart and purpose, then will they be prepared to take a higher stand, and be respected by the really intelligent of this land.

It is remarkable, that the former leading men in these parts, those whom we would have recognized as the great minds of the South among the colored people, have relapsed into secondary men; and the class who were hardly known, have come forward and assumed a bold front, and are asserting their manhood.

This remark holds good in two directions—In the religious and political spheres of action. The leaders in the former have become secondary, by *surrendering half their manhood—by refusing to be free when liberty came, they tamely accept foreign masters, without a gain of privileges—an iota more of freedom than under slavery.*

In the latter department, we find a new state of affairs. A new class of men have risen to enter the fields of enterprise, and we see the former secondary class occupying prominent places in trade and mechanical arts Note: Two steamboats are now owned by colored men in this department; one, large and commodious, purchased by discharged soldiers, and running from this port to *Florida*, with a black captain. Second, a small steamer built here, and plying between this and Edisto Islands. Captain Dart, a colored gentleman of enterprise, commanding—Forty thousand dollars have been deposited in the Freedmen's Bank in this city, by the discharged soldiers; hundreds of these are entering into business of different kinds; planting is going on extensively by the former slaves; these are now the heads of enterprises, which will tell on the future of the people here and elsewhere. Such are some of the presentations and prospects here. A large number of Northern men are coming here, and will diffuse a different spirit into the people; already we have worthy accessions Mr. Knight, of Chicago, one of the most enterprising men that city had, is here in business Messrs Whitefield, Sharman, Stephens and others are here in business, and Mr. Green, formerly of Washington, D. C. That your readers may see what this enterprising gentleman has been doing while here, I append a communication which I received from him on the matter of cotton sales and other matters under his care, and of interest to all classes. I give his figures of sales, only on St Helena Island.

No. of bales	Pounds.	Cash per lb.	Total Cash.
129	37,500	$125	$5,875 00
12	6,000	130	3,000 00
15	2,750	115	3,162 50
8	953	105	1,000 65
118	35,400	120	42,480 00
277	79,603	595	$57,418 15

Such has been the work of one man among the Freedmen, on one island. He has bought and sold more cotton than any man in this State If one colored man can do this, what may not be done by a hundred such in the South? All that is necessary is for men to enter the field. More anon.

R. H. C.

For the Christian Recorder.

NORTH CAROLINA CORRESPONDENCE.

Franklinton, N. C., April 7, 1866.

Mr. Editor:—Having a few moments of leisure, I will attempt to improve them by writing a few lines to you. In our temporal matters we are progressing rapidly. The friends are all pleased with the paper. It encourages me very much to see them so well satisfied. The freedmen and citizens were delighted and surprised with the account the Rev. Elisha Weaver's visit to this place, given by him, in the columns of the *Recorder*. Some of the whites informed me that they have read it, and pronounce Brother Weaver a good writer.

Mr Editor, you will do me a great kindness to inform me of the price of Walker's Artificial Limbs. The friends all join in sending their love to you. I shall have some new subscribers shortly. The citizens here are all much pleased with the attitude of the *Recorder* in regard to the conduct of the President.

I shall write to you again shortly. As my time to-day is limited, I will close this letter with a few remarks concerning the treatment of our people by the civil law

WHIPPING-POSTS IN RALEIGH

With much pain I inform you that several colored persons, for the crime of larceny, have been punished with whipping; in Raleigh and one in this place.

Now, if this is the law of this State, what is the use of our toiling as we are now, and as we have been doing for the last four years. We left our homes to save our country, but we learned that the chains of slavery had to be cut before our country could be saved. As we entered each town, we cut down the whipping-posts immediately. Through chilling storms we marched to destroy those posts; but of what use, we ask, was our toil, if negroes are still to be whipped? Is it religiously or morally right for us, as men who have suffered so much for their country, to allow such brutal conduct to escape our notice?

Yours forever, with great respect,
J. H. Crawford.

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, April 21, 1866.

Subscribers! Please remember to make the Christian Recorder a Semi-Centenary Gift by getting us one or more cash subscribers. Direct your letter, Christian Recorder, Box 2975, Philadelphia, Pa.

☞ *All who have received bills and have not paid them, will please settle.*

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AT WORK FOR THE "CHRISTIAN RECORDER."

Rev. John Turner, pastor of the A. M. E. Church at New Orleans, sent us, on April 4th, *fifteen* new cash subscribers, and the cash for the renewal of twelve old subscriptions. We shall never think "fail" while such strong men as Bro. Turner put their shoulders to the wheel. Let it be remembered that this effort of Brother Turner was put forth while he was laboring under great physical prostration.

Mr William Oldham, of Baltimore city, one of the most public spirited and enterprising citizens, writes us as follows:—"I have no doubt many would take the *Recorder* if there was a *regular carrier* for this city, and, after awhile *several carriers*. Many, who at present might take the *Recorder*, week by week, from a carrier, would, after awhile, subscribe for it.

"The carrier might be permitted to charge one cent additional to the price charged at the office of publication, which would pay the postage, and compensate him.

"If the editor will accept my proposal, he may send a dozen copies to my shop, 96 Gay Street, Corner of Gay Street Bridge.

"My son, William Oldham, Jr., will do his best, after school hours, to sell the papers, and deliver them properly and regularly to those who wish him to do so.

"I think there should be a thousand copies disposed of each week in this city, beside those already sent.

"I can order a larger number as they are needed."

Bro Robert Van Horson, of Coxsackie, N. Y., sends us two new subscribers.

Commendable.—Nearly every preacher of the Ohio Conference renewed his subscription and paid the cash.

The following letter speaks for itself:

Planter's House, St. Louis,
April 11th, 1866.

Reverend Sir:—My six months' subscription being out, I send you the money for another six months. Please send my paper to No. 142 Morgan Street, between 7th and 8th. I am only a poor laboring man, and an unworthy member of the Methodist Church. I feel it my duty, after providing for my family, and contributing to the Church, to spare enough to keep the *Recorder* coming. "Every little helps," and if I can get one or two more subscribers, I will do so. Yours truly, with much respect,
W. H. Taggart.

We could add many more cheering words, but our space in this issue will not allow.

REVIVALS.

Every lover of Christ's church is made to rejoice by the news of a revival in any part thereof. Under the head of "News from Churches," we have chronicled within the past few weeks as our brethren reported to us, the occurrence of revivals in many quarters of the M. E. Church—Many precious souls have been gathered into the kingdom of Christ, and many who have not made public profession of religion, are now seriously reflecting upon the importance of a change of heart.

The revivals of religion that occur so frequently in our church, evince great zeal on the part of its ministry and members, and show that with us, the great central idea is the salvation of souls.

It is a question, however, that needs to be carefully studied by every watchman on the walls of Zion, whether we are as wisely diligent as we ought to be, in preserving the fruits of a revival. It is a lamentable fact that so many of those who profess to experience religion at protracted meetings, so frequently "backslide." When these meetings commence in the fall or winter, they sometimes take right hold on the masses, converts are numerous, and during the few months subsequent to their conversion, they are found to be zealous in exhortation, singing and prayer. But wait until those few months are ended; when summer comes, and you find but few of them, they are gone again into the world, there to stay until the next protracted meeting is held, sometimes worse than this never more to return to the fold of Christ.

Very often it occurs that great revivals take place under the administration of a particular minister, and large numbers are brought in, and when his term of service expires, his successor can scarcely find one who will continue faithful to the church. All of us know by experience, how painfully true are the foregoing statements. Now there must be some causes underlying these results, and there must be some remedy for these causes, and there ought to be a determination to apply the remedy as soon as possible. We must state as a conclusion derived from facts, that in some instances our revivals are not wisely conducted; and here we quote Rev. D. W. Schoreman's definition of wisdom, "To make use of knowledge," and better than this, is that of the Bible: "*The fear of the Lord* is the beginning of wisdom." To fear the Lord we must know Him.

1. Our revival meetings are sometimes conducted in too much *abnormal* excitement.

We unhesitatingly condemn *abnormal* excitement because it is neither prompted by nature, nor brought about by supernatural power. If excitement be produced by natural causes, it is allowable just to the extent that it cannot be properly controlled; if it be caused by supernatural power—the immediate agency of the Holy Ghost, it needs no control, and is not only worthy of toleration but of praise.

It is not, however, natural excitement, or that which may be produced by supernatural causes in protracted meetings, that we consider deleterious; but an *unnatural* and *un-supernatural excitement*, which often passes as a substitute for the demonstration of the Spirit's power:—it is the *counterfeit* of Pentecostal power.

METHODISM IN THE UNITED STATES.

A heading so imposing suggests an elaborate article, but that is not the design at present. We only desire to put on record our belief, that the time is not far distant when the various bodies of Methodists in the United States will be united by closer bonds than they are at present.

It seems that the tendency throughout the religious world is to fraternize and consolidate. The Evangelical Alliance soon to meet at Amsterdam, Holland, where all the Christian denominations of the world will be represented, will exercise a strong influence in behalf of denominational affiliation.

Bigotry and sectarianism seem to be the co-existencies of monarchy, titled dignitaries, privileged classes, and *ignorant* masses,—and, like these, are on the wane. The present age is not one that is favorable to sectarianism and religious bigotry.

The "theory and practice" of our government, which guaranties freedom of religious opinion, trains religionists to be tolerant of the opinions of each other, and paves the way for honest and candid consideration and discussion, which gradually bring on a harmony of views.

From causes well known to all by the ample details recorded in histories extant, the Methodists of this country are divided into several distinct bodies as follows: The M. E. Church, M. E. Church South, African M. E. Church, Methodist Protestant Church, Wesleyan Methodist, Independent Methodists and African M. E. *Zion* Churches. These seven branches of Methodists believe the same doctrine and profess the same faith, and it is a fact that they are, despite little unpleasant occurrences, becoming more and more united in sympathy with each other. We may be hasty in prediction, yet we believe that the M. E. Church will soon absorb the Wesleyan Church, to the satisfaction of the latter.

Very recently one of the most radical of the Conferences of the M. E. Church sent fraternal greetings to the General Conference of the M. E. Church South, and proposed a day of prayer for harmony between these two great bodies of Methodists. Dr. Whedon, with his brilliant Anti-Slavery record, was the leader of the movement. A most cheerful response, accepting the proposition, was sent by the General Conference of the M. E. Church South, and the day was agreed to and observed.

If present indications show any thing, they show that the M. E. Church South, will eventually unite with the M. E. Church of the United States. Under the influence of a just national legislation the hatred of northern white men by Southern white men, will only be a matter of moonshine. The young men of the South and the enterprising ones will not take time to nurse old prejudices, but will conclude that it is better to heal a wound than to keep it open for exhibition.

The M. E. Church South, must unite with the M. E. Church or else crumble to pieces and be gathered by it. To exist as a distinct body when the cause of separation is buried beneath the national opprobrium, is to exhibit a devotion for the defunct institution of slavery like that shown by Mahometans for the ashes of Mahomet, by making their pilgrimage to Mecca.

The M. E. Church has made a friendly recognition of the African Methodist Episcopal Church. It has made confessions of short coming in the line of duty to the colored people, and these two bodies now look each other in the face smilingly and shake hands. The ministers of both these denominations visit the annual Conferences of each other, and are introduced and courteously received. The African Methodist Episcopal Church is vitalized *in its distinctive organization* by one great idea; and that is, A relationship with any denomination that by ecclesiastical polity, or administration, or custom, makes, or permits to be made, a distinction on account of color in the enjoyment of religious privileges, in any branch thereof, is subversive of manhood and detrimental to true religious progress. While we watch with gladdened hearts the progress of the M. E. Church towards an enlightened policy in dealing with our people, still, they are far from the desired point.

The M. E. Church still proscribes its colored ministers and members, by legislation, administration, and custom, throughout its bounds, to a greater or less extent. We regret to say that notwithstanding its wonderful energy in behalf of the freedmen, in dealing with black men ecclesiastically, it is behind the Episcopal and Presbyterian Churches, that make no boast of the radical element. Colored ministers cannot sit as actual or honorary members of all the Annual Conferences of the M. E. Church. Indeed there has been but one instance where this has been done at all, and that was in *New England*. Colored ministers are not admitted to the legislative department of the M. E. Church; are not welcomed as visiting ministers in nineteen-twentieths of its pulpits, and they are not eligible to its highest offices. If five hundred of the members of the M. E. Church, represented in the South Carolina Conference, recently organized by Bishop Baker at Charleston, were to move to Brooklyn, N. Y., or Philadelphia, Pa., they could not enjoy the religious services of the denomination to which they belong, notwithstanding the large number of its churches, being colored there would be no accommodation for them in the churches of their own denomination. These are facts; we hope they will cease to be.

The African M. E. Church recognizes with peculiar delight, the passing away of these objectionable features of the M. E. Church. It is a part of her mission to point them out, and insist that they should be removed.

It is important that the most cordial relations should exist between the Methodist Episcopal and African Methodist Episcopal Churches, for the latter is a fixed fact. It has nearly all the colored Methodists of the northern States and half of those in the border States, as well as thousands in the southern States, within its communion. The former, with a zeal that challenges our admiration and elicits our gratitude, is also working for the Freedmen of the South.

We must therefore be in closer sympathy with each other, that there may be no irregular polling in the great work to which we are harnessed.

THE SIGNS OF THE TIMES.

Who can look at the colored people of the United States to-day, without feeling hopeful in regard to their future? Notwithstanding the cruelty of American slavery and the present prejudice against color that now exists, we see such a change in the animus of the legislation of the nation, of political and religious sentiment, in relation to us, that we feel inclined to say of the United States, as Cowper said of England,

"With all thy faults, I love thee still."

It is a sublime fact in the history of this nation, that it so far comprehends its *true mission*, as to feel it to be a duty binding, that it should protect the weak, and foster their development. The consideration which has been shown to colored men in Presidential courtesy and frequent interviews with congressional committees and men of high official position, the passage of the Civil Rights' Bill and the general approval which it shares throughout the loyal states, are some of the fruits of the abolishment of slavery.

Still further, we find that many colleges of the highest order, are throwing open their doors to the admission of colored students. Colored ministers are invited occasionally, in many of the northern States to preach in the pulpits of white congregations, that a few years ago would not for a single moment have tolerated their presence. Associations formed to promote the education of the colored children in the south, are in a most flourishing condition they embrace, as officers and patrons, many of the most wealthy, educated and influential white men in the nation. They have collected and expended perhaps over two millions of dollars for purposes of relief and education, and so thorough has been their work that there is scarcely a portion of the south in which, to some extent, their influence has not been felt. The zeal manifested in the education of the Freedmen does not abate, but on the other hand, is increasing, and we find that parties in the south, are striving to rival the north in their zeal to educate the Freedmen. Last week we published the proposition of a distinguished Presiding elder of the M. E. Church South—to establish a Biblical Institution in Georgia, for the education of colored preachers, and we have learned that Mr. Trenholm of S. C., one of its most influential citizens, and we believe an ex-cabinet minister of the Jeff Davis' Government, has established a Theological Seminary for the Education of Colored Preachers of the Episcopal denomination. At New Orleans, La., Charleston, S. C., institutes for educational purposes among the freedmen have been established.

The African Methodist Episcopal Church is making a headway in all the Southern States, that has astonished its most sanguine friends, and we are successfully raising at this moment thousands of dollars to aid in carrying on the great work of evangelization.

The demand for colored laborers is constantly increasing in the South, and the desire expressed at the close of the war while the Southerners were in bad humor, "That we do not want the negroes in our midst," was as evanescent as the morning cloud, and we find also that Freedmen are invited by northern capital to come to the north, and they readily find the means of getting a comfortable living. Very recently the Cambridge and Boston Rail-Road Company employed one or two colored men, and the Irishmen in their employ made violent objections, whereupon they received "a notice to quit," and colored men were put in their places.

We have thus jotted down hastily a few indications of a desirable future for our race in this country. True, there is yet much prejudice among the whites, against us, that develops itself in opposition, insult and persecution, but thank God one by one its fangs are broken; one hold after another is being unloosed, and the day will come when its power will be entombed with that of the Star Chamber and Inquisition. The nation is learning the lesson that God has unalterably decreed that the elevation of the colored men in this country is the *sine qua non* of the elevation of this nation to the highest point of national greatness.

THE FIRST CASE UNDER THE CIVIL RIGHT'S BILL.

A friend in Indianapolis cut out, and sent us the following:—

A colored man named Barnes brought suit against a prominent citizen before Esquire Wilmes, this morning, to enforce a contract. The defendant for answer sets up, that the negro came into the State in violation of the thirteenth article of the Constitution of the State of Indiana, which, under pains and penalties, prohibits negroes from coming into the State, and debars them from all right to enforce contracts, etc. The plaintiff demurs to the answer, maintaining that the thirteenth article is void and of no effect, because

First—It is in contravention of the letter and spirit of the Constitution of the United States.

Second—It is in direct conflict with the constitutional amendment abolishing slavery.

Third—It is void under the first section of the Civil Rights' Bill, which gives to "all persons" born in the United States full right to make and enforce contracts, "any law, statute, ordinance, regulation, or custom to the contrary notwithstanding."

The court sustained the demurrer, and the defendant appealed to the circuit court, which is now in session. The case was submitted to-day, and after argument of counsel, Colonel R. P. DeHart for Appellee, and Colonel W. C. Wilson for appellant, the case was taken for advisement. Judge Test will probably render a decision to-morrow.

Under the second section of the Civil Rights Bill, he can only decide in favor of the negro, for the reason that an adverse decision would subject him to the penalty of $1,000 fine and imprisonment.—*Lafayette Courier, 10th.*

Some of the loyal States need a Civil Rights Bill as much as the States lately in rebellion. It will be remembered that the colored people and their friends in Indiana, have been for a long time trying to get the 13th Article of the Constitution which prohibited "negroes and mulattoes from coming into the State or making contracts"—repealed, and they failed, but now the work has been done by Congress.

IT MAY BE JUST BUT IT IS NOT GENEROUS.

A colored news-paper enterprise was conceived in Baltimore, and an enterprising colored gentleman from the North was selected as its main conductor. He and the enterprise were encouraged by most of the ministers of the African Methodist Episcopal Church in the State of Maryland. They threw open their churches to him to lecture and secure subscribers, they encouraged the people to subscribe. Indeed our preachers did all they could to make *The True Communicator* succeed. Yet we have to record that through this very paper that the members of the African Methodist Episcopal Church helped to build up, he permitted an unprovoked attack, and unjust reflections to be made on the Editor of the organ of that Church. He admitted into his columns the ebullition of an unduly incensed spirit which *typed* its extravagance, by the unusual display of successive words underscored, or in large capitals. Such a license by the Editor of the paper alluded to, allowed for personal attack, which was not necessary for the good of the people, or to the redress of the one who professed to be injured, is truly astonishing.

The African Methodist Episcopal Church is the *People's Church*, and gives every good object a push ahead, but it is very hard to *pasture* in a clover field, and have the *pastured* attempt to tear down your fences.

THE LATE REV. JOHN TIBBS.

Just before the opening of the recent session of the Ohio Conference, Rev. Jno. Tibbs fell sweetly asleep in Jesus. His last moments were peaceful, with joy he met his Lord on the banks of Jordan and hailed the triumphant host that had gone before. He had been many years in the itinerant service, and served the most important appointments in the Ohio Annual Conference District. Brother Tibbs was noted for his piety and exemplary deportment, his example was frequently a rebuke to those who were less scrupulous than himself. He was also a *progressive* man; though he had not been favored with the advantages of an early education, *yet* he was a student; he loved knowledge and entered into pursuit of it systematically—he never clung to error, or gave it up unwillingly, but always strove to find out the truth. He was a man of great logical power, excellent judgment and great power as a preacher and debater.

At the last General Conference, Brother Tibbs will be remembered for his able discussion of the marriage and divorce question. His brethren in the ministry feel his loss, and the members of the A. M. E. Church, particularly those that he has served, will ever remember him as a faithful and successful pastor and preacher.

BISHOP PAYNE'S SEMI-CENTENARY BOOK.

We have only had an opportunity to take a glance at Bishop Payne's book, and cannot this week give extended notice.

It strikes us, however, as being the best literature ever produced by a colored man in this country. It goes back to the origin of Methodism and comes down to the present day. It shows most conclusively that the African Methodist Episcopal Church, has taken the lead in whatever has been accomplished by the colored people, religious and educational.

The book is splendidly printed. No colored man in the country can afford to do without it. No minister or member of our church should fail to get it. The price is one dollar per copy. Address Christian Recorder, Box 2975, Philadelphia, Pa.

DEATH OF A PROMINENT CITIZEN OF NEW YORK.

Before this, most of our readers will have heard with sorrow, of the death of Mr. Thomas Downing, of New York city, a man of great enterprise and sterling worth. We have not even, as yet, been able to learn the full particulars in reference thereto, and therefore insert the following from the *New York Tribune*, of the 13th inst.

The late Thomas Downing.—Mr. Downing, who died on Tuesday, was as well known among commercial people down town as the most distinguished of our merchants, and was not less esteemed for a long life of industry, sobriety and integrity. The fact that he was of African descent abated in no degree the regard in which he was held, and a fitting evidence of it is given, we understand, in the wish avowed to his family by many gentlemen, to be permitted to attend his funeral to-day. In accordance with the request of many persons, who wish to pay to his memory the homage of their respect, his remains will be left in St. Philip's Church till after business hours—3½ P. M.

OUR PAPER.

A great many persons in this city were disappointed last week, by not getting a copy of the Recorder, because they depend on buying it weekly, instead of subscribing. Last week, though we had the usual complement printed, there was not one for sale, in *twenty-four hours* after they came off the press, so great was the demand. This week we have increased the number printed. If our members and friends will subscribe, and get others to subscribe, we shall soon get afloat. Do work to keep the organ of our people in extensive circulation.

News from the Churches.

Port Republic, N. J.

Mrs Rachel A. Smith informs us that "the A. M. E. Church, at this place, is prospering—On the 6th of April, the ladies, by a festival, raised $28.26. They are trying to raise a Sabbath School. The minister of the circuit has not been to this point four times during the year. They had a visit recently from Rev. B. Barcey, who preached with great acceptability."

Hudson, New York.

We learn from Rev. E. B. Davis, that the A. M. E. Church, in that city, will be dedicated on the first Sunday in May.

Vicksburgh, Mississippi.

A correspondent at this place writes, March 24th, as follows:

"Our people here seem to be doing well, and are making a livelihood. All who were able to lease lands at the beginning of the year are now under full headway. So you see in a few years we will be "some pumpkins." We hope some of our men of means and much learning, will open a Commercial Trade with our people in the Mississippi Valley. We are having some little trouble about our church and property, but we think we can surmount all the difficulties, not, however, without some sacrifices upon our part. The Rev. T. W. Stringer we believe to be the right man in the right place. His labors will be very hard to effect the object in view, in this place, but the right must triumph. We need intelligent men of our own race in the South, to labor with us, although we have some very good and kind friends here (whites,) for which we are very grateful."

Indianapolis, Indiana.

Rev. W. S. Lankford writes, April 9th, as follows:

"The 'Old Ship of Zion' has been sailing in the way of a *protracted effort*, in our midst for seven weeks, during which time two hundred and fifty-two have stepped on board as passengers, and one hundred and ninety-two have secured *through tickets*, which, if *kept in view*, will secure for them a safe passage to the port of endless bliss,—the Christian's home in glory. We would be understood as saying, that during our protracted meeting, two hundred and fifty-two have joined the Church, and one hundred and ninety-two have professed a hope in Christ. Quite a considerable number of the remaining sixty, who have united with the Church, were old '*veterans of the cross.*' We wish to thank God, take courage and go ahead. Pray that these precious jewels may continue in 'well doing.' Our meeting still continues, with scores at the altar."

Terre Haute, Ind.

Rev. Richard Bridges, pastor of the A. M. E. Church, writes: "Thirty four have united with us, twenty-four having made profession of religion since our extra meetings commenced."

New Orleans, Louisiana.

Brother Avery writes, under date of April 4, 1866, as follows:

"Mr. Editor:—Thinking that a few 'items' from the far South would not be uninteresting to the many readers of your most excellent and sterling sheet, I, therefore, beg a space for that purpose. The members and congregation, as well as a large number of admirers of the Rev. John Turner have, for eight days past, been deprived of his very valuable services, he having been prostrated for that length of time by a severe cold which produced pneumonia, and by undergoing a severe and critical surgical operation, in the extraction of a polypus from his right nostril which had recently grown there. And with all this suffering, as if it were not enough, to cap the climax, he is the victim of that troublesome disease known as the asthma. All the above diseases coming upon him at the same time, the only wonder is that he did not sink under such a heavy load. But the great Head of the Church has spared him for further labors in this large and increasing field—a field for which he seems peculiarly fitted, in every aspect, both as an experimental preacher and as a revivalist, as well as an amiable, gentle, kind pastor, yet strict in the administration of the discipline; never wounding the weak by being overbearing or harsh, but tenderly, and in the spirit of Him that sent him.

"Rev. Turner is not only a gospel minister, but something more. He is one of the few divines that the present crisis demand. While watching for the soul, he, nevertheless keeps an eye to our political horizon, and is ever ready to sound the alarm whenever there may happen to be 'breakers ahead,' so that those committed to his care may be prepared to meet them.

"We have held a series of meetings at St. James' Chapel, and enjoyed, in copious showers, the outpouring of the Holy Spirit."

Editorial Items.

Ashmun Institute.—A friend has favored us with a fine oration, delivered by Jos. S. Thompson, one of the students at this Institute. We cannot publish it, because we have not room; we accept it as an evidence of the rare educational influence of the Ashmun Institute. The students held a meeting, the other day, for the purpose of appointing a committee to express their gratitude to Congress.

Teacher of Freedmen.—Miss Jane M. Lynch, who has been teaching in the freedmen's schools, in South Carolina, for three years, has been assigned by the Baltimore Association to Elkton, Maryland.

Reception of Frederic Douglas, Esq., at Bloomington, Ills.—A mass-meeting of the colored citizens of the above place was held for the purpose of making suitable arrangements for the reception of this man of giant intellect. A series of complimentary resolutions were adopted, and a silver cane presented to him. Edward Colman was President and W. C. Parker Secretary of the meeting.

Albert Mitchell, Esq., sends us quite an interesting communication from Washington, D. C.; but as we have already given place to others, *on the same subject*, we decline publishing it, hoping to hear from him again.

E. Emory writes from Bethlehem, Penna., informing us that he has succeeded in forming an Equal Rights' League.

Emigration to Liberia.—During the year 1865, the American Colonization Society gave passage to, and settled in Liberia, five hundred and twenty-seven colored persons. We think the very best work the American Colonization Society can do is to make efforts to civilize the natives of Africa, by sending and supporting missionaries to that country. They had better leave the work of trying to get the colored people out of the United States alone.

The Curate at the Madeleine, in Paris, M. de Guerry, has been appointed by the Emperor Napoleon as "Governor to the Prince Imperial," and is to be elevated to the rank of Bishop, with a salary of $10,000 a year.

"Claudius" sent us a very able communication from Washington, D. C., on the Civil Rights' Bill; but as we have devoted a very large portion of our paper to that important measure already, we cannot find room to insert it. Let us hear from you again, "Claudius," as events transpire.

Bro. Wm A. Bookram writes, April 23, informing us of affairs in Franklinton, N. C. Things are moving on finely. A school has been established.

Presentation.—Dr. N. R. Abbott, (colored,) U. S. A., on leaving for his home, (Toronto, C. W.,) a few days since, was presented with a very elegant sword, sash and belt, by the soldiers and residents at Arlington, Va., as an expression of the high regard they entertain for the kindness and skill with which he has discharged his duties as surgeon in charge of that post.

The Savannah and Charleston papers continue their record of the ravages of the small pox, which seems to prevail as a sort of epidemic all through the Carolinas and Georgia.

The Man of "Unconstitutional" Color.—We clip the following from the *New York Tribune* of April 9th:

A Surprise-Party in the Fourth Ward.—Some months ago, Governor Fenton, not having the fear of any body, North or South, before his eyes, without regard to the Mosaic dispensation, in contradistinction to party precedents, appointed a man as Notary Public in the Fourth Ward, entirely on his merits. The man, whose name is Wm. P. Powell, and whose color is unconstitutional, is well-educated, of unblemished character, well known to and esteemed by the public of that Ward, notwithstanding his complexion; and the Governor gave him his commission in consideration of the former qualities, and without allowing that the latter was a disqualification. The result has justified his judgment. Mr Powell has as much business as he wants to do in the notarial line, nobody yet having refused to take the oath administered to him from a black man's lips, nor declined to accept the notarial seal from a black man's hand. Yes, there was one single instance. One applicant stared in astonishment when brought face to face with the black notary, and finding, like the swearing deacon, when his load of hay upset, that there was no oath sufficient for the occasion, simply turned and ran away, as though another (the proverbial black one) was after him. He—we mean the frightened man—has never been seen in the Ward since.

Mr Powell's home is in Dover Street, and at the corner of Dover and Water Streets are the rooms of a Temperance Society. Last evening, four young men called on him, and saying that the rooms where they wanted to go and take the Pledge were shut up, asked that he would administer an "iron clad" oath of total abstinence as strong as he could fix it. It was rather out of the usual line of business, but the young men,—all white, and, we should judge, by their names, all Irish,—being very much in earnest, Mr. Powell was equal to the occasion, and immediately drew up and administered the following "iron-clad:"

"State of New York, City and County of New York, April 6th, 1865: We do solemnly swear, in the presence of God and these witnesses, that we will not drink, taste nor handle; neither will we traffic, nor encourage any person or persons in the use of any kind of intoxicating liquors, wines or lager beer, from and after this date, for the period of six months, ending the 5th of October, 1866.

And we do hereby subscribe our hand and seal the day and year above written.

Sworn to and subscribed before me this sixth day of April, A. D. 1866.

Wm. P. Powell, Notary Public.

All which was duly signed, sealed and witnessed, and the young men went their way rejoicing, fully persuaded that they had done a good thing, found a new way of doing it, and determined, when the six months were up and the pledge maintained, they would take it forever. To all which there are two morals—that Temperance Rooms should keep open shop; and that a black notary may be the connecting link in a white man's search after sobriety, notwithstanding the veto of the Civil Rights Bill and the imminent danger of a "war of races."

PERSONAL ITEMS.

Rev. Elisha Weaver, General Book Steward of the A. M. E. Church, arrived last Tuesday morning from the West. He had been attending the Ohio Conference.

Rev. Bishop A. Wayman left this city on Monday last for Baltimore. He had just returned the Saturday previous from the Ohio Conference.

Rev. W. R. Revels, we learn, is improving rapidly.

Rev. Jas. A. Shorter of the Ohio Conference, has been appointed an agent for Wilberforce University.

Rev. T. D. Miller, pastor of Pearl St. Baptist Church, is on a visit to Boston.

Rev. Mr. Allston, rector of St. Thomas church, Philadelphia, preached at Wesley church Lombard St. last Sunday evening.

William A. Lynch son of Rev Benjamin Lynch, entered Ashmun Institute last week. He is fitting for the ministry.

Miss Jane M. Lynch, teacher of National Freedmen's Relief Association, has been appointed to Elkton, Md.

Missionary.

MISSIONS IN NORTH CAROLINA.

The following highly interesting report is published to enable the Board of Managers of the Parent H. and F. Missionary Society of the A. M. E. Church, and the Baltimore District Missionary Society, to read and digest it, prior to their meetings to be convened in Washington, D. C., this month, and to enable each pastor, *especially* of the *Baltimore District* and the *South Carolina District*, to read the information to the Churches and Auxiliary Missionary Societies in his charge.

As reports have been received from other missions, it is expected that each report which may be sent in, will make as stirring appeals. We wish the people of our connection to know the extent of the work before us, and, consequently, have some conception of the claims of that work for support, upon their contributions. Then, if the work is not accomplished, the responsibility will rest where it should—upon *the people*.

It is hoped that the members of our Parent Missionary Society will take this letter to the next session of the Baltimore Annual Conference.

Fraternally, Payne.
James F. Sisson.
Ass. Cor. Sec'y and Travelling Agent P. H. and F. M., A. M. E. Church.

Annual Report of the Missions of the A. M. E. Church in North Carolina.

To the President and Board of Managers of the Parent Home and Foreign Missionary Society of the African Methodist Episcopal Church.

The African Methodist Episcopal Church finds an open door throughout the whole south, for the prosecution of missionary labor among our freed brethren.

It is also a matter of grateful reflection to observe the growing attention which is given to these important missions, and to record the gracious results which every where follow the faithful labors of our mission.

The moral and spiritual advantage of the missions to our people, cannot be enumerated. In their history, life, death, piety, may be gathered some of its richest incidents and memorials.

Yes, over these fields of labor gather a cloud of glory, and approaching voices fall upon the ears, and animate the hearts of the noble band of self denying and self-sacrificing men who are here engaged as missionaries.

Come, look at the scene here; but for these men of God, all would be darkness and moral death. But they are here, thank God, and how changed the scene! Light instead of darkness intelligence instead of gross ignorance, and salvation and life instead of death.

What a moral sublimity surrounds the faithful minister of Jesus, thus found in the discharge of his duty! His full reward in eternity is certain.

In presenting this report, I feel constrained to look beyond our own Church for assistance. Within the bounds of the territory of the South Carolina Conference, there are at least one million two hundred thousand of our people.

Many of these already enjoy the benefits of the gospel. Thousands of them are members of the Baptist and other Protestant Churches; but scores of thousands of them are destitute of religious instruction. How are we to discharge our duty to these immortal thousands committed to our care! How are we to show those who cast odium upon our name, that we are the true friends of our race? We answer, by sending the Gospel to every plantation, and causing the name of Jesus to be praised *in every cabin*. Twelve months have passed since I received my appointment as Superintendent of Missions in this State.

From the present, as my stand-point of observation, with the map of our field of labor unfolded before me, I feel called upon anew to express my gratitude to God for the rapid extension and signal triumphs of the African Methodist Episcopal Church in North Carolina.

May 1st, 1866.

We had in this State but three preaching places, with a membership of 1200; our Sabbath School with less than 500 pupils. Now we have 36 preaching places, with a membership of 3398, and 5 Sabbath Schools, with 1320 pupils, as follows.

Wilmington Mission Station, 900 members and 500 pupils.
Raleigh do. do. 500 do do 300 pupils.
Newbern do do 250 do. do. 175 pupils.
Greensboro, do. Elder S. B. Williams in charge, 185 members.
Raleigh Mission, Elder Brodie in charge, 170 members.
Newbern, do. do. Rue in charge.
Brunswick do. do. W. A. Bishop in charge, 258 members and 190 pupils.
Wrightsville Mission, C. Sampson in charge, 195 members and 90 pupils.
Halifax Mission, H. Eppe, do 195 members and 95 pupils.
Lancaster Mission, J. C. Clinton, do 705 members.
Greensboro Mission has eight appointments.
Raleigh do. do. five do
Newbern do. do. one do
Brunswick do. do. five do.
Wrightsville do. do. four do.
Halifax do do. five do
Lancaster do. do five do.
Bro. Brodie is assisted by Bro. Bass.

RECAPITULATION.

		Ch mem.	S S scholars
Wilmington Mis Sta,		900	500
Raleigh	"	500	300
Newbern	"	250	175
Greensboro' Mission		185	
Raleigh	"	170	
Newbern	"		
Brunswick	"	257	100
Wrightsville	"	235	90
Halifax	"	195	65
Lancaster	"	705	
Total,		3398	1320.

Total number of appointments, including stations, 36.

Total number of missionaries, 8; only four of whom are ordained.

Wilmington, Raleigh and Newbern, I think, will be self-sustaining the ensuing Conference year.

The importance of this field is becoming more and more evident, and as a consequence, should receive greater attention from the Board.

The foregoing report shows that our course has been steadily onward. But let us return from what has been done, to the unoccupied fields which are ready for the harvest.

Let us glance at the demands within this missionary field, as it reaches from the Roanoke, on the north, to the Great Pedee, on the south, and from the Atlantic, on the east, to the Cumberland, on the west.

In this extensive field, our Church has engaged but eight men, and only four of these in the regular work of the ministry, during this Conference year. This, could the work be equally distributed, would give to each man not less than two thousand square miles to traverse, and sixty thousand persons to serve.

Every county in the State needs from one to three missionaries. Blair county, with a colored population of 500, no missionary. Dauphin Co., population 2700, no missionary. Randolph, Surrey, Wilks, Windsor, no missionaries.

But why need I specify. The Macedonian cry for more missionary laborers reaches us from almost every county in this State. As the eagle, I would soar upward and fly to their call. But alas, I am fettered and caged. I hear the call, and would fain respond, but I lack means to support those which I have sent.

But the question naturally arises, why have we not the means? Is it the want of ability on the part of the people? We answer, no, no; but our important cause is this. We have too many of the curiosities found in the "Methodist museum" of the Church, who will pray earnestly for the missionary cause, but never give any thing for its support. There are too many who will shout the praise of a religion, the support of whose institutions has never cost them a dollar. *God have mercy upon their stingy souls!*

When I properly look after this great work, with all the facts before me, I am compelled to exclaim, "Who is sufficient for these things?" Human calculations fail in the contemplation of the means necessary for the accomplishment of this glorious work. We turn in our weakness to the truth of God's word, and found our hopes thereon for the fulfilment of His promises.

In conclusion, I feel certain that if the missionary spirit which prevails during our anniversaries, should go out with our pastors and people through our entire connection, the result would be very different. This we want. Let the poorest cast their mite into the treasury of the Lord, and the rich, of their abundance, give liberally to the cause of God, from whom comes their prosperity.

Dear Bishop, you will please make the necessary draft on the treasurer of the society, to pay the claims of the missionaries in North Carolina.

Brodie, $150; Rue, $100; Williams, $150; Bishop, $50; Sampson, 50; Bass, $50; Eppe, $50. Total, $600.

This may be reduced by the close of the year, I shall urge the people at our stations to pay their pastors. Bro. A. W. Williams is much in need of money. His family, he wrote, are in want. Unless these men are sustained for the next year by the society, they will leave the field. Ever yours, &c.,

JAMES A. HANDY,
Sup't of Missions in North Carolina.
Wilmington, North Carolina, April 12th, 1866.

Miscellaneous.

For the Christian Recorder.

WAYSIDE THOUGHTS

BY RUTH G——

In traveling in southern Ohio, one cannot avoid observing a great change. It may not be known, generally, that in days of yore, southern Ohio was famous for its prejudice against color and its copperhead proclivities. But those who have had experience of the courtesies of railroad conductors, etc., can appreciate the change that is now so general. Ladies especially, have need to hail this change with joy. To remember the time when a lady travelling alone, was dependent only on her money for that respectful attention that is every woman's natural due, and then to recall the bitter experience of being thrust into a car, where were congregated all the ruffians, smokers, loungers, etc., who might be enjoying the luxury of a free and easy trip, will enhance the pleasure of traveling now. And were all men to be judged by the actions of those who preside over the various departments of travel, one might exclaim, "Prejudice is dead!"

Throughout our State there has been for several months, an almost continued series of revivals. Color, denominational prejudice, all have yielded to the mysterious power so redundant during such seasons. There is something remarkable in the subjection of the human heart to the influence of a *revival*. Literary attainments, can serve as no criterion of the fitness of a subject for the work of pervading animus. Ignorance can offer no bar to the operations of renewing power. Cases that, looked at from a human stand-point, are considered hopelessly hardened, yield to the predominating influence with a facility that is astounding. Scoffers, whose infidelity has been veiled by the name of "impartial scrutiny," are often seen foremost among those who crowd to the anxious seat, while those who have trusted to their morality as to a Saviour, suddenly open their eyes, see that their morality is but a veil for a corrupt heart, and unite with the vilest of the crowd in crying for mercy. It is in vain to attempt to account for it in any other way than by attributing it to the mighty power of God.

To be literally a pilgrim, is to deprive one's self of many of the pleasures of a domesticated life; and yet there is something indefinably pleasant connected with a wanderer's life. Who has not in imagination, shared the pilgrim life of Bunyan's famous traveller? And in tracing the journeyings of the children of Israel from Egypt to the land of promise, one finds an absorbing fascination; may it not be that the account transmitted to us, of those forty years of wilderness life, is but an abridgment of a more extended work, detailing with minuteness, all the particulars of that pilgrimage? We may reasonably suppose, that there were aspirants for literary fame then as now, and it is almost strange that no other than the Mosaic record has been preserved. Solomon speaks of the multiplicity of books, and as book-makers were ambitious of fame then, and sought to perpetuate their memory by precisely the same means that the aspirants of the present day adopt. It is within the range of possibility, that we may yet discover contemporary corroborations, the production of some would be rival of Moses.

President Johnson, by proclamation, declares the war ended. Is it so? Four long years we have known the bitterness of civil war, but are we ready for peace now? Philosophers tell us of the purifying influence of lightning on our atmosphere. Our civil war has, measurably effected a similar result in the political atmosphere. Old theories, old prejudices, old prepossessions have been exploded, new ideas propagated, new systems introduced, and new theories utilized and developed into positive blessings to mankind. Have we all that we desired to receive as the reward of loyalty? We have but to look over the items of news from the South to be convinced that slavery and secession, though defeated, yet live and wait for a new opportunity to renew their assaults on human liberty and the Union.

There was a time when Union men trusted Mr. Johnson, and believed that though a southern man, his devotedness to the Union to be earnest, and his interest in human progress the result of a firm conviction of the final triumph of the right. But above all the changefulness of men, above all the fluctuations of politics, God rules. He who watches over the sparrow knows our destiny. Man may scheme, but we need not fear. Whatever conflicts with the unchanging equity of Heaven must be swept away in "the new heavens and the new earth," in which shall dwell righteousness, these wrongs shall have no place.

It is with painful regret that we publish the following, and yet a stern sense of duty compels it. The author is a well known honest upright and public-spirited man, whose connection with the enterprise explains the motive which prompted this communication. He makes an inquiry, and we unite with him in demanding an answer.

EDITOR.

THE COLORED PEOPLE'S MONUMENT TO THE MEMORY OF ABRAHAM LINCOLN

To the Editor of the Christian Recorder.

It is a fact well known to your readers, and the people generally, that last April, shortly after the death of our lamented and sainted President, and while the tears of a loyal people were yet up-springing from the well of unutterable grief and woe, an association called "The Colored People's National Lincoln Monument Association," was formed in Washington by some spirited gentlemen, for the purpose of erecting an educational monument to the memory of Abraham Lincoln. The Rev. H. H. Garnet, a prominent clergyman of that city, was elected president: a number of prominent gentlemen of the city of Washington were elected a board of directors; and a certain Dr (?) J. B. Smith of Boston, was made general agent. An appeal was sent forth to the people to support this enterprise, and demonstrate by their gifts, their love for their great benefactor.

The people appreciating the movement, and having confidence in the integrity of the gentlemen composing the association, readily seized this opportunity to show their devotion to Mr Lincoln, and the cause in which he died, by sending money from all parts of the country to the association, at least to the general agent. For the past several months we have heard nothing, either from the general agent or the association, and my object in sending this communication is, to ask of the officers of the association, what has become of the association, and what has become of the general agent?

We hear mutterings of here that something has gone wrong. Come, now, let us know all, —the worst.—Is the monument to be built, or has some one made way with the money? We await a reply.

K W

March, 28th, 1866.

A MISREPRESENTATION

MR. EDITOR.—We noticed in your issue of the 24th of March, an article entitled *On Dit*, in which it is said that the A. M. E. Zion Church is unable to support *a pastor*. This is a gratuitous assertion, and not warranted by the facts. We therefore refer to the Minutes of the Philadelphia Annual Conference for the past three years, in support of this, our unqualified denial of the above assertion; and so far as this Conference year is concerned, we have kept our part of the agreement made with the Elder, in good faith, and are not more than ten or twelve dollars in arrears up to this date.

We call upon the author of the above report to uncover himself, and afford us an opportunity more fully to vindicate the Zion A. M. E. Church from this false allegation.

P. P. MAIO,
H. J. RHODES, Pastor
THOMAS JONES,
W. G. COOPER,
J. PRETTYMAN,
B. SEVERS,
G. H. JONES,
S. MASE.

March 26th, 1866.

We are requested by Mr. Jos. C. Bustill, Solicitor of the Equal Rights League, to publish the following:

WASHINGTON, D. C., March 14th, 1866.

WILLIAM NESBITT, ESQ., President Pennsylvania State Equal Rights League.

My Dear Friend:—I am in receipt of your favor letter dated the 9th inst., for which you will please accept my sincere thanks. The reception of your letter reminded me of the pleasant interviews which I had with the delegation of the Pennsylvania Equal Rights League, during your sojourn in the Capital. That delegation consisted of yourself, Wm. D. Forten and J. C. Bustill.

Permit me to say that your course here, pursued with members of Congress and others, has won for you golden opinions; and has resulted in great good to the entire colored population of the whole country. You came with your work well prepared, and went about it in a manly and business-like manner, and having finished, went home to carry out your generous, benevolent and patriotic plans.

Your admirable and able memorial was copied at length in the *Morning Chronicle*, and other leading Republican Journals, which bestowed upon you very flattering encomiums. I would to God that a spirit similar to that manifested by you, would fill our brethren every where.

Your League is doing much good, and if all others would follow the example of those of the Keystone State, a complete victory of right over wrong would not be long delayed. I am with you, heart and hand, and wish you God speed. You had the kindness to send me a copy of your minutes of the last annual meeting of the League, which I have read with much pleasure. I am glad that you have made some alterations in the original basis of representation, which give hope that you will go further.

If the National League would consent to assume a more popular form,—if it would welcome all persons to its annual sittings as full members, who will contribute to its funds from three to five dollars, after agreeing to certain rules that you might form, I have no doubt but that you might sweep the land into your ranks. Give us a popular representation in Convention, let the Bureau be your Cabinet to arrange business, publish documents, obtain statistics, and give general information, and you will become a mighty power.

In conclusion, allow me to say, that if God shall not permit me to engage in any other public work in this life, I shall ever be grateful for having been permitted to call that glorious convention of able men, who formed the National Equal Rights League. I bury every thing of the past that is unpleasant to remember, and look forward in hope for the future.

For God and Liberty,
I am yours truly,
HENRY HIGHLAND GARNET.

COLORED MEN DISTRIBUTING LOYAL PUBLICATIONS.

[We publish the following report, which shows the interest which the colored people of Philadelphia take in securing their rights. The money therein mentioned has been transmitted to Washington. Mr. William Still leads off in this movement.]

At a meeting of the Executive Committee of the Social, Civil and Statistical Association of the Colored People of Pennsylvania, held at their Rooms, April 2d, 1866, a resolution was passed, empowering Messrs. Wm. Still, J. C. White, Sr., and U. B. Vidum, to inaugurate measures for raising the sum of One Thousand Dollars, ($1,000,) to be appropriated to the Union Congressional Committee, to aid in circulating speeches and documents in favor of universal suffrage.

J. C. WEARS, President.
(Attest) J. C. WHITE, Secretary.
Philadelphia, April 3d, 1866.

ACKNOWLEDGMENT.

The Committee take pleasure in gratefully acknowledging the following donations:—

Social, Civil and Statistical Association, $100; Stephen Smith, Wm Still, Jno W Price, James Baxter, Thos J Dorsey, Ladies' Sanitary Assoc of St Thomas' church, each $50; Henry Jones and Mrs S Townsend, each $30; James Prosser and Wm Whipper, each $25; Mrs Savage, $20; Henry Minton, J Augustin, Robert Adger, J C White, Sr, John Chew, Clayton Miller, R T Tompkins, J W Page, Wm G Freeman, Henry Gordon, U B Vidum, Daniel George, Lewis B Seymour, Samuel Roberts, Augusta Dorsey, Tesgla Francis, Jas P Clay, H Shadd, Isaiah Henkinson, John Magee, Thomas H Davis, Lewis Alexander, Levi Crummill, Wm Scott, Peter Lewis, Theo Young, Mrs Sarah Newman, each $10; Henry Smith, $8; George W Woolford, J Whipper Purnell, Thomas Chernock, James M Bustill, Henry Hermas, Franklin Turner, J Dowes, R H Gleaves, J T Robinson, Mrs S S Hawkins, Hartwell Shands, W A Bundy, Mrs & Miss White, S Coleman, Isaac Foster, Abraham Field, Theo Coome, Edward Green, Mrs Lucy Lapity, W H Reilly, J C Wears, Chas Simpson, Wm T Simpson, Mrs C Simpson, Mrs Belinda Jackson, J C Green, Edward Collins, Robt Wilson, Rev Wm Moore, A Lawrence, J W Adams, James Alexander, L Brown, Morris Brown, J Dixon, Mr Campbell, J H Moore, each $5. Collected by John C Bowers—John C Bowers, $10; Stephen Purnell, $5; Ellis Poor, $1, Wm Brandt, $1, David Trost, 50c. Sum total—$1,010.50

As the result of the efforts of the Committee alone, as above shown, Ten Hundred and Ten Dollars and Fifty Cents were realised, and the amount duly forwarded to the Union Congressional Finance Committee.

In addition to this handsome contribution, the Banneker Institute contributed from its funds the sum of $100; collected by committee of do. $121—total, $221; Ladies' Union Association, (from funds,) $50. Thus making a grand total of Twelve Hundred and Eighty one Dollars and Fifty Cents for the suffrage cause and the encouragement of its defenders in Congress,—all of which has been transmitted to the Committee at Washington.

WM STILL,
JACOB C. WHITE, SR., } Committee.
U. B. VIDUM,

Our Country.

CONGRESS.

Senate.

Whiskey in the Capitol.

Mr. Wilson introduced a resolution to prohibit the sale of spirituous liquors in the Capitol building.

Mr. McDougall made a few remarks on this subject, which he concluded by saying that he was in favor of wine, whiskey and war.

Mr. Wilson said that during the last four years employees of the Capitol had been taxed to keep members of Congress in whiskey. Whiskey had been kept in committee rooms and other parts of the building for the accommodation of Congressmen.

Mr McDougall demanded the yeas and nays on the adoption of the resolution.

Mr. Grimes said the resolution ought to go to the Committee on Public Buildings.

Mr. Clark said he did not know how the matter was now, but a year or two ago little boys, employed as pages, were sent home drunk. There should be something done to prevent the disgraceful scenes which have been witnessed about the Capitol of late.

Mr. Conness made some remarks on the evils of intemperance in legislative bodies.

Mr. McDougall said he did not know but it would be well for the sober Senator from California to indulge himself in a little generous wine. He did not know but it would be better, also, for the Senator of New Hampshire; and he was sure it would have a kindly influence on the Senator from Massachusetts to do the same thing.

The resolution was adopted—yeas 33, nays 2. Messrs. Davis and McDougall voting in the negative.

Bills were passed providing that soldiers' memorials shall go through the mails free of postage; and authorizing the remission of duties on produce in transitu, under the Reciprocity Treaty. Mr. Stewart introduced a joint resolution to amend the Constitution by prohibiting distinctions in civil rights or suffrage on account of color. A resolution was offered that the Senate adjourn out of respect to the late Senator Foote. Eulogies were delivered by Senators Poland, Johnston, Fessenden, Brown, Sumner, Pomeroy, Cragin and Edmonds, and the Senate adjourned.

A report was made from the Conference on the Naval Appropriation bill, and agreed to. A bill to authorize the distribution of *The Globe* to District Judges was called up and postponed. A bill to prevent the absence of Territorial officers from their duties, was debated and went over. The House amendment to the resolution prohibiting the sale of liquors in the Capitol, was disagreed to. Mr. Morrill announced that he would introduce the District Suffrage bill at an early day. A Conference report on the sale of marine hospitals, &c., was agreed to. A resolution asking for information as to the *rinderpest*, was adopted, and a resolution to print 6000 copies of the eulogies on Senator Foote was referred. Adjourned.

House.

Land Grants to Southern States.

The Speaker presented a Message from the President, transmitting a communication from the Secretary of War, with accompanying papers, in relation to grants of land made by acts of Congress passed in the years 1850, 1853 and 1856, to the States of Mississippi, Alabama, Arkansas, Florida and Louisiana, to aid in the construction of certain railroads. These grants would expire by limitation on the 11th of Aug., 1866, leaving the roads for whose benefit they were conferred, in an unfinished condition, and the President recommends that the time within which they must be completed shall be extended for a period of five years, which was referred to the Committee on Public Lands.

NO LIQUORS IN THE CAPITOL.

The House then, on motion of Mr Wentworth, proceeded to the business on the Speaker's table, and took up the concurrent resolutions passed by the Senate yesterday, prohibiting the sale of spirituous and other liquors in the Capitol building and grounds.

Mr. Stevens inquired, with an affectation of gravity, whether this was such a resolution as would require the signature of the President? (Laughter.)

Mr. Stevens suggested that it meant the exhibition of members with liquor in them. (Laughter.)

Mr. Wentworth said he so understood it.

Mr Washburne, (Ills.) suggested that it should be amended, so as to make it a joint, instead of a concurrent resolution.

Mr Stevens remarked that he knew what the gentleman from Illinois was about. He wanted to kill the measure, by making it require the signature of the President.

The Speaker stated that it could not be so amended.

Mr Thayer (Pa.) remarked that during his service in the House he had seen no indications of any necessity for the adoption of the concurrent resolution. He had read the debate, which took place in the Senate yesterday, and was led to believe, from some of the sentiments there expressed, that the passage of the resolution might be necessary to preserve the decorum, dignity and self-possession which should characterize a body so venerated as that. He had observed, for example, that one member of that distinguished body had concluded a long oration in defence of drunkenness, with this sentiment: "I believe in woman, wine, whiskey and war." (Laughter.) He did not think that either of these articles should be thrown unnecessarily in the way of a gentleman holding such sentiments; and, therefore, he hoped the concurrent resolution would pass.

After some further discussion, Mr Wentworth's amendment was agreed to; and the concurrent resolution as amended, was adopted.

THE FREEDMEN'S BUREAU.

Geo. Strong, sent out some time since by Gen. Howard, on an inspecting tour through the South, reports the affairs of the Bureau as progressing favorably. Nearly all of the Freedmen are employed at good wages, and people generally acquiesce in the new system of free labor.

GOODS FOR THE FREEDMEN.

Another invoice of goods, intended for the use of the Freedmen's Bureau has just been received from the Birmingham (England) Freedmen's Aid Association. The goods, which consist mainly of clothing, amount in value to £448 12s. 11d.

DEMAND FOR LABOR—STIPULATIONS.

Gen C. H. Howard, Asst. Commissioner of the Freedmen's Bureau for this District, is continually receiving applications from all parts of the Union for colored laborers, and thus far has found no difficulty in filling all requisitions. Within the past month several hundred have been furnished transportation to different points, both North and South, and the demand for colored labor, particularly from the South, seems constantly increasing, former slaveholders universally preferring imported labor, instead of that of their late slaves. Previously to the transportation of colored laborers to the South, their employers are required to sign a contract binding themselves, beside paying reasonable wages to their own employees, to furnish them with comfortable quarters, fuel, rations and medical attendance. The wages of the Freedmen sent South average about $15 per month for able-bodied males, while the wages of the females are in proportion. No contracts are made for freedmen sent North, who generally receive less compensation for their labor than those sent to the late insurrectionary States.

Requisitions from all sections of the Union are daily received by the Assistant Commissioner of the Freedmen's Bureau, for large numbers of colored laborers, which he states he finds no difficulty in promptly filling, the freedmen in most cases exhibiting a ready willingness to immigrate to any State where their labor will be properly remunerated, rather than remain in idleness within the District. Within the past week alone, over 400 have received transportation to different points in the United States.

SEASONABLE COMBINATIONS.

The South Carolina Leader, printed at Charleston, and the organ of the Freedmen, nominates for President, in 1868, Gen. U. S. Grant: for Vice President, the Hon. Wm. D. Kelley of Pennsylvania. The platform to be loyalty against treason, intelligence against ignorance.

Senator Doolittle has been censured by the Legislature of Wisconsin for voting against the civil rights bill in defiance of the instructions sent him by that body. They declare it his duty to resign.

NOTICE.

To the members of the Philadelphia Conference of the African M. E. Church:

DEAR BRETHREN:—The time of your annual meeting is fast approaching, when you will be called together again, at a place where your Conference has never before been held, viz: Princeton, New Jersey. We wish to call the attention of the examining committees and the candidates to one important thing. At the close of your last session the committees for the ensuing year were appointed, they were so arranged that every candidate might know what he was to study, as laid down by the General Conference: see Discipline, pages 246, 247 and 248. But as some of the brethren do not appear to understand to which year's class they belong, we thought it proper to name them, and by referring to the printed minutes they will see what they are expected to study, and also the committee to examine them.

We will name the members of the classes. First year's class: R. Faucet, Wm H. Turner and Harrison Lewis. Second year's class: Wm. R. Norris and James V. Pearce. Third year's class: Joseph A. Nelson. Fourth year's class: Thomas A. Creff, Jacob P. Jay, Edward Laws, John W. Stevenson, Gilbert Waters, and Daniel P. Seaton.

We also appointed a committee to examine candidates for admission into the conference, and also to examine local preachers for Deacon's orders, and local Deacons for Elders orders. We very much desire that all the committees meet the several classes or Candidates on the afternoon previous to the meeting of the conference, and examine them on the studies laid down by the General Conference. If all the candidates come prepared for an examination and the committees will meet them, they can get through in a few hours' time. Rev. Wm. M Watson will take Rev. James M. Williams' place on the committee of third year's class.

The Conference will meet on Wednesday, May 23d, the Annual sermon will be preached by Rev. Wm Moore at three o'clock on that day. The Missionary sermon will be preached on Friday afternoon, the 25th, at four o'clock by Rev A. C. Crippen, and the Centenary sermon Monday afternoon the 27th, by Rev. Joseph H. Smith.

As this is the Semi-Centenary of our Church let us try and make this a Conference of more than ordinary interest.

A. W. WAYMAN.
127 E. Baltimore St.
Baltimore, March 28th, 1866.

INFORMATION WANTED.

Of my brother, Gideon Johnson, who formerly lived in Shenandoah County, Virginia, and left there in 1860 or 1861, for Pennsylvania. The last time heard from he was at Carlisle, Pa. Any information will be thankfully received by his wife and family. Address

WESLEY JOHNSON,
85 Sixth Street,
Pittsburg, Pa.

Ap'l 28—1m.

INFORMATION WANTED.

Of a lady by the name of Henrietta Berry, wife of Thomas Berry. Her name was Tyler. She has a son named John Tylar. John left his mother, Henrietta Tylar, as she was then called, when quite young, in 1850, being then in Prince George county, Md., where Henrietta was also at that time residing. Her son, John Tyler, has now arrived at the years of manhood, and is at present living in Cairo, Ills. He would be extremely glad to hear of his mother, and he wishes her to write to him immediately, at Cairo, should this notice meet her eye. Any information relative to her whereabouts will be most thankfully received. When writing, please address to the care of G. W. Ellis.

mar 31—tf

INFORMATION WANTED

Of my parents, Rowland and Caroline Fitzhugh. When last heard from, in 1861, they were in Clay Co., Missouri. They belonged to Henry Morton.

Address, MARY FITZHUGH,
2017 Spring Garden St.,
Feb 24—1m. Philadelphia.

INFORMATION WANTED

By Samuel Rogers, (now living at Nevada City, County of Nevada, California,) of his wife, Zilphah Rogers, with whom he parted in 1849, then living in Kemper county, Mississippi. Since the commencement of the war he has not heard from her. When he last heard from her she was nursing in the family of Mr Jeremiah Saunders, son of Mr William Saunders, of Kemper Co., fourteen miles from De Kalb Court House, Mississippi. Any information respecting her will be thankfully received by her husband, Samuel Rogers. Address Box 79 Nevada Post Office, California. march 3—1mo

Married.

On April 12th, by Rev. G. T. Waters, Mr. John Sanders, to Miss Lydia Fraser, both of Kent.

Obituary.

St. Louis, Missouri, Feb. 11th, 1866.

This has been a sad day with me; and not only with me, but with many of my friends. At two o'clock these friends were congregated in the house of God, to pay the last token of respect to the remains of little Virginia Augustine Parker, who departed this life on Friday morning, Feb. 9th. She suffered a long and tedious illness, bearing it all in a submissive manner.

Parents, don't weep for your cherub. She is in heaven with her sainted brothers.

She is now an angel,
And with the angels stand,
A crown upon her forehead,
A harp within her hand.

MISS M. A. BROWN.

Jersey Shore, April 11th, 1866.

MR. EDITOR:—Owing to circumstances which I could not control, I have been unable to send you my subscription for the "Recorder" for 1866, at an earlier date. Please accept my sincere thanks for your kind indulgence. Enclosed you will find *three dollars*, for which, please credit me.

I wish you to please insert a notice in your paper, of the death of my son, H. C. Bryne, late a member of Co M., and Sergeant in the 14th Reg't R. I. Heavy Artillery.

H. Collins Bryan.—Departed this life, after a lingering illness of consumption, H. Collins Bryan, in the 28th year of his age.

He was valiant in the field of strife,
Battling for the freedom of our race;
But alas! death took his noble life,
And we must hope, to God's free grace.

Yours, JOSEPH BRYAN.

Fell asleep in Jesus, on the morning of March 15th, Mrs Mary A. Proctor, relict of the late Rev Walter Proctor, after an illness of seven weeks, aged 65 years. Although a great sufferer yet she was patient and resigned, her hope being centered in Him who doeth all things well. She was an affectionate wife, a kind mother, and a devoted sister. At the tender age of thirteen, she sought the Lord, and found Him truly a guide to the young, and a staff to the aged. Her everlasting trust and support in the hour of death, was in Him.

L. A. J.

Advertisements.

Dry Goods.
HOSIERY, DRESS AND REGALIA TRIMMINGS OF EVERY VARIETY,
AT
No. 615 Lombard Street, Philadelphia.

MRS. E. SHOOTER HAWKINS continues to keep constantly on hand a splendid assortment of goods—calculated to suit all seasons—at the LOWEST MARKET PRICE.
ALSO,
Ladies' Ready-Made Clothing and Gentleman's Furnishing Goods always on hand.
A liberal share of patronage is solicited.
april 14—6 mos

BOWERS'
COAL DEPOT.
COAL!! COAL!!!
THOMAS J. BOWERS,
634 Lombard St.,
Has constantly on hand a full supply of the best
LEHIGH AND SCHUYLKILL COAL,
At the lowest market price.
Call and Try —— *Call and Try.*
Oct. 7—tf.

DAVIS'S HOTEL.
212 K Street, bet'w. 17th and 16th Sts.,
WASHINGTON, D. C.,
This First-Class House is now open for the accommodation of the travelling public. The situation of the House is most respectable, and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.
Board at reasonable prices, in advance, by the Day, Week, or Month.
A RESTAURANT on the "European Plan," is on the premises. Choice brands of Wines and Cigars at the Bar.
Dinner parties furnished at the shortest notice.
No unbecoming conduct allowed on the premises.
ST. CLAIR DAVIS, Proprietor.
March 10, 6 mo.,

SECURITY
Life Insurance Co.,
Of New York
This Company ranks amongst the first in the country. It divides its profits among the insured, thus giving them the benefits of a Mutual Company. At the same time the Security has a guaranteed cash capital. Its rates are as low as those of any other Company. It grants policies on the life endowment and non forfeiting plan. It takes notes for one half of the premium when desired by the insured. The dividends go towards liquidating the same, for any information, books, blanks, &c. Call on
EZRA WILLITS, Gen'l Agent,
No. 528 Walnut St., Phila.
Jos. C. Bustill, Solicitor,
No. 403 South Sixth Street.

REFERENCES.
Charles Ellis, Druggist, N. E. 7th and Market Streets.
Richard Cadbury, 117 and 119 Chestnut Street.
James Whitall, Glassware, 410 Race Street,
J Wistar Evans, do do
John Tatum, Dry Goods Com., 603 Chestnut Street,
John S. Hilles, Reading R. R., 13 Callowhill Street.
A. B. Pharo, 1527 Green Street.
Joseph C. Turpenny, 810 Spruce Street.
T. Ellwood Chapman, 5 South 6th Street.
Robert Biddle & Co., 151 Market Street.
T. B. Beesley M. D., 33 North 11th Street.
Dillwyn Parrish, 1017 Cherry Street.
Edward Hopper, 930 Arch Street.
Samuel C. Shipley, 1623 Filbert Street.
David Scull, Jr. & Bro., Wool Dealers, 125 Market St.
Joseph Howell, 125 South 3d Street.
Elias D. Gifford, Merchant, 28 North 3d Street.
R. Esterbrook, Manufacturer, 403 Arch Street.
Caspar Wistar, M. D., 728 Arch Street.
Joseph Thomas, M. D., 633 Vine Street.
J. M. Whitall, 410 Race Street.
Jno. S. Detwiler, Merchant, 1015 Delaware Avenue.
Mar. 3—6m.

PENNSYLVANIA CENTRAL RAILROAD.
CHANGE OF TIME AND DEPOT.
On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore.
The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.
The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.
Their cars are in waiting on the arrival of each Train to convey passengers into the city.
On SUNDAYS—Cars leave Eleventh and Market Sts. at 7 45 P. M., to connect with Pittsburg and Erie Mail, and at 10 25, P. M., with Philadelphia Express.
Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS,

LEAVE.		
ERIE EXPRESS	7.30	A. M.
MAIL TRAIN	8.00	"
PAOLI ACCOMMODATION, No. 1	10.00	"
FAST LINE	12.00	M.
PARKESBURG	1.10	P. M.
HARRISBURG ACCOMMODATION	2.30	"
LANCASTER ACCOMMODATION	4.00	"
PAOLI TRAIN, No. 2	5.30	"
PITTSBURG AND ERIE MAIL	8.30	"
PHILADELPHIA EXPRESS	11.10	"
ARRIVE.		
PITTSBURG AND ERIE MAIL	0.30	A. M.
PHILADELPHIA EXPRESS	7.05	"
PAOLI ACCOMMODATION, No. 1	0.30	"
PARKESBURG	0.50	"
LANCASTER TRAIN	12.30	P. M.
FAST LINE	12.50	"
PAOLI ACCOMMODATION, No. 2	4.40	"
DAY EXPRESS	5.45	"
HARRISBURG ACCOMMODATION	0.40	"
MAIL TRAIN	11.20	"

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)
For further information, as to time and connections, see bills and framed cards, or apply to
JOHN F. VANLEER, JR., Ticket Agent,
At the Depot.
An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to
FRANCIS FUNK,
Jan '66 137 Dock Street.

WASHINGTON HOTEL,
BY WILLIAM TAYLOR,
PROPRIETOR.
Corner of Bridge and Montgomery Streets,
GEORGETOWN, D.C.
No 10 1 year.

ONE PRICE CLOTHING.
JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(Above Sixth.)
At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to
JONES',
604 *Market Street,*
One Price Store.

COAL! COAL!!
Coal delivered to any part of the city, by large or small measure, by
T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street.
April 15—tf

SHROUDING
AND
LAYING OUT of THE DEAD.
MRS MARIA HIGHGATES
Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—
No 1026 Barley Street,
tf *bet. 10th & 11th, & Lombard & Pine Sts.*

DR. JONATHAN DAVIS,
Successor to C. B. Lowber, M. D.,
No. 733 S 11th Street Philadelphia, Pa.
Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.
Office Hours—From 7 to 9 A. M.—from 4 to 6 P. M.
Agent for the Masonic Oval. jan 1 y

Mrs. Edith Mayhew,
NO 257 RASPBERRY STREET,
(2d door above Spruce,)
Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.
Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.
The patronage of all is most respectfully requested.
Jan 6—6mo

EASTERN AVENUE HOUSE.
John A. Mulligan, Proprietor.
Numbers 25 and 27 EASTERN AVENUE,
BOSTON, MASS.
This house has been built for the sole accommodation of BOARDERS.
ALL SINGLE ROOMS.
Hot and Cold Water-Baths
Free for the Boarders.
Its situation is central; it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with an excellent supply of Hot and Cold Water.
Provisions of the best quality, and in a variety.
Meals by the Day or Week.

BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING!

Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
No. 303 Chestnut St., above Third
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones')
Messrs. Perry & Co. have undoubtedly the largest stock of Ready made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at
Wonderfully Low Prices,
Wonderfully Low Prices,
Wonderfully Low Prices,
Wonderfully Low Prices.
Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.
Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department.
In connection with each establishment, where we have constantly on hand
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles.
And can guaranty to our customers entire satisfaction in every respect.
No. 303 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South-east Corner Seventh and Market Sts., (Jones'.)
PERRY & CO.

OLIVE BRANCH
BOARDING HOUSE
No. 814 Lombard Street, Phila.
Mrs. H. M. Cropper respectfully announces to Travellers that she has opened a first-class
BOARDING HOUSE
for their special accommodation, in a central (to business and churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS. M. BENNETT,
HERB DOCTRESS,
NO 405 S. SEVENTH STREET, BELOW PINE,
Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Dropsy, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.
The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK

JOSEPH D. BUSTILL AND SARAH H. BUSTILL
WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD-DRESSERS,
No. 403 South Sixth Street,
Philadelphia
WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
& PUFFS
WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED
Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.
BRAIDED AND MOUNTED TO ORDER.
Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles.
Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.
BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.
A splendid preparation for promoting the Growth of the Hair, removing Dandruff—Cleansing, Moistening, Softening, Odoriferous, Invigorating, Beautifying, and preventing Premature Baldness.
Bustill's Compound Eradicator,
One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring collars, garments, removing grease spots, and curing rheumatic pains, Tetter, &c.
HAIR BOUGHT.
Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24—tf

Cupping, Leeching &
BLEEDING,
ATTENDED TO BY
NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,
Also Solicitor for "Security Life Insurance Company."
jan 7—no 8—1y

"THE BEST AND THE CHEAPEST."
REIMER'S PHOTOGRAPHIC GALLERY,
NO. 615 & 617 NORTH SECOND STREET,
PHILADELPHIA,
Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.
Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which can guarantee good work and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes.
1y

JAMES C. CLARK, M. D.
(ECLECTIC.)
No. 618 Pine Street, Philadelphia, Pennsylvania
OFFICE HOURS.
From 7 to 9 A. M.
From 12 to 2 P. M. } PHILADELPHIA.
From 6 to 9 P. M.
Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.
jan 7—7—1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore.
You can entertain your guests in Public or Private Parlors.
You can get your Meals at All Hours in this First-Class House.
No Improper Language or Behaviour allowed in this House.
Ice Cream Saloon, and Barber Shop attached to the Hotel.
Jan 28 and 30 Corner of Bath and Davis Sts.,
(Near the Harrisburg Depot,)
BALTIMORE.
DR. D. HUDSON, Proprietor.

House of Application
FOR
COLORED PEOPLE.
MRS. MARIA BUTLER,
Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at
NO. 1718 SANSOM ST.
Jan. 26 1y. *Philadelphia, Pa.*

Poetry.

LOST AND FOUND.

BY LYDIA B. OENO.

Lost, lost in the River of Death,
 A maiden with golden hair,
She was borne away on a summer day,—
 Oh, who can tell me where?
Away from the light of our aching sight,
 From sob, and tear and prayer,
 Lost, lost, lost, lost,—
 Oh, who can tell me where?

Eighteen years had the maiden lived,
 Shall we see her evermore?
Oh, look for her long, for the waves are strong,
 They may dash her on the shore.
Once clasped to my heart, we would never part
 Till this troublous life is o'er;
 Lost, lost, lost, lost,—
 Shall we find her nevermore?

Ye will know her quick, by her long bright hair,
 When she dawneth up to sight;
Her brow is fair as a snow flake pure,
 And her eyes have a tender light;
On the sweetest flower of our garden bowre
 Fell soonest the cold, cold blight,
 Lost, lost, lost, lost,—
 To my aching, earthly sight

Found, found, by the angels found,
 Cast up on the other side,
Forgive me, Lord, but it seemeth strange,
 And the River looked so wide,
That I feared the child in the billows wild
 Would sink, for I saw no guide.
But found, found, by the angels found,
 She is walking at thy side,—
 Oh, lost and found,
 And forever crowned,
 Redeemed and sanctified

Rochester, Penna.

The Family.

MY FIRST DAY ON PRAIRIE LAND.

It made my heart spring like the flowers that spangled the breadth of prairie, that rolled away towards the west!

There were yards on yards, all measured out by God's own hand, and it seemed as if the sun held one end of the breadth fast in his beam of gold, and was giving, giving a little more every minute, it grew so fast.

There was a little "settlement"—a town it was called—just where the timber-land ended and the lake of grass began. Three houses, and no more, were in the town, and in one of the three houses lived my friend, who wrote me from her home on the hem of prairie that "she was happy," and that "I might witness her happiness, if I would."

I would, and so I went. On the morning when I first beheld the prairie, in one of the three log houses there was a woman washing; and, as she rubbed the clothes up and down, she sung a low song, as full of happiness as when heard on the Atlantic coast of old Massachusetts. And let me tell you of what she is thinking just now, as a charming smile comes from the thought—it is of Daisy.

Five minutes ago this woman was bending over a little sleeper, and kissing a cheek, brighter of hue than a daisy ever dreamed in its vainest hours of owning. I could not even "guess" why this rosy, laughing little one, who dimpled her dimples in sleep, was called Daisy.

"I am going to wander, I cannot stay in doors," I said to my friend, and the words chased away the smiles from her face.

"Mind! we are not altogether safe from Indians and some other things; don't go far away; don't wander into the prairie," she said.

I promised not to lend any such romances to my visit, and left Annie Benson as happy "rinsing clothes in her husband's house of logs as I had known her to be in her father's house, under its towers of stone, beside the sea.

There were two families in the "settlement"—my friend's and Paul Hoxie's. The third house was the handiwork of Field Leslie, and destined to be a home in days to come. The men had gone at day-break to the timber-land to cut material wherewith Field Leslie should complete his house, leaving in the settlement Mrs. Hoxie, her little daughter Grace, Mrs. Benson, Daisy, and myself.

The timber-land had been described to me as not far distant, indeed it lay in full sight over the level ground, and was only a slight belt of forest growth, beside a river. I was tempted to go toward it. An hour may have passed—I had not then learned to count time by the sun—when a short, crisp crackle in the atmosphere smote on my ears. I did not know its meaning; but, as a long silence followed the sound, I had quite forgotten it, when I heard the loud tones of some one shouting through the plain, and ere long I saw a woman and child making what haste they could toward me. They were frantically waving their arms and calling out words that I could not hear. I hastened toward them. It was Mrs. Hoxie and Grace. They did not wait for me to meet them, but cried, "Turn and run to the woods, Daisy's lost in the prairie. Call the men, quick!" The belt of timber was near; the sound of the ax was my guide, and, breathless, I came upon the hewers of wood.

My story was told without waste of a word; it was only, "Daisy's lost in the prairie."

Not another stroke on the cotton-wood tree; it was left to its fate, and so was I; for without a word the men went on, on, flying it seemed to me, and Mrs. Hoxie and Grace were far on their return when I emerged from the timber-land.

It was near mid-day when I reached the house. Annie's clothes and tubs were just as she had left them. The little bed over which the mother had lingered so lovingly in the morning was empty. I went to look at it. The print of the child's head yet dented the pillow. One shoe lay on the floor; the other was missing. Tiny garments were scattered about the room. It was evident that the child had been trying to dress herself, and the missing garment told their own story—she had wandered away whilst her mother thought her safely sleeping.

The "settlement" was deserted. I searched in vain for Mrs. Hoxie and Grace. Every living soul had gone into the great sea of tangled grass that waved to and fro as a fierce wind rose and swept over it.

I went out and found the broken pathway that told where the searchers went in; but I did not follow them. I watched and waited, (now and then fancying that a cry came back to me), until the sun had fast hold of God's end of the breadth, and was steadily rolling it away toward night and darkness.

Paralyzed from action by fear, not knowing what to do, I had tried to prepare home comfort for those who would come back. The day was almost done when Mrs. Hoxie and Grace came out of the prairie. I can never forget the face of that woman of the West as she returned, clasping the head of her child, to her home.

"Is there any hope?" I questioned.

"No sight, or sound, or trace, when I left them," she said, going into my friend's house, and putting out of sight tubs and clothes, as if the work-day world were done with forever. She gathered up Daisy's little garments one by one, folded them gently, folding in her tears with them, and hid them away.

"What are you putting away Daisy's clothes for?" asked Grace, who looked on in childish bewilderment.

"Because if they come back without her, you know, there will be no need for them, and they would only pain her mother."

"Well, here is Daisy's doll; don't you wish to hide it?" asked Grace, who began to look for articles painful to the eyes of those who were coming. Daisy's doll! Poor, headless creature, who had endured all the mutilations and deaths that childhood exacts, was laid to rest under Daisy's clothes, and the house was put in order.

The day grew fainter and fainter, and yet we three waited. The long red glow flashed in the west and died. We sat silently listening for sound of those who soon must come. Grace broke the silence by the question:

"Mamma, what makes you hold my hand so tight; you hurt?"

"I am afraid to lose you," was the answer.

Grace laughed at the fear, then suddenly she clasped the hand that held hers, and exclaimed: "Look, mother! Is the sun come back again? see how red it is!"

One wild look over the prairie, one smothered shriek, one passionate glance heavenward, and this brave woman of the West rushed into the room at whose door we had been sitting, and from thence into the prairie, calling back that we need not fear, she would soon return.

The prairie was on fire! and the wind was sweeping the lurid light straight on toward the "settlement."

Grace began to cry aloud, and clung to me with frantic entreaties that I would save her father and mother.

To quiet the child, I went a little way, following the bent grass that told where Mrs. Hoxie had been.

Once I caught sight of her. She passed on her way. She gathered the long, strong grass in her hands, and pressed it down. She trod upon it. She pulled up huge tufts of it, and piled them on that which was trodden. When she had made a mound of it, she climbed it to look out. Steadily, steadily toward her swept the great fire. She called aloud, and there came no echoes. Grace and I reached the mound; but the woman was far away on that fearful march toward the coming fire. I climbed where she had stood, and watched for awhile the spreading light below, with the awful clouds of blackness above.

I feared to go on, and stood trying to comfort Grace, when a brilliant light shot up into the sky not far, but near—not more than a quarter of a mile away it seemed—and we had come nearly twice that distance into the prairie. My heart gave one awful throb as the truth dawned upon me that Mrs. Hoxie had gone into the prairie to set it on fire nearer home, that, if perchance the searchers for the lost child were far out, they might thus be saved. Little did she who had lit the fire imagine that her own child was in danger from it. I seized Grace and ran for my life, looking back at the fire that seemed to gain upon us at every step. I could just see the light that was burning in the window when upon the mound of grass, and ran straight toward it.

"We've lost the track; there's nobody been here to-day," said Grace, soon after I started. It was quite true. In my haste, I had forgotten to follow the trail by which we had entered, and Grace cried bitterly as the long heads of grass struck her in the face in running. There was no else left (for I could see nothing but grass, grass, and that feebly lit up by the coming fire,) except to run from the fire.

The smoke was already over our heads, when Grace cried out, "Here it is again. Somebody's been here; it's all beat down!"

On, on we fled for our lives. The very sound of the flames reached my ears, when the child I was dragging with me fell to the ground.

"O Grace," I cried, impatient that she should have fallen; and pulling her up again, a sound greeted my ears, the sweetest note that ever fell upon them. Grace had fallen over Daisy, asleep in the pathway of that fearful fire.

Speechless, I snatched the wanderer in my arms, and bidding Grace hold fast to my dress, we went onward, the fire chasing us at every step, and sending great hot flashes of air over our heads. I lost all memory of every thing but the two children in my keeping. I could no longer look back, and there was no need; for, when helping hands were outstretched to save me from the hem of the prairie, the billows of fire were not one hundred feet away; but tired Daisy was fast in my arms, and Grace still clung to my dress.

A shout rent the air that seemed to stifle the very fire, when the burden was lifted from my arms, and I just remember the words from Grace:

"Daisy was asleep on the ground, and I fell down over her."

The fire had gone down, burned itself out, when the face of my friend Annie beamed over me with such joy as such souls alone can know.

We were alone with the children. The men had gone out to meet the brave woman who had periled her own life to save others, not knowing that they were so near home.

They were not long in returning, and from Annie Benson's house of logs, was the witness of a thanksgiving that night whose proclamation president and governors were innocent of. We gave thanks, we sang songs of gratitude, and even Daisy was permitted to sit up at the feast that was prepared.

She lisped, with her three years' voice, the story of her wanderings, and hunger, and her shoeless foot, that had been cut and wounded by briers and old sharp grass, and told how at last she had grew sleepier, and "Mamma, you know you told me that, be I dood 'ittle girl, big, bright angels tome some time to take me home; and I called so loud to 'em to tome, and den I shut my eyes up tight and waited a long, big time, and den dis lady tome and take me home."

I don't know to this day whether Daisy thought angels were ladies, or I was an angel; but I do know that my first day in prairie-land ended with a great thanksgiving.

BETTER BURN THEM

An old card-player, who had spent the best part of his life in this senseless employment, had become so habituated to handling these bits of pasteboard, that wherever he was, or however engaged, he would be constantly moistening his thumb, and involuntarily going through the motions of dealing out cards. If the body had become such a slave to this amusement, what must have been the case of the immortal soul?

A young acquaintance, who had just learned to play, was so elated with his first success that he went out and bought a pack of cards. He called, on his way home, and showed them to the old player, who fingered them ever familiarly for a minute, and then returned them saying, "O well, you had better go home and *burn them*."

The young man was amazed at such advice from such a source, and it set him to thinking seriously. Surely if any one were competent to judge of the worthlessness of such pursuits, *he* was, and his opinion made so deep an impression upon the mind of the youth that he never played again.

WOMAN AT HER NEEDLE

There is something extremely pleasant and even touching—at least of very sweet, soft, and winning effect—in this peculiarity of needlework distinguishing women. Our own sex is incapable of any such by-play, aside from the main business of life; but women, be they of whatever earthly rank they may, however gifted with intellect or genius, or endowed with awful beauty, have always some little handiwork ready to fill the tiny gap of every vacant moment. A needle is doubtless familiar to them all. A queen no doubt plies it on occasions; the woman-poet can use it as adroitly as her pen; the woman's eye that has just discovered a new star, turns from its glory to send the polished little instrument gleaming along the hem of her kerchief, or to darn a casual fray in her dress. And they have greatly the advantage of us in this respect. The slender thread of silk or cotton keeps them united with the small, familiar, gentle interests of life, the continually operating influences of which do so much for the health of character, and carry off what would otherwise be a dangerous accumulation of morbid sensibility. A vast deal of human sympathy runs along this electric line, stretching from the throne, to the wicker-chair of the humblest seamstress, and keeping high and low in a species of communion with their kindred beings. Methinks it is a token of gentle characteristics when women of high thoughts and accomplishments love to sew; especially as they are never more at home with their own hearts than while so occupied; and when the work falls in a woman's lap of its own accord, and the needle involuntary ceases to fly, it is a sign of trouble quite as trustworthy as the throb of the heart itself.—*Hawthorne.*

PARENTAL RESPONSIBILITY.

Men think that the teachings of their children belong to the schoolmaster and minister only, and not to themselves; but all have their several parts to do, and no one's work goeth on well without the rest. But the parent's is the first and greatest of all, as the lower school is to teach children to read, and the grammar school to teach them grammar, and the universities to teach them sciences. If, now, the first and second shall omit their parts, and a boy be sent to the university before he can read, yes, or before he has learned his grammar, what sort of a scholar do you think he is likely to make? If you have a house to build, one must fell and square the timber, and another must saw it, and another frame it, and then rear it, but if the first be left undone, how shall the second and third be done? A minister should find all his hearers catechised and holily educated, that the church may be a church indeed. But if a hundred, or many hundred parents and masters will all cast their work upon one minister, is it likely, think you, to be well done? Or is it any wonder if we have any ungodly churches and Christless that are not Christians? Oh, how much more good might a minister do, and how much more comfortable would his calling be, if parents would but do their parts!—*Baxter.*

Child's Cabinet.

WILLIE AND HIS GRAND PA

One bright clear morning in the early spring, Willie was out playing until he got very warm and wanted to pull off his coat and his shoes and stockings. His Ma told him he would very likely take cold by so doing, for it was yet too cold and the ground very damp, and he was heated very much from running in the yard. But Willie, like many other children, and not a few grown people too, liked to have his own way. So he begged his mother for some time to let him go bare-footed and throw off his warm coat; but his mother knew what was best for him, and still *refused*. So Willie became pouty and rather sulky—went away into the yard and sat down upon the damp ground and seemed very sullen. His Grand Pa saw him and called him:—"Willie, what are you doing there my little boy; you ought not to sit on that damp ground, you will make yourself sick." Willie replied in rather a gruff manner that he was "just resting himself." His Grand Pa saw that something was wrong with the little fellow, so he went to him and after talking with him and finding out what was the difficulty, he took him by the hand and invited Willie to come with him into his room, and he would tell him a nice little story about a hawk and a great Prince who went out to hunt. So Willie came and his countenance brightened up as he entered his Grand Pa's room. "Now, Willie," says his Grand Pa, "you seem offended at your mother, because she would not let you have your own way; she is much older than you; knows better than you, what is good for you, and wants to save you from suffering, and perhaps from death; you ought to be submissive and obedient to your parents, because God gave them to you, to take care of you, to feed and clothe you, and to train you up in the right way. You grieve your mother whenever you disobey her, and it makes her sorry to see you in a sulky mood, because she will not let you do what she thinks will injure you." "Well, Grand Pa, I got so hot and wanted to play with my shoes and stockings off, but mother would not let me." "Yes, Willie, this is the very thing you should learn; to submit to, and obey your mother, for she loves you and wants to save you from sickness and death; and yet you are displeased with her for being so kind to you. Now if you had taken off your warm jacket and your shoes and stockings, you would likely have taken a severe cold, for you are not very stout, and you may have been so sick as to die. You would feel very badly to disobey her and offend her, if you had done as you had wanted to do; and been very sick." Willie did not feel that it was a matter of much importance, so he asked his Grand Pa to tell him about the Prince and the hawk, which he had promised. "Well, Willie, I will tell you the story, because it furnishes a good illustration of this very thing we are talking about."

"The Persians tell of one of their Kings going out with many princes into the woods on a hunting expedition. In that country and in those days they trained birds as well as dogs to hunt up the deer and other animals. Well, this King had some hawks or falcons trained for this purpose, and always rode on the King's arm or shoulder as they were very tame. You have seen a hawk, Willie, how strong they seem to fly over the country, looking down to see some bird or chicken, or even young pigs, and they will dart down and fasten their long claws in the bird and fly away to some secret place and eat it up. And they would pursue the deer and stick their claws in them until the poor deer was overcome and captured. Now the King and his hunting party one warm day started up a deer just before him, he let the hawk go and it flew away after the deer with great eagerness, and the King after them, until at length the deer was taken. The King's party were all left behind in the chase. The King being very thirsty, rode about looking for some water to drink: he came near the foot of a mountain or a very high hill, and saw a little stream of water flowing down the side of the hill, and dropping over a rock that stood out from the hill. The King was very glad of this discovery, and thought he would have a cool drink, and be able to tell his companions of this nice water. So he drew from his pocket a leather cup that he always carried with him on such occasions, and held it so as to catch the water as it fell from the rock. Just when the cup was full and the King was in the act of placing it to his lips to drink, the hawk with his strong wing hit the cup and spilt all the water. The King was vexed and angry at this, and muttering some ungracious words, again placed his cup to catch the water. And now just as the cup was filled a second time, and the King was in the act of raising it to his mouth, the hawk again upset it, and spilt the water. He was now enraged at the hawk and seized it and dashed it against a rock with such violence that the poor hawk died in a few moments. "Why! Grand Pa, I think that hawk was very impudent to do so, why didn't he let the King drink the water?" "Well, Willie, there was a providence in this which you will see as I finish the story. The King was sitting on his horse looking at the poor dying bird, and trying to justify himself for this impatient and cruel act, as one of the servants rode up to him. He told the servant (his table-decker as he was called) to take his cup and go up to the spring or fountain from which this little stream came, and get him a full cup of water to drink. The servant climbed up the hill until he came to the spring and there he found a large snake lying dead in the spring—a very poisonous snake with the froth of its venom floating upon the water. He was shocked and quickly returned to the King and told him what he saw—giving the King at the same time, a cup of pure water from his own flagon or canteen, and as the King lifted the cup to his lips his eyes filled with tears and he got down and wept over the poor hawk that had saved his life. The servant wondered at this strange conduct of the King, and was told all that had happened. He reproached himself bitterly for his impatience and displeasure; and it is said of him that as long as he lived he always reproached himself for his self-will and anger at the poor hawk. Now Willie began to feel some pity for the poor hawk, and asked: "How did the poor hawk know that the poisonous snake was dead in the spring?" His Grand Pa told him that in his chasing the deer, the hawk had seen the spring, and knew the consequences of drinking that water. "Well, Grand Pa, have hawks got sense like people?" "No, they have not, my child, yet God's providence—his control and overruling of the dumb brutes and men, according to their instincts and reason—leads them to do many things that may surprise us. This was God's hand in saving the life of the King, and so your parents are God's; and in saving you from taking cold, and perhaps from death, and you ought not to get angry and sulky when they will not let you do what they know may injure you." Grand Pa, I see now why you wanted to tell me that story. I am sorry that I behaved so. I will try and remember this hawk story every time I am disappointed in doing my own way." "Yes, my boy, there are many hawks to dash from your lips the cup of poison. Do not be fretful and angry when disappointed."—*Western Presbyterian.*

Selections.

ENGLAND IN QUEEN ELIZABETH'S DAY

So rapidly were the English growing in the luxuries and vices of other lands, while they retained their native vigor and coarse habits, that the playwrights constantly alluded to the incongruity of the fashions displayed in the dress of dandies, to their language mixed of all the dialects in Europe, to their aptitude for every kind of dissipation, to their skill in the sports of the nations, and to the decay of antique severity. "We have robbed Greece of gluttony," says Stephen Gosson, "Italy of pride, France of deceit, and Dutchland of quaffing." But these affectations were only a kind of varnish on the surface of society. The incidents of court gossip show how savage was the life beneath. Queen Elizabeth spat one day in the midst of her nobles at a gentleman who displeased her. She struck Lord Essex on the cheek. Burleigh often cried at her ill treatment. The lords wrangled, and even drew swords in her presence. Once Leicester took her handkerchief from her lap to wipe his face at tennis. Lady Jane Grey was starved and beaten by her parents, and exposed to such indignities that she cried of life; yet they made her one of the best Greek scholars of the day. Heretics were burned in every town. Sir Henry Sidney, as we learn from a paper recently published by Mr Froude, when sent to quell the Irish rebels, first proclaimed the queen's sovereignty, and then allowed no mercy to the recusants. He "put man, woman, and child to the sword," while his sergeant-majors balanced the advantages of pillaging or "having some killing," with the preference for the latter when they felt themselves in humor for the chase.

The belief in witches every where prevailed, nor was it an uncommon village sport to drown old women in the ponds, and to rack suspected wizards till for very anguish they confessed fictitious crimes. Country folks conducted their revels with a license that would shock our modern ears. The Lord of Misrule led out his motley train, and ladies went a-maying with their lovers to the woods. The Feasts of Asses and of Fools profaned the sanctuaries; nor were the sports of Christmas so well suited to celebrate a Christian festival as to recall the rites of Woden and of Freya. Men and women who read Plato and discussed the beauties of Petrarch's poetry, allowed the coarsest practical jokes and used the grossest language. They sold farms and forests, and wore their acres in the form of gems and gold lace on their backs. But their splendid clothes and jewels did not prevent them from indulging in the most untidy habits. They would lie upon the rushes which concealed the fragments of old feasts; and they burned perfumes to sweeten chambers musty with bad air. The Church itself was not respected. The nave of St. Paul's became a rendezvous of thieves and prostitutes. Fine gentlemen paid sums of money for the privilege of clanking up and down its aisles in service time; dancers and maskers, crowding from the square outside in all their finery, often took the sacrament, and then ran out to recommence their sports. Men were Papists and Protestants according to the time of day; hearing mass in the morning, and sermon in the afternoon. There was no end to the extravagance and incongruity of elements which then prevailed in England. Yet in the midst of this confusion rose cavaliers like Sidney, philosophers like Bacon, poets like Spenser; in whom all that is pure, elevated, subtle, tender, wise, delicate, and learned in our modern civilization displayed itself.—*Cornhill Magazine.*

Natural History.

BIRDS' NESTS.

There is one luxury in the matter of food which has not yet been introduced into this country, excepting on the Pacific coast; but in the growing fancy for rare and foreign productions which prevails among us, and especially when extravagance in every department of living seems to be the ruling principle with so many, we should not be surprised at the early introduction of birds' nests as an article of diet. It will perhaps hasten, instead of deferring their introduction, when the enormous price of this delicacy becomes known. There is a large class of persons, not the most sensible class of course, who value every thing in proportion to the price that is put upon it. Such persons would be delighted to know that birds' nests could never become an article of food with the vulgar, inasmuch as they cost at retail in China, the principal market for them, not less than twenty-five or thirty dollars a pound; and sometimes more than this. A dish of birds' nest soup, therefore, could only be indulged in by those who would pay for a dish of strawberries out of season, at the rate of fifty cents a berry. Although the taste for this expensive article is confined almost exclusively to the Chinese, it is not a production of China, as is generally supposed, but of the Indian Islands and is principally found in Java, in caverns that are most frequently situated on the sea-coast. The nests are made by a species of swallow peculiar to those Islands, known in natural history as *hirundo esculenta*. They are made in the same form as the nests of other swallows, but instead of mud, they are made of glutinous substance, strangely resembling isinglass in appearance and in texture. What the substance is does not seem to have been fully ascertained, some maintaining that it is composed of sea-foam, or other marine products, while others suppose that it is exuded from the mouth of the bird, and is the product of its own food, which has been wholly or partially digested. The nests are not obtained without considerable labor. Being usually found in deep caves along the coasts, they are often inaccessible, excepting by the use of ladders from below or above.

The most remarkable and productive caves are situated on the south side of the Island of Java, and are only to be approached by a perpendicular descent of many hundred feet by ladders made of bamboo and ratan overhanging the sea, which dashes itself violently against the shores in which the caves are found. The caverns are so dark that they must be entered with torches, and great care is required to prevent a precipitate passage into the raging surf below. There are different qualities of the nests. The best are those which have not been occupied by the birds, being only just completed. They are quite clean and white, and in this state are very like masses of pure isinglass. Those which have been used by the birds for laying their eggs, and hatching and rearing their young, are, of course, impure, and do not bring so high a price in the market. The nests require no preparation, excepting that of drying, after which they are assorted into *first*, *second*, and *third* qualities, packed in boxes, and taken to China, the only country affording a market for them. The Japanese have no taste for the article; and even in Java, where they are chiefly produced, they are not held in any estimation for domestic consumption. So highly are they esteemed in China, that at Canton the common price is said to be $3500 the picul, or about $30 a pound. The second quality brings about $20 a pound, and the third $10 or $12. They are consumed only by the wealthy, and the finest of them are monopolized by the court. A great repugnance is often expressed against their use by those who have never seen the article; but it closely resembles, in appearance and in substance, many articles of common consumption in this country, and if all could see, as we have had occasion to, the origin and the manufacture of some of those articles, we presume they would have much more charity for their Chinese cousins. It is a very old maxim, too, *De gustibus non disputandum*, and although it is said to have originated with a certain old lady who had a fancy to kiss her cow, it has received the endorsement of all the world. Even when we are most ready to condemn others for fancying and eating what they like, we nevertheless claim the privilege of being governed in our practice by our own tastes. Tastes change, too, very greatly, and perhaps we shall yet come to using birds' nest soup.

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THE CHRISTIAN RECORDER.

"Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion Morality, Literature and Science."

Rev. Elisha Weaver, Publisher. PHILADELPHIA, APRIL 28, 1866. Vol. VI. No. 17. New Series, Whole No. 277.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
at
REV. ELISHA WEAVER,
General Book Steward,
No. 631 Pine Street, Philadelphia.

Notice.—All letters and matters pertaining to the Book Concern, subscribers, sale of papers, and all moneys belonging to Book Concern or the paper, must be directed, "Christian Recorder," Box No. 2975, Philadelphia; and all matters sent by express, and in our city, should be directed to E. Weaver, No. 631 Pine St.
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dec16 t ap25. H. J. RHODES, Committee.

Hymnological.

THE PROSPECT.

From Egypt lately come
Where death and darkness reign,
We seek our new, our better home,
Where we our rest shall gain.

To Canaan's sacred bound
We haste with songs of joy;
Where peace and liberty are found,
And sweets that never cloy.

There sin and sorrow cease,
And every conflict's o'er;
There we shall dwell in endless peace,
And never hunger more.

There in celestial strains,
Enraptured myriads sing;
There love in every bosom reigns,
For God Himself is King.

We soon shall join the throng,
Their pleasures we shall share;
And sing the everlasting song,
With all the ransomed there.

How sweet the prospect is!
It cheers the pilgrim's breast;
We're journeying thro' the wilderness,
But soon shall gain our rest.
THOMAS KELLY, 1804.

Communications.

OUR LOVE OF CHRIST.

Of all the themes that occupy the thoughts of mortals, there are none like this one theme: The love of Christ for us; and of all the emotions that fill the human heart, there are none like love to Christ. "God so loved the world, that he gave his only begotten son," Christ, "having loved his own, loved them unto the end." In our present state, it is sometimes difficult for us to comprehend the nature of our Saviour's love: but if we can disengage our thoughts from the world, bid earthly cares depart, shut the avenues that lead to idle speculation, and, with the inspired Word as our guide, explore the mysteries of heaven, so far as mortal men may make such explorations, then may we measurably comprehend something of the love of God for us. To assent to the theory that our Saviour was the centre of celestial bliss, will not give us an adequate idea of his love for us as manifested by what he has done for us. Let us take into our summary his unity with the Father, his eternity, and his perfectness, "One with God," "equal with God," "very God;" "having neither beginning of life, nor end of days;" dwelling with the Father in that ineffable blessedness that hath never yet been represented by mortal language, he abdicated the sovereignty of heaven—for whom?

As it is impossible for us, while dwelling in the flesh to enjoy a full realization of heaven, so while the soul is yet a companion to a fleshy nature, it is impossible for us to understand the "exceeding sinfulness" of that condition which Jesus Christ saw and pitied. Enough to know, that all his humiliation, his poverty, his sufferings, his death, were for us. Enough to know that his love for us was the incentive that prompted every act in the work of our redemption.

And now, *how* do we love Christ? Are formal, public acknowledgments of him all that is requisite? If time and means are devoted to him, are our hearts to be withheld? Or can we profess to consecrate ourselves, and to regard ourselves as "living sacrifices" continually offered, and yet reserve our time and our means for our own disposal without reference to his teachings or his positive commands? Can we accept the scriptural record of his self denying life and yet, make an offering of less than our all? When Christ came to earth, his renunciation of his own glory was complete. His humiliation also was complete. It was not merely the form of a man, but the "form of a servant," in which he chose to accomplish our redemption. His obedience, too, was complete in the renunciation of his own will, the submissiveness that marked his intercourse with the Father from the time of his baptism by John, till the time of his expiring cry, all show the completeness of his obedience. It was perfect obedience. Now in view of all this, *how do we love Christ?* Were he yet lying in the tomb, were he, in common with all over whom death has reigned, still a prisoner of the grave, we might well remember him. Such unexampled, unmerited love, could not be forgotten, were the theories of infidelity correct. But with the consciousness that he is risen, ascended up to heaven, that he is our Advocate, Mediator Friend, Brother, with the assurance of Scripture, the evidence of our own hearts, the corroborative testimony of the Holy Spirit, that we have obtained an interest in the atonement that he has made, let us solemnly answer the question, How do we love Christ?

It would be incredible, that of those bearing his name, no love for him burned in our hearts. But are our hearts occupied fully with the work of loving him? It is not enough that we profess to know him, that we ally ourselves with others who call themselves his people, that we observe the ordinances of his house and church, that at stated seasons we commemorate his death, all these are appropriate, but beyond these is something else. There is an absorbing love that subjects the entire existence to the Saviour, that consecrates and hallows even trivial actions, that urges the soul onward and yet onward evermore, that deems every sacrifice but light in comparison with the evidences of Christ's love to us, and that in the end of life can say, with reference to labor and self-denial, "I am an unprofitable servant."

In reading of those who suffered death for the sake of Christ, we often feel like emulating them; and even while our hearts sicken at the recital of what they bore, a sudden transport of holy love, a glow, a thrill, of sacred heroism leads us almost to wish that we had lived in those days, that we might so have owned and honored him whom our souls love. And when we think of the pre-eminent glory, the surpassing bliss awarded to those who endured persecution for Christ's sake, we feel that, assisted by him, who was their strength, we would gladly bear the cross they bore and share their fiery trial if so we might participate in that more intimate fellowship with our glorified Lord.

But there is beyond this a sublimer height of love. Saint Paul desired a fellowship of his sufferings and a conformity to his death. And here is the acme of love. Heart can conceive of no higher love; human language has no power of expression beyond this; or rather, the Apostle, inspired as he was, felt that in all the range of human experience, whether in this world, or in heaven, he would know nothing higher than the love of Christ. And for confirmation of this, we may carry our researches far into the earliest years of Christianity, and gather the testimony of the wisest and most renowned of those who have borne our Saviour's name, and we find that, arraying all their wisdom and calculating the value of all terrestrial objects, the language of their lives and hearts was, "None but Christ," "None but Christ."

And as we turn from a review of the opinions of others, the question recurs, How do we love Christ? We have avowed ourselves to be the Lord's. Our consecration of self to him has been solemn and public. The world is cognizant of it. In the case of most professing Christians, this consecration has been many times repeated. Often as we bow at the Sacramental board, so often do we voluntarily make a public renewal of our consecration. But there is a degree of devotedness which none but God and our own hearts can know; and it is for ourselves to determine whether that devotedness is continuous or only impulsive. But in view of the love and the sufferings that inducted us into the liberty of the sons of God, what could our devotedness be if less than complete and continuous? Less than this were ingratitude.

And beyond the love that animates us in the present, is the prospect of our future existence in heaven, when, freed from the imperfections that attend us now, we shall realize the fulfillment of our hopes of holiness. And foremost, as an element of our happiness, will be the certainty, that whatever of him we can know there, was purchased for us by, and is the fruit of our Saviour's love.

Ah! how do we love Christ? Have we an adequate, ever-present consciousness of the debt of love we owe? Are we seeking by actual growth in grace, by self-denial, by constant devotedness, to evidence our love to him? It is but a little time till we shall see his face, till we shall go to "be ever with the Lord." To us, as to Peter, he proposes the question, "Lovest thou me?" Have we that holy assurance that will enable us to say, confidently, Lord, thou knowest that I love thee."

And now, leaving the subject of love to Christ, for the present, we can see it as full and as comprehensive as at first. If here, it is possible to know him as all in all, what must it be, to enjoy his fulness in heaven! RUTH G——.

TEMPERANCE.

EDITOR CHRISTIAN RECORDER:—What subject is there, upon which more can be said than temperance? Intemperance has, and still is producing many evil results. We witness many of the results of drunkenness every day. How many families have been brought to destruction and want by the mighty demon whisky, or rum! It is horrible to think of the many old, as well as young men, who have come to some bad end, by indulging in intoxicating drinks. Degrading whisky! It has ruined many, and still it marches on to complete its work of destruction. Some fathers keep the ruinous demon (whisky) in their houses, and often give it to their children. This is wrong, very wrong! They should set good examples before their children. Yes, we have seen fathers bringing up their children in houses where the ruinous traffic of retailing liquor is carried on. Reckless parents! Unthoughtful of the evils to which their children are exposed! But this is not all, for hundreds, nay thousands, of wives and children are brought to shame and misery and starvation by drunkenness. Drunkenness renders a man unfit for every calling and position in life, as well as unfit for a home in heaven. Drunkard, stop and think as to where you are tending before it is too late! But there are moderate drunkards, who drink, probably, three (3) drinks per day. Well, suppose it takes ten cents (10) to procure one drink, what will a man have expended in three hundred and sixty-five days, drinking at the rate of three drinks a day? He will have expended thirty-two dollars and eighty-five cents ($32,85) in one year for whisky. Awful thought! Thirty-two dollars and eighty five cents per year for whisky. And, then, the drunkard has his associates, and these he must, or will [illegible] treating him perhaps another $32,85. Thoughtless drunkard! wretched man! The daily laborer can ill afford to expend thirty-two dollars and eighty-five cents per year for whisky. Not to speak of the injury incurred by it, both upon the body and the mind. What can be done to do away with the practice of drinking among our people? Why, let temperance societies be organized, where there is a sufficient number of individuals to form into a society. These societies being organized, and under good government, would prove a great benefit to our people. How necessary, then, it is, that these societies should be formed! Let them be at once formed, and I believe, they will be the means of doing away with much debauchery among our people. How necessary, that we, as an oppressed and long outraged people, should do all in our power towards elevating ourselves. Do away with intemperance in our midst, and much evil, will also, have been done away with. Oh! for sober men and women! May the Lord help us to be a sober, and truly Christian people. JOHN H. TURNER.

Logansport, Ind., April 3d, 1866.

THE OHIO CONFERENCE.

REV. J. A. WARREN.

BRO. EDITOR:—The members of the Ohio Conference met according to appointment. The roll has been called, and there was one found to be missing (Bro. Tibbs)—one of our strongest men will meet with us no more; his work is done; he has fallen asleep in the arms of Jesus.

Our brethren wear well; they are looking cheerful and bright; they have improved in their demeanor generally. Here you might have seen S A Thompson, one of our oldest members, looking younger than he did ten years ago. It may be well to inform you, however, that he has a young wife, consequently it requires a little more brushing in order that he may play his part well.

Bro. E. Davis is looking well; his voice is still heard loud and long pleading for means to educate our young men. Educate, educate—his whole soul appears to be thrown into the work. Brother Davis is a model man; he came into the ministry when quite a youth. Such is his piety and devotedness to the cause of our blessed Saviour that he commands respect from all who know him.

Here is H. J. Young; he is quite bald, and growing more corpulent daily; he has the ability to do much good; it may be truly said that he is one of the best singers and practical preachers in the West.

At my left sits the venerable John Peck, who has been a local member for twenty five years. He is distinguished for meekness and decision of character; he, too, has been one of the lucky ones to take to himself a young wife (comparatively).

Father Peters is still with us, leaning upon his staff; walking slowly and speaking lowly. Thank God that a rest remaineth for the people of God.

Elder Graham is progressing; he is a theologian; his words fall upon the ear with such pathos that enables him to command the attention of his audience; he so fixes and fastens their attention by his logical arguments that one is constrained to say, however great was their prejudice, that he is truly eloquent.

Elder Shorter has seen service and is still an active workman; he has, by his integrity and uprightness, endeared himself to the hearts of his itinerant brethren in the West.

Deacon Toliver, although young, comparatively, is truly a strong man; he is certainly an orator, and may be classed among the first in the Ohio Conference.

The Secretary, J. P. Underwood, is an amiable brother; he is progressing finely and will make his mark; his religious graces and gentlemanly learning are such that he is dearly beloved by his brethren.

Elder Watts, our old Baltimorean, is certainly a pastor; there are few better governors. His amiable wife enables him by her devotedness to raise many souls to our blessed Saviour.

Upon the whole, Ohio Conference moves. The ministry have been better sustained and more souls converted this year than was ever known in the history of our Church. You will not wonder at this when I inform you that the principal working men are Baltimoreans. The Baltimoreans are known throughout the West by their care, economy and industry; the ladies are known wherever they are seen by their general demeanor.

We have been truly hospitably entertained by our friends in Chillicothe; their tables have been burdened in a profuse manner with the best the market could afford. Not only have we been happily feasted, but our evenings have been enlivened by the sweet strains of music from the Union Valley Brass Band; Mr. Hockley, their leader, has certainly made his mark. This gentleman favored Bishop Wayman by playing three or four interesting pieces, which the dignity of his office nor the sanctity of his character could constrain him from saying "well done."

There are quite a number of colored gentlemen here who have truly distinguished themselves by their financial qualities. Among the number are Mr. A. Fidle, John H. Williams, R Chancelor and brother. These gentlemen, by their untiring industry, are living in easy and comfortable circumstances. There are others who are worthy of notice, but my letter is too long already.

P. S.—I must not forget our friend John F. James, who labored so unremittingly for the happiness and comfort of our ministers during the session.

THE NILE.

BY GEORGE B VASHON

"Since Columbus first looked upon San Salvador, the earth has but one emotion of triumph left in her bestowal, and that she reserved for him who shall first drink from the fountains of the White Nile, under the snow fields of Kilimandjaro." Such was the opinion expressed by the American traveller, Bayard Taylor, as he regretfully turned back from his Central African wanderings. The great geographical problem hinted at therein has since been solved, and that triumphant emotion felt. During the year 1862, Captains Speke and Grant, two officers of the British East Indian service, penetrated to the sources of the Bahrel-Abiad, or White Nile, finding them in the feeding-springs of the recently discovered lake of Central Africa, lying immediately south of the equator, the Victoria Nyanza; and thus the secret which nature had guarded through five thousand years, was at length revealed. For, through that long lapse of time, the Nile has been a famous river, and, in the lower portion of its course, well known to the inhabitants of the earth.

From its entrance into the Mediterranean sea by several arms, in N. L. 31° 30', it has, since the earliest days of history, been traced through the lands of Egypt and its southern neighbor, Nubia, receiving in the latter country, first, the tributary waters of the Atbara or Black river, and then, higher up, those of the Bahr-al-Azrak, or Blue Nile. Geographical research, mounting its stream still further, found it swollen by the accession of various branches, until its junction with the Sobat, about nine degrees north of the equator. Above this junction, its stream has been ascended to a point some eighty miles south of Gondokorro, a Roman Catholic mission situated in N. L. 6°—, leaving the upper portion of its course to its origin a matter of conjecture.

And this conjecture has not been a listlessly indifferent one. Julius Cæsar, according to the poet Lucan, declared, that he would willingly sacrifice all his political aspirations, in order to set out upon a search for the sources of the Nile; and Nero Cæsar sent out in their quest two centurions whose discoveries, as recounted by Seneca in his *Quæstiones Naturales*, render it highly probable, that they attained to the very lake recently visited by Captains Speke and Grant. The Egyptian geographer, Claudius Ptolemy, asserted, that the Nile took its rise from two lakes south of the equator and north of the mountains of the moon, a range, according to him, extending east and west; and it may be said without any detraction from the glory of the discoveries, that his information upon the matter was substantially accurate. His notions in reference to the latitude of the various points in question were pardonably vague, in view of the infancy of geographical science when he wrote; and it may with probability be surmised, that his bold imagination assumed the crescent shaped mountain discovered by Captain Speke north of lake Tanganyika and the snow crowned Mount Kenia seen by Dr. Krapf about 8° due east therefrom, to be the termini of a continuous chain. But it was reserved for Captain Speke, who had in a previous expedition discovered the Lake Victoria Nyanza, to verify his conjectures then formed, that this lake was the parent-spring of the Nile. This he has done. Starting from Zanzibar on the east African coast, he proceeded to the lake, journeyed along its western and northern borders until he arrived at the point whence the Nile issues forth, and then following its course, he continued down by Gondokorro and through Nubia into Egypt. Thus the four hundred miles of unexplored region which lie between the head-waters of the Nile and the highest known point upon its banks have been traversed, and the mystery of its origin exists no longer.

And now that the problem of the sources of the Nile has been solved,—now that it has been traced to its parent-springs in that far off equatorial basin, will it cease to be an object of curious interest to the children of men, and will its solemn waves no longer reflect back the outspread sails of the thousands whom a quest for pleasure or a love for scientific research has hitherto caused to navigate its waters? No, as long as those waters course their way to the Mediterranean, so long will the Nile continue to be the goal of eager and delighted travel,—so long will it prove a source of wonder deep and manifold to the nations. Its magnitude secured for it an especial notice in the days of antiquity, and its fructifying uprisings, year after year, prompted the dwellers along its banks to recognize in it a beneficent and holy divinity, until, in the mythology of Mizraim, the gods whose altars appealed successfully for the most cherished worship was the trinity of Isis, Osiris and the Nile. And as it was then regarded, so is it now, so will it ever be,—as a holy river. As the Tiber was to Rome, as the Ganges is to Hindostan, so was the Nile to ancient Egypt, so is it now to the world. Its old-time worshippers slumber in their mummied casements in catacombs long hidden upon its banks, and the temples reared in its honor are with each ensuing year buried deeper beneath the sands of the encroaching desert. But blending itself with the recollections of other creeds, the Nile still rolls on with placid and eternal flow, a holy river. The descendant of Israel recalls to mind the time when his progenitors, famine-pinched, went down into Egypt to buy corn, and became men of note in the land, until "there arose up a new king which knew not Joseph." Then in the dream of tyranny and humiliation and servitude that followed, he pictures in his imagination the deliverer, at first, a child, hidden away in an ark of bulrushes amid the flags of the river, and called Moses because he was providentially drawn from its waters; and, afterwards, a man "learned in all the wisdom of the Egyptians," smiting the Nile, until "all the waters that were in the river were turned into blood, and the fish that was in the river died, and the river stank, and the Egyptians could not drink of the water of the river." The follower of the babe born in Bethlehem fills up the hiatus left by the evangelist, and in fancy traces the gambols of the child-Christ along the banks of the sacred river. Along these banks, too, at a later day, when Jupiter and the rest of the Olympians have become dishonored gods, he hears the voice of the Christian Patriarch of Alexandria swell in mighty and influential tones. The successor of Mohomet, holding the Nile land in vice-regal leash, a lion of Africa, captive yet scarcely subdued, now smiles upon that realm as his; and if any one demands proof of his sovereignty, let him hearken to the muezzin's call to prayer, intoned so loudly that the song of humbled Zion is almost silenced and the chanted liturgy of the Eastern Church with difficulty heard.

(To be continued.)

RETROSPECTION

BY WILLIAM B THOMAS

Among the many duties assigned to us in life, and one which is imperatively required to be met, under all circumstances, though we frequently fail to fully satisfy its demands, is that of *Retrospection*. This is the more necessary in affluence, especially, when (as is frequently the case) we have been suddenly transposed from the gloomy shades of life's ills and troubles, to the joys emanating from the glorious sunshine of unalloyed happiness.

But our minds instinctively draw away from the past, and, left to our own inclinations, we revel amidst the seeming ecstatic pleasure of the moment, frequently the mere result of a nervous excitement, or *vice versa*, we in like proportion, allow a sense of despondency to overcome us, as to lower in like ratio, our appreciation of the *present* effects. This is most eminently true in a political sense.

Then, we designed in a cursory manner, to glance at our past history as a people, for the last few years, noting our condition at that time, and our subsequent rise and progress. This we hope to do in as condensed, yet as elaborate a manner, as our brief space will allow.

First, then, we ask, what was our situation in this country at the opening of the rebellion, in '61? In answer we say, our whole population did not exceed four and a half millions. Of these, four millions were held as slaves, and the remaining five hundred thousand were scattered throughout the North.

These were nominally considered citizens, i. e. they shared all the obligations, and performed all the duties devolving upon citizens proper, yet were deprived of the advantages accruing from their citizenship; for both the northern and southern wing of the then ruling element were mutually pledged to sustain each other in keeping down the colored race, and this policy apparently received the endorsement of all classes.

But the keen-sighted politicians soon saw that there was to be a reaction in the history of our country. Clouds were gathering in our political horizon. The growing arrogance and contemplated aggressions of the South, awakened a spirit of resistance in the minds of the people of the North, and they resolved to submit no longer to minority elections and administrations; and, as the culmination of their design, they fixed upon the Presidential election of 1860.

By the concentration of the entire political strength of the Republican party, their object was attained. This accelerated the consummation of the already virtually inaugurated rupture of the two sections, by the secession of the Southern States.

And notwithstanding the frequent intimations we received of the probability of such a change being contemplated by the Southern leaders, in case of a defeat, before we were fully aware of their intentions, they, with the greatest celerity, had executed their object, to sever the Union; carrying with them four millions of slaves, an immense treasure, and all the available munitions of war. These last were generally obtained under covert appropriations, based upon the assumed exigency of the service.

The designed misapprehension of the North, in not properly interpreting the action of these Southern leaders, was fatal in the extreme to our interests; yet such temerity was probable, and perfectly consistent with Southern aristocratic habits, and when they said, we want nothing to do with you *mudsills* of the North, we, with alacrity, cowed around them, and in pusillanimous, fawning accents, begged to be taken into favor again, and every where, we were on the eve of bowing the knee to the cotton king. The imbecile Executive, Mr. Buchanan, was holding on to the skirts of his Southern lords, binding them with golden promises not to desert him, a mere tool in the hands of the Southern oligarchy.

But the crisis came. Hitherto the North, as if to mitigate the force of its opposition in 1860, had, in nearly every State, repealed the laws known as "Bills of protection for colored citizens." This had reference towards an attempt at reconciliation; but the South, looking at it from a different stand-point, reasoned thus: If they will do so much voluntarily, they can be *made* to do *more*," and, as the grand aim of the South was the usurpation of power, and the extension of slave territory, they not only scorned our offers, but demanded still greater concessions on our part.

But these portentous indications served to awaken the north to a sense of its situation, and unite the friends of the Union in a closer compact.

We will not pause to portray, as to what action was finally taken by our Government, nor to discuss the necessity for the assumption of such decisive steps, or to speak of the hesitating and vacillating spirit manifested afterwards. The thwarted designs, and subsequent reverses, followed by immense loss of life and property, which served greatly to impair public confidence in our success—these, of course, are familiar to every one.

But let us contrast our situation, as we stood at the beginning of the war, and our position to-day. Then we occupied a place in this Government, the political analogy of which will not be found in the annals of history. Even Russia, with her unbounded love for oppression, did not scruple to say, "I would not treat my serfs as you do your citizens." In the North, every conceivable right had been wrested from us, that had the least bearing towards the South. We were merely the PAWNS upon the platforms of the two great political parties, who were ready to throw us aside as soon as one or the other should become checkmated.

But a Divine, providential interposition willed otherwise. From this implacable hatred to the colored race, the great Omnipotent designs that it shall yet give place to the literal fulfilment of that prophecy, "Princes shall come out of Egypt," and that we shall predicate and demonstrate, as the fundamental basis of all true Republican institutions, the honor, and complete recognition of a brother's worth, even though he may be clothed in a different garb. But we anticipate.

Our Northern friends, wearied with reverses and sinking under the fast accumulating victories of a foe they no longer despised, were compelled to bring the *Anglo-African* into the arena, not as a mere expedient to rid themselves of an incumbrance, but as a *necessity*, and were forced to clothe him as a *man*. And here the question may, with propriety be asked, What class of men are entitled to all the immunities of citizenship? The one who, in the hour of their country's danger, staked their lives to maintain its honor and integrity, unsullied with treason's stains, or those men, who, ensconced behind foreign protection, or secured by moneyed influence at home, were using their liberty to the detriment of that Government, whose privileges and emoluments they sought? An intelligent public will discriminate, and confer its favors accordingly.

From this period dates our progress, an upward gradation begins in our political history, and we hear no more about the "negro incapacity." Occasionally the *New York Herald*, and its contemporary sheets, indulged in erudite dissertations upon the "fighting qualities of the negro." But we pass on, merely remarking that those hundred battle-fields, with their dead and dying heroes, forever settled in the minds of thinking men, the question of the rights of citizenship, as respects colored men.

True, every one saw that the *political status* of the colored man was yet to be assigned to them, and perhaps they looked upon the controversy involved in its settlement, as fraught with the greatest evil, resulting from individual chicanery and the large field opened for political litigation, as the sequel has so clearly shown.

But, out of all this confusion, we have emerged from a mere idealistic, abstract existence, into a positive element, an embodiment of what is contemplated in a future organization, claiming for us a political recognition, which is admitted potentially, as having a generic existence, even by our opponents.

Then our position is not so discouraging. We laid the foundation for our future nation, when we entered the ranks of the Union army. We reared the structure of our political power dovetailed and cemented it as an inseparable and indissoluble bond, in similitude with Anglo-Saxonism,—however heterogeneous its agents may have been—when George T Downing claimed and secured an audience with President Johnson.

The first secured for us a military status, and laid the foundation for the building of our political fabric. The last will complete for us the structure in which we are to be recognized as a part of this nation.

We are no longer the football for Southern autocrats, but we are *men*, standing upon the broad platform of Universal Freedom, and with that dignity, compatible with self-respect, demanding such recognition from all classes.

Yesterday, as it were, we were trampled in the dust; to-day, the capitol of the nation opens its massive doors, and invites one of Africa's children to address its learned Senators and Representatives, and even the Executive bows his head in solemn prayer, as he hears such profound truths emanating from the lips of one of the "despised."

Who will dare say we have not progressed? But are we content? Are we satisfied? Would the true mathematical student be willing to lay aside *Euclid* when he had mastered one problem, and consider he had accurately completed the whole? Just so with us. We have only laid the ground plan. A greater work yet remains for us to do and while we should be thankful, and not depreciate past favors and concessions, yet these efforts should only stimulate us to greater exertions, for the final grand concentration and culmination of all our efforts to the completion of our labor.

Then, let us by the assimilation of all other forces, make every principle converge toward this centre, the enfranchisement and recognition of all men.

Beaty Hall, April 8th, 1866

Correspondence.

DETROIT [MICH] CORRESPONDENCE

A Pleasant Sabbath—Semi-Centenary—Rev. J. M Buckley—Christian Recorder, &c.

DEAR EDITOR:—Our city has been quite dull since I last communicated to you. Nothing of general interest has transpired, hence my not writing. We have been watching with interest the day of our Semi-Centenary, and it has come and gone like other things of time. It was observed by my congregation pretty much as suggested by the committee in their instructions, with the exception of the Sabbath School concert for Monday night. This we held yesterday afternoon, at 2 o'clock.

The occasion was one of deep interest, and will long be remembered by our numerous friends who were present to witness it. The day was every thing that could be desired, and at the hour appointed, the church was filled to its utmost capacity, with young and old, colored and white, all eager to listen to what might be said.

Our worthy superintendent, the Rev. Mr Phelps, opened the school with a very able prayer, filled with earnest pleadings in behalf of the once down-trodden and still oppressed race, for the success of our missions, and for the upbuilding of the cause of our dear Redeemer. After which the school united in singing that beautiful Sabbath School hymn, the chorus of which is,

"We will weather the blast,
And will land at last
Safe on the evergreen shore."

The infant missionaries were accompanied in the hymn by Mrs Knight and Miss Sarah Slaughter, on the melodeon. The two brothers Noble led the vocal part, and really, Mr Editor, it would have done you good to listen to such music. It fell to my lot to state the object of the meeting, which I did, by reading the address of our bishops and the instructions of the committee, after which the school sang again.

Rev. J M. Buckley, of the Woodward Avenue M. E. Church, was introduced to the audience. He spoke for about forty-five minutes, in a good, practical, easy-to-be-understood way, frequently interspersing his discourse with a sparkling gem of natural eloquence, that caused the eye to sparkle with delight, and the heart to thrill with joy. He paid a glowing tribute to the *Christian Recorder*, and asked the audience if those who published, weekly, such a paper, were not worthy of every right. The Rev gentleman is one of our warmest friends, and a host in himself.

While the collection was being taken up, the old favorite missionary hymn, "From Greenland's icy mountains," was sung in a style that sent the *small and large greenbacks flying on the table;* and as the Yankee would say, "We got money right smart." Quite a number of very encouraging remarks were made, and one or two pleasing and instructive anecdotes related by gentlemen present; and altogether we had a "nice time." Several expressed their surprise on seeing the *Recorder*, for they never knew until then that our Church was represented by an organ.

I must tell you that I honestly believe I have the most liberal congregation, for the size, I ever saw. We have raised for different benevolent purposes during the last three Sabbaths, nearly four hundred dollars;—yet none complain; they are always ready; only tell them what it is for, and make the demand plain, and you will soon have the money. Is not such a congregation worthy of all praise?

We are in fine spirits in regard to our new church, and it is our intention, the Lord willing, to commence the work immediately, and finish it before Conference. We can do it if we try. I will not forget the caption to one of your editorials: "If you would be read, be short." Spring is with us again in all its refreshing loveliness, and we rejoice that the reign of winter is over. Our city is alive to the occasion, and the shrill whistle of the passing propeller, and the flowing sail of the schooner, greets the eye or ear every few moments. Our men are preparing for their usual sailing season, and already we miss many familiar faces. May they all have a pleasant season, prosperous voyages, and come home in the fall with renewed health and plenty of greenbacks, is my prayer. So may it be.

Yours as ever, M.

For the Christian Recorder.

LETTER FROM REV GEO. W BRODIE.

RALEIGH, N. C., March 28th, 1866.

THE CHURCH

MR EDITOR:—The spiritual condition of our Church in this place, taking all things into consideration, is pretty good. We held protracted meetings during the past winter, and our little altar was crowded with anxious souls, inquiring, "Saw ye Him whom my soul desires to love?" A number expressed a hope in the Saviour of mankind.

Three weeks had scarcely elapsed before we were compelled to close our meetings, on account of the fearful increase of murder and robbery, committed at night in our city. So far was this thing carried on, that it was indeed dangerous for persons to venture abroad after night. It seemed that the city and its occupants were under the full sway, so to speak, of assassins, prowlers and hammers. This delightful and promising condition of society continued until after the holidays, when the police force was largely augmented. Some of the new constabulary were put on by General Ruger, the commander of the military post, here. This done, the city relapsed into its wonted good order, and persons could once more venture out without preparing for an early death.

Since that time, some few who were seeking religion, found their Saviour,—and we hope that before we are compelled to leave for Conference, in May next, we shall have many more to record as lively and consistent members of our church and communion.

THE CITY.

The health of our city has been very good so far, considering. We have had some cases of small-pox, but it has not been as bad here as in our neighboring towns, if reports can be relied upon.

The pressure in the money market is said to be increasing. If so, I can say that it is really fearful; for tighter times than those we have passed through, with high rents, higher provisions, and but little cash for labor, would be well calculated to frighten the best of us. It would be almost enough to cause a general stampede to realize the fact. But our trust has been and is in God, and our heads are yet above the waves. We are told "not to be weary in well-doing; for in due time we shall reap, if we faint not." Let us be hopeful.

THE LEGISLATURE.

The Legislature met again, for the second time this winter. We regret to say that we can report nothing good as having been done by the members of that body for either themselves or the freedmen. True, it may be to their credit to note a temporary absence of the customary *knock-down* arguments, although there was considerable *sparring*. We presume their muscles were not in trim. From what we were able to learn, but little was effected, and the members adjourned, well satisfied with the results of their *toil*. But our trust is in God, and we feel that a bright future is looming up to our steady and earnest view.

OUR SCHOOLS.

The schools here are doing well. Mr Leland and Miss Graves are the Principals in the two day-schools in this place. Miss G teaches in our church.

The scholars in each of the schools are advancing rapidly. There has been some talk of opening a normal school here for our youth. We would be glad to see one. There are several night schools in operation for the benefit of persons who could not attend the day schools, principally adults.

A large part of my time has been employed, the past winter and spring in assisting Mr. J. H. Harris and others in conducting the said night-schools.

Remarkable and encouraging progress has been made by the scholars.

SOCIETIES.

Despite the fierce tide of opposition with which our people have had to contend, they still struggle manfully for the right. Several associations have been formed here by our people. The Fred Douglas League, the Union [illegible], and True Americans, are in active operation. The last one is composed entirely of young men and youths. Their objects are beneficial, intellectual, political and moral.

The two first named Societies attended the funeral of one of the members of the True Americans, Mr. Henry Byrd, a worthy brother, and a highly esteemed citizen, and also a member of the Baptist Church, who died a few weeks ago, in the full triumphs of a Christian faith and heavenly hope.

Nor is this all. The ladies have also formed several Societies, among which are the Relief and Good Samaritan.

VISITORS.

We have been honored with the visits of several of our brethren since the date of our last letter, namely, Rev. H. M. Turner, Army Chaplain, S. B. Williams, C. H. Pierce, and, lastly, though not least, our General Book Steward, Rev. E. Weaver. Each of the brethren filled our pulpit. The people were delighted to hear them, and hope to see them again. We did the best we could for Brother Weaver. We think that there are at least fifty or sixty subscribers to the Recorder in this city. Our motto is "Work! work!"

We have endeavored to educate our people here, and to encourage every good object for their elevation, taking the Recorder, the organ of our Church, into special consideration. I find no time to idle. My chief ailment is work-on-the brain.

Yours truly,
G. W. Brodie.

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, April 28, 1866.

Subscribers! Please remember to make the Christian Recorder a Semi-Centenary Gift by getting us one or more cash subscribers. Direct your letter, Christian Recorder, Box 2975, Philadelphia, Pa.

☞ *All who have received bills and have not paid them, will please settle.*

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AT CONFERENCE.

We put into the hands of our printer on Friday a number of "Communications" with the request that he would fill up the *Editorial columns* with them, if we failed to write from the Conference room. Our readers therefore will excuse us for not furnishing a "Leader" "News from Churches," "Editorial Items," and "Our Country" this week for we are AT CONFERENCE.

The Baltimore Annual Conference sitting in Washington D. C. We confess that we have a peculiar love for this Conference having entered it when but twenty years of age. We feel disposed to approach the brethren without reserve, and lean upon each member as a personal friend.

This Conference is made of as good material as any in the connection, and has a vast amount of Territory within its bounds. Much business is to be transacted—grave questions to be settled, and we think it is one of the most important sessions ever held. All of the members with one or two exceptions are present.

Bishop Payne is presiding, assisted by Bishop Wayman.

REPLIES TO BRETHERN.

We find ourselves on leaving for the Conference, in possession of a large number of letters from brethren of different parts of the connection, to which we feel we ought to reply, but must postpone it a week or so.

Many of these letters are congratulatory and commendatory. Indeed we had never expected so much commendation for our humble labors; and feel that we do not deserve it. Some of these letters make suggestions and pledge new zeal.

Brethren this seems to be a harbinger of greater success for the *Christian Recorder*. We feel indebted to you for your words of cheer and your proffer of active support, which prove to be fresh incentives to more faithful service on our own part. Oh, pray that God would grant wisdom to guide us.

MRS. F. E. W. HARPER

will lecture in the First Presbyterian Church South Seventh street below Shippen, on next Thursday evening.

Her lecture, the subject of which is, "Home Influence," will no doubt be highly entertaining.

Mrs. Harper has been well received in the various cities in which she has been lecturing during the present season. Philadelphians will remember the lecture on "the Nation's Great Opportunity," before the "Social, Civil and Statistical Association," and give her a second cordial greeting on next Thursday evening.

Tickets twenty-five cents, to be had at the office of the "Christian Recorder."

HAVE PATIENCE.

If any of our correspondents whose letters have not appeared, will take pains to observe what a great demand the *Semi-Centenary* occasions make on our space, they certainly will say that we could do no more for them than we have. We will have more room for you in a week or two, sharpen your quills, and quicken your thoughts.

BISHOP CAMPBELL.

We are at Conference and therefore must postpone the publication of the sketch of Bishop Campbell until next week.

BALTIMORE CONFERENCE.

A report of the doings of this conference, may be found in our columns of this week.

OMISSION.

We omit this week "Editorial Items," "News from the Churches," and "Our Country."

CORRECTION.

In the article entitled "COLORED MEN'S DISTRIBUTING LOYAL PUBLICATION," published in the Recorder of last week, the name of I. P. Videi Esq., was published as I. P. Vidom.

African M. E. Church News.

Glen Cove, L. I., N. J.

Rev. E. T. Thompson, Pastor Glen Cove Circuit, writes informing us of prosperous times in his field of labor. He makes honorable mention of one member who is one hundred and thirteen years old.

Evansville Ind.

April 4th, 1866.

Dear Recorder:—Through the kind providence of God, we have been permitted to receive a visit from our beloved Bishop Campbell. He spent two days with us and preached twice; we had a most pleasant and agreeable time. The Lord was with us, and blessed all the services. My people were filled with joy on receiving a visit from our dear Bishop; as it has been about two years since one was here before. The Bishop was most agreeably disappointed to find so much intelligence, morality and religion away down here in "Egypt." But, thank God, our people are coming up in this city like a mighty host; and by close and assiduous attention, the people on this circuit will stand second to none in the Indiana District. I hope and trust that such men as Bishop Campbell may be long spared by God to our connection, for his usefulness, kindness, and amiable Christian character. He is the right man in the right place; for which let us thank God.

Yours fraternally,
Rob't McCary, Jr.,
Elder in charge.

Matters at Albany, N. Y.

From a private letter of our esteemed friend, Mr. W. H. Johnson, we glean the following:

"The charter election for the city of Albany came off on the 10th inst., and resulted in a victory for the Union party; thus giving the Unionists the control of the city, for the first time in twenty years.

"The Rev. W. W. Grimes, Elder of the A. M. E. Church, has been absent from his charge, on a visit to his family in New Haven for the last two weeks, but returned on Saturday much improved in health, and officiated in his own pulpit yesterday.

"Wm. P. Powell, Esq., Attorney and Solicitor of the city of New York, the *only colored* man who ever received an appointment from our State Executive, is in the city on business with Gov. R. H. Fenton. He has a new project for the elevation of our people; the particulars of which he proposes to communicate to our leading men during his present visit.

"The Baptist Church is still without a shepherd that they can call their own. Nevertheless, they hold good weekly meetings, and bear up under those disadvantages consequent upon this state of affairs with commendable fortitude.

Wm. H. Johnson.

Oswego, N. Y.

Rev. Cyrus Boey writes from Oswego, N. Y., April 20th:—

"On April 19th, several friends and members of the A. M. E. Church in this city gave me a surprise party at my residence. They presented me with $10.15. May the Lord bless them.

"Our Sabbath School is doing very well."

Semi-Centenary.

The contribution of Bethel Sabbath School to the Semi-Centennial collection, amounts to the handsome sum of $133.35.

The name of the little girl who received the silver cup for giving the largest contribution, is Anna L. Luff, and *not* A. L. Duff as reported in our last.

Semi-Centenary at Wesley A. M. E. Church. Hurst St.

The congregation of Wesley Church contributed to the Semi-Centennial Fund $45 04, which is a very creditable collection. This small congregation is under the administration of Rev. Jacob Mitchell, and recently raised $710 towards liquidating the debt of the church, and intend shortly to free the church from all incumbrance.

Perhaps the best Semi-Centennial offering in this Conference, was an addition, on the afternoon of the 15th, of thirty-three members to a mission lately established by Rev. Mr. Mitchell in St. Mary's St.

Conference.

BALTIMORE ANNUAL CONFERENCE.—PROCEEDINGS OF THE FORTY NINTH SESSION.

First Day—April 19th, 1866.

We have had a week of wet weather, with much east and north-east winds; but to-day the storm is over, the wind is calm, and the sun is out in full glory.

Conference convened in Israel Church, Washington, D. C., at 9 A. M.

This edifice has been thoroughly painted inside and out, and, with the new parsonage, is in perfect order.

In the latter is a pleasant room completely and tastefully furnished, for the use of the presiding Bishop, Payne, who opened the Conference by singing, "And are we yet alive?" followed by prayer, and reading 2 Cor. iii. Religious services were continued for half an hour.

But few ministers were present while the roll was called by the Secretary of last Conference.

On motion of Rev. S. L. Hammond, Rev. B. T. Tanner was elected Secretary, and Rev. J. H. A. Johnson Ass't Secretary.

Committees were appointed on Public Worship, Orders and Admissions, &c.

On motion, Conference adjourned to join in the celebration of Emancipation in this District.

Benediction by Bishop Payne.

Just before the Committee on Orders were appointed, Bishop Payne remarked: "It is an *absolute necessity* that such men be placed on committees, (especially so important committees as that on orders) as will completely shut the door against ignorant and sinful men."

The progressive spirit has thus early been manifested by the bishops and ministers.

The committees as appointed, stand

PUBLIC WORSHIP.

Revs. D. W. Moore, J. D. S. Hall, John F. Lane, J. J. Herbert.

ORDERS.

Revs. J. M. Brown, D. W. Moore, Benjamin T. Tanner, G. F. Watkins, R. F. Wayman.

ADMISSIONS.

Revs. J. D. S. Hall, S. L. Hammond, J. J. Herbert, H. M. Turner, J. J. Nicholson.

FINANCE.

Revs. D. W. Moore, J. J. Herbert, John F. Lane, J. D. S. Hall.

MISSIONS.

Revs. J. M. Brown, H. M. Turner, Benj. T. Tanner, Wm. H. Hunter, Wm. H. Waters.

EDUCATION.

Revs. Benjamin T. Tanner, D. W. Moore, G. F. Watkins, M. F. Sluby, W. D. W. Schureman, J. R. V. Thomas.

MEMORIALS.

Revs. M. F. Sluby, R. F. Wayman, R. A. Hall.

MEMOIRS.

Revs. J. J. Herbert, J. D. S. Hall, William H. Hunter, Jacob Nicholson, Benjamin T. Tanner, G. T. Watkins.

POST OFFICE.

Isaiah H. Welsh.

BOOK CONCERN.

Revs. W. D. W. Schureman, W. H. Waters, Daniel Draper, H. M. Turner.

Second Day.

Conference met. Bishop Payne in the chair, assisted by Bishop Wayman. Religious exercises conducted by Rev. Jacob Nicholson, and continued for half an hour. Roll called, Minutes read and approved.

The Bishop presented the volume of the Semi-Centenary, and spoke of the *onerous* duties which were being continually heaped upon him. He said it had been prepared in an exceedingly short space of time, and after laboring thus hard with his brain, he was compelled to publish it himself, at a cost of $500. He spoke at length of the indifference of our people to all literary productions, and called upon the brethren to help him dispose of this volume, that he might be enabled to meet his obligation to the printer.

On motion, Conference transferred the business of the former Committee on Circuits and Stations, to the Committee on Missions.

Conference proceeded to the appointment of the concluding standing committees.

Chaplain Hunter moved, and it was carried, that the Chairman appoint a special committee of five on the Semi-Centenary.

The subject of appointing a reporter for the Washington papers created quite a discussion. *Chaplain Hunter* opposed appointing any reporter for the *Star*, on account of its strong antipathy to our people. His remarks were endorsed by J. D. S. Hall.

Bishop Wayman, J. M. Brown and others were in favor of permitting its editor to report, if he would. At the same time, Bro. Brown remarked, "That, in the 'dark days' of old, the *Star* was the *only* paper that would publish our Conference doings."

The conclusion of much debating was, that *Rev. H. M. Turner* was appointed to report for the *Chronicle*, Rev. James F. Sisson for the "*Christian Recorder*."

Rev. Bro. Hunter moved that every facility be given to each reporter that desires to report our proceedings.

Conference authorized Revs. G. F. Watkins, R. A. Hall, Joseph Tynes, to receive the missionary money.

In the absence of Bro. Hammond, Conference authorized Rev. Wm. H. Waters to receive the "two-cent money."

Rev. J. J. Herbert was authorized to receive the Bishop's money, and Wm. H. Hopkins the Widow's and Orphan's money.

On motion, the following committee was appointed to audit the District Book Steward's account: G. F. Watkins, Wm. H. Hunter, J. H. A. Johnson.

Bro. Rollins, of the Ohio Conference, was introduced, also Lawyer Bradley, of Norfolk, Va.

Conference proceeded regularly to business, as per Discipline.

The 3d General Question was answered in detail.

The 4th General Question, What preachers are admitted on trial? Rev. D. W. Moore offerred Andrew Wheeler, whom he had employed, and who had been quite successful at Allen Chapel, and moved that he be received.

Rev. J. D. S. Hall offered Isaiah H. Welsh. He was received with the proviso that he sustain his examination.

Rev. John M. Brown offered Rev. W. D. Harris, a regularly ordained Elder of the Wesleyan connection. He was received.

The same brother offered the following for the itinerancy: Isaac J. Hill, James Howell and Thos. Wright for local membership. They were all received with the usual proviso.

Rev. Benj. T. Tanner offered Josiah Hughes Reed, with the usual proviso.

A committee was appointed, on motion, to make arrangements for a Semi-Centenary Celebration in this city, by the laymen in this city. Committee, Revs. Henry M. Turner, J. M. Brown, Wm. H. Hunter, D. W. Moore, M. F. Sluby.

It was resolved that the hours of session should be from 9 A. M. till 1 P. M.

On motion, Conference adjourned. Benediction by Rev. Thos. Henry, Sr.

DEBATES.

Case of Bro. Wheeler. Rev. D. W. Moore said when Brother Wheeler went to his charge, there were only 36 members and he increased the number to 120.

Chaplain Hunter said that he (Wheeler) was powerful physically, and that was all. When they had him, the Bishop had hard work to find a place for him, and finally he was laid aside for general deficiency.

Chaplain Turner said, others might agree with Bro. Hunter, but I differ, and am in favor of taking Bro. Wheeler on trial. I do not think that he has had a fair chance. Let us try the man.

Bro. Moore spoke encouragingly of him; but as he lived in the dark days of slavery, he had not the same chance that Chaplain Hunter has had.

Chaplain Hunter said that he had not the respect for himself that he ought to have. He was found, one day, in the market-house, eating fish and ginger-cakes while advocating the cause of our Church. The day has arrived for us to have respect for ourselves. Fish and religion should not be *taken in* together.

Rev. B. T. Tanner said, "I heartily endorse what Brother Hunter has said. The day has come for us to manifest that respect. I never heard about this fish business until the present moment."

Chaplain Turner said, "This is the first time I have had a knowledge that a man cannot be examined on any thing but his literary abilities or qualifications."

Chaplain Hunter said, "Mr. Chairman, I hold that if we send a man before the committee, and there are no objections raised, he may be received. But I know of this brother trying a man, and rejoicing at depriving him of the right of appeal."

Rev. D. W. Moore said, "Brother Hunter, will you allow me to correct you? He did not do that thing. He came to me for instructions in the matter, and I at once stopped the proceedings."

Chaplain Hunter said, "Then, Mr. Chairman, I hold that this proves him to lack judgment sufficient to govern one of our churches."

Rev. John M. Brown said, "Mr. Chairman, I think that such proceedings have a tendency to forestall the action of this Conference. I think we might make Brother Wheeler a useful member. I detest this plea of appealing to the Bishops ruling, in this thing; and I think that some of those brethren who are making such strong appeals are doubtless not much better than Bro. Wheeler."

Bro. Sluby said, "I wish to ask Bro. Brown, through the Chair, what he means by detesting our appealing to the Bishops, as he has now expressed himself?"

Brother Brown said, "If the decision be made and approved at the General Conference, then it is good; but I am opposed to appealing from every thing the Bishops say."

Bishop D. A. Payne here interposed: "I wish to put a stop to this. I want to ascertain of what material the Baltimore Annual Conference is composed. I want to see how many love Rome less and Cæsar more—Cæsar less and Rome more. I want to see how many love CHRIST! *Now I rule the entire case out of the Conference.* And Brother Brown, or any other brother that may choose, can bring it up at the General Conference, which assembles, two years hence, in the city of Washington. We had that man once before on trial, and he was set aside because of his glaring moral defects. He went North, begging money, and palmed himself off as a single man. *I say, that man is a* SCOUNDREL! He has no moral character, and lacks the power to govern a pack of dogs! And do you want such a man as this to take charge of the undying and immortal souls of the godly flock of Christ? When he was with us before, there were charges made against him,—and now the brethren want to bring him back to the fold, with all these stigmas upon his head! If you go back to the old Wesleyan Methodists, you will find that a man is taken on probation for four years; and at the expiration of the first year he is examined—and if he be found deficient in his moral or literary qualifications, he is dropped, and NEVER taken up again. Now, what has given to this Conference the honorable reputation it bears, and made it the Banner Conference of the Connection? Why, it is its high moral sentiment; and I hope it will never retreat. Now, I ruled this man out seven years ago; and if you bring him back, I have no work to give *him*. He has neither moral nor literary ability. *I rule the entire case out of Conference!*"

At this juncture, the Rev. Mr. Thomas and lady, of England, and Mrs. Francis Ellen Harper, while the case of Bro. Hill was yet before the members, were formally introduced to the Conference.

Bishop Payne resumed by asking if Brother Hill did not serve in the Philadelphia Conference, and, if so, were there then no complaints against him?

Rev. W. D. W. Schureman replied that Bro. Hill was in the itinerancy, and located on account of debt.

Bishop Payne: "Was it a failure—or did he refuse to pay?"

Rev. Bro. Schureman: "It was a failure, sir. He failed because his circuit did not give him enough money."

Bishop Payne: "I know that he had been a member; and I will tell you why I am so particular. In the Ohio Conference, in the year 1855, there was a brother who had been sent to the Conference, who had bought a suit of clothes, and not only failed to pay for them, but absolutely refused to do so. So I rejected him, because I believed then, as now, that a dishonest man in one direction will be a dishonest man in every direction. But a Bishop who would have his own way, ruled at that time, and the offending brother was tried and dismissed. Now I am opposed to such a man having charge over one of the flocks of Christ. But I know comparatively nothing of Brother Hill. I rather like his appearance, as he seems to be quite a gentleman."

Bro. Hill was admitted.

BRO. HOWELL'S CASE.

Rev. John M. Brown said that Bro. Howell was connected with the Zion church, but, for some reason, he had left it and joined the church on Long Island.

Bishop Wayman said, "Brethren, I think it my duty to say what I know of Bro. Howell's attempt to join the New York Conference. For some reasons, they would not accept him. Some of those reasons they told me, and some they did not. Brother Howell asked me for work, time after time, but at each application I told him that I had no work for him. As I have before remarked, I consider it my duty to make these statements in defence of the New York Conference, so that the brethren of that body may not think hard of me."

Rev. J. M. Brown said, "Brother Howell explained those reasons in such a satisfactory manner, that the Quarterly Conference of St. John's Chapel took him in. Misunderstanding this action, and not knowing any thing against him when he made application to me, I gave him work."

Chaplain Hunter said, "I do not like to work in committee with any such man, who cannot be recommended."

The case was then submitted to the regular committee.

The case of Brother Thomas Wright was submitted without debate.

BRO. HUGHES' CASE.

Rev. B. T. Tanner said, "I cannot say any thing concerning Brother Hughes's literary qualifications. All I can say is that he has stuck to his post."

Brother Sluby said, "Brother Hughes was before the committee last year, and, on account of his age and manifest disqualifications, was not accepted."

Chaplain Hunter said, "Bro. Hughes was not an acceptable minister at home, and he earnestly hoped that he would not be sent before the committee."

Rev. J. M. Brown said, "I am now going to deviate from my regular course. It has been generally conceded that I am *too merciful*. There are men who have staid out of Conference purposely to make money,—and when they have grown old, and their habits of thinking permanently formed, they come here for admission. I come here with the intention of voting against this class of men. Broken down with age and rheumatism, they are a burden to the church,—and if they stay out to get rich, let them stay out to enjoy their wishes. I come here to vote against this motion."

Hughes was retained.

Bishop Payne rose and said, "Are you going to force upon the Bishops married men for the missionary fields? What are they going to do with them? There will be documents read in this house which will make you weep, if you have the hearts of men. I have seen our missionary agent weep over them as if his heart would break. We have work for them, but where are the means for their support? If you can give us young men, then let us have them,—three hundred of them. But these are only "sideway remarks." I rise to speak about our semi-centenary. I propose that the Conference appoint a committee to make arrangements during this session for a celebration by our intelligent laymen. I want to begin right here, in this Conference. I want to have a celebration, to show what the African Methodist Episcopal Church has done. It will have a good effect. A gentleman asked me, 'Bishop, is education spreading among the laity of your Church?' I told him, 'More than among the clergy.' For this reason, and to disprove the assertion that Methodism degrades the negro, I so carefully wrote the book on our semi-centenary."

Miscellaneous.

FROM HOLLIDAYSBURG CIRCUIT.

Mr. Editor:—I consider it my duty to submit to you and the public generally, at the close of the year's labors, a report of my Semi-Centenary services. We used our utmost exertions and influence to get the people to understand the cause of such a celebration and service.

Only two of the churches, out of four, celebrated the day, or if they did celebrate it, they made no returns for Conference. The churches that are so far behind the time are those of Hollidaysburg and Bellefonte. They are fifty years behind the time now. Where will they be at the end of the next fifty years? I think it will be hard matter for a man to make up a hundred years of lost time.

SERVICES AT WILLIAMSPORT.

The services at this place were conducted by us as follows:—

In the morning, at sun-rise, a prayer-meeting. At eleven o'clock, a sermon, preached by the Rev. Enoch Gilchrist, for that especial occasion. In the afternoon, the Sabbath School was called out to join with us in celebrating the fiftieth year of our existence as a Church, at which time the Rev. Thomas S. Perent made an address to the scholars, in which he gave them a perfect history of the origin of Sabbath Schools. After that we stepped forward, and made a few remarks. At night, the pastor preached, and read the history of our Church, as it stands recorded in the discipline. After making some remarks on the same, he read the Bishops' Address, and then called on the congregation for their contributions. Throughout the day, in this church, for the good cause, we collected $17 00.

SERVICES AT ALTOONA.

The Semi-Centenary services, at Altoona, were conducted, throughout the day by Mr. Nesbit. He is not a member of our church, but he is one of the best of our regular attendants upon church services, contributing always to the wants of the Society. He loves the A. M. E. Church, and will do every thing in his power for her elevation. He has done a great deal in the past year for his race generally. He has given away both time and money. He collected at the celebration, from a few persons in that vicinity for the cause of education, missions, and the book concern $12.22, all of which he paid into the hands of the preacher in charge for Conference, where the same will be reported.

This concludes the report of the semi-centenary services, and all the transactions connected with it through the entire period. The whole amount of money collected that day from the two churches was $29.22.

We can say that our cause is prospering, and our borders are enlarged, in the State of Pennsylvania, as well as other places. In this charge forty souls have professed to have received the blessing of God in their conversion. These have been added to the Church. There are others, at other places, calling on us, as the Macedonians called upon Paul, to come over and help them. All we want is judicious men, having energy according to their judgment.

J. H. S.

Williamsport, Pa., April 13, 1866.

A VOICE FROM PROVIDENCE, R. I.

Mr. Editor:—Allow me through the columns of your invaluable paper, to inform the public of matters in this city. Our church is in good condition, spiritually and temporally. We have been blessed with a revival of religion, which resulted in twenty or thirty conversions, forty have been added to the church since the last conference. This to us thus far has been a very prosperous year. We have commenced the erection of a new edifice, the cost of which when completed will amount to about fourteen thousand dollars ($14,000). We have purchased a splendid organ for the new Church, which I hope will add much to our worship. So far we have done admirably well in making our payments as they came due. On June 22nd, 1865 Bishop Wayman laid the corner stone at which time we realized in cash and by subscription six hundred dollars ($600), Bishop Wayman being one of the largest subscribers. The Bishop furthermore extended to us a kind invitation to send South to get aid if we needed it. And, in remembrance of the invitation from the Bishop, we sent our *pastor* South to solicit aid from our sister Churches, but to our surprise his visit did not pay expenses. The interest of one should be the interest of the whole. The following Churches have our heart-felt thanks for the amounts, which they sent us by our *pastor*. Union A. M. E. Church, Washington D. C., $5.15; Bethel Church, Philadelphia Pa., $28.43. The following persons also have our thanks, Rev. R. P. Gibbs of Phila. .50; Miss S. Waters of New York, $2.00. Since the laying of the corner stone, we have raised from fairs, entertainments and from our congregation, seven hundred dollars ($700.) We gave subscription books to twenty-five or thirty of our females, and started them out to beg for the church, promising to the one that should bring in the most over ten dollars, a present of a handsome album. They went to work in earnest, and on Wednesday evening, March the 7th, the books were called in and the result was, we realized the handsome sum of seven hundred and seventy four dollars and fifteen cents, ($774,15.)

This speaks volumes for the ladies of our Church. The same evening we were highly entertained by Messrs. Thomas W. Green and Levi Hemblin. These young men bid fair to make bright and shining lights. May the spirit of God sanctify their hearts, and thus prepare them for usefulness. The choir performed admirably on the occasion; Mr. Wilson Butts, our chorister, deserved great praise in the manner in which he conducted his choir. Miss Emma Moore presided at the melodeon. I suppose you would like to know who was the successful competitor on the above enterprise. It was Mrs. Anna E. Hebrew; the amount brought in by her was two-hundred dollars ($200.) Much praise is due her for her *indefatigable* efforts in behalf of the church. Too much credit cannot be given to the ladies who were associated with her in the contest. I should like to give the names of all who were engaged in this enterprise but time and space will not permit; may the blessings of God rest upon them. The presentation speech was made by the *pastor* of the church, which was most happily responded to in behalf of the successful competitor, by Miss Annie M. Morris, which was clearly and distinctly delivered.

The total amount raised this year since the Conference is two thousand four hundred dollars ($2400,) besides we have taken care of our poor which have been many, paid our *pastors* salary, and have given collections to all the different *ministers* who have visited us and whose circumstances were such as to demand it. We have done what we could for every benevolent object that has been presented. We have contributed over forty dollars ($10,00) to assist to defray the expenses of Mr. George T. Downing our delegate at Washington. We have heard nothing from the New England committee appointed to effect arrangements for the Semi-Centenary collections.

Death has been making great inroads in our little community; many of our most pious and useful members have been taken from us. Our confidence is in God, not in "our Moses."

More Anon.

LETTER FROM RICHMOND.

Richmond, Va., March 8th, 1866.

Mr. Editor:—I get no papers yet. It is exceedingly annoying. But I believe it results from the carelessness of the Richmond Post-office clerks. When the papers were delivered by the polite gentleman at the delivery "from L to Z," I got my papers regularly; but since they have been delivered at the delivery where "gentlemen call for ladies' letters," it has been a rare thing for me to receive a paper. In the box "S," where my papers should be found, there are hardly ever less than thirty packages. When I ask for my paper the clerk will step to the box, and with one hand rattle about three or four papers, and turn right around to me and cry, "nothing!" But as Mr. James Mays, our worthy townsman, has kindly consented to act as agent for your valuable paper, to whose private box all our papers will be sent in future, I hope to get mine with more regularity.

On Sunday last we had the great pleasure of meeting with, and being introduced to, the Rev. Elisha Weaver, editor of the *Recorder*. He preached for us morning and evening on the Sabbath, and again on Tuesday afternoon. I had the pleasure of hearing him on Sabbath; but was sick on Tuesday, and therefore did not hear him on that day. He preached at the First African Baptist Church in the afternoon of last Sabbath. He seems to have the peculiar good fortune of being as well beliked by the Baptist as by the Methodists. I think he was successful in procuring many subscribers here, and I have good reason for believing he will receive many more, who are not prepared just now to subscribe. I have reason to believe that his list of Baptist subscribers will greatly outnumber that of the Methodists. But our Methodist brethren in other parts must not judge us rashly on that account. They will not, perhaps, wonder when I tell them that I honestly believe that there are SEVEN Baptists to every one Methodist. I speak, of course, of the colored of both denominations. Before the coming of Rev. Mr. Weaver, you had in Richmond but one subscriber, but there were many who read the paper of that one subscriber, and all were highly delighted with and astonished at the ably conducted sheet. From the tone of the paper we had all, of course, formed our ideal of its editor.

As regards the mental ability of the man, we were no doubt all agreed, but as regards his physique, we of course differed considerably. Some thought him an old white-haired black man, some that he was a very fair mulatto, and others, perhaps, entertained some other idea of him. Our ideas were all rectified on seeing the man, but none of us were disappointed. He was all we could have expected—noble and good natured.

For the benefit of perhaps many of the readers of your excellent paper, and that they may not, as we have been doing, grope in the dark, allow me to attempt to give a pen and ink sketch of

REV. ELISHA WEAVER,
Editor of the Christian Recorder.

He is a man of noble stature, standing about five feet eleven inches in his boots, and otherwise well proportioned. His complexion is that of a brunette; his hair is what is called down South, "moustee" — soft and silky, neither straight nor woolly; his mouth is neither too large or too small, but indicates an easy and happy articulation; his nose is of the Grecian mould; his eyes have a deep expression, exceedingly penetrant. His whole countenance, when lit up with the holy fire of love, reminds one of the pleasant and inviting face of Legh Richmond.

His mental powers and culture is in keeping with his physique. He is naturally eloquent, and has an easy command of language. His manners are such as to make any one feel free and easy while in his society. We feel somewhat flattered to learn that Rev. Mr. Weaver is a native of North Carolina, and therefore a Southerner. But we are happier still to know that he is a man of broad national principles; that is, he is not a SECTIONALIST, nor a COLONIST, but an American in the truest sense of that word, contending for equal rights for all men.

He was to have left yesterday for Raleigh, N. C. We wish him great success.

I remain, truly yours, S. M. O.

The above was written directly after Brother Weaver's recent visit to Richmond, where he won many friends.—Editor.

Cleveland, Ohio, April 12th, 1866.

Mr. Editor:—Perhaps it might prove of interest to some of your readers to learn how gracious the all-wise Father has been to that branch of Zion located in Cleveland, and how the efforts of the devoted pastor, Rev. J. A. Warren, have been blessed in the prosperity of the church of which he has the charge.

When Mr. Warren first came here (some three years since), the affairs of the church were not in a very prosperous condition, but through his exertions they have obtained a more commodious house of worship and added large numbers to the church and congregation.

During the past winter there has been a powerful revival, and the good work still goes bravely on. Night after night there ascends from the sanctuary the voice of praise and thanksgiving, and the happy faces of the new converts remind one of those "radiant ones" who, with harps in their hands, walk the gold-paved streets of the New Jerusalem.

The efforts of Mr. Warren have indeed been signally blessed. His people all love and reverence him, but not more than is justly his due; for to his unwearied efforts in their behalf do the colored churches in Cleveland owe their present prosperity. So well do the people appreciate this that they are making efforts to retain him still longer in his present position. God speed them! They could not find a worthier pastor, or one better calculated to meet their wants. In that day, when "He makes up his jewels," there will be many a soul now passed "from death unto life" who, but for the persuasive eloquence of their loved pastor, would have gone down "into the blackness of darkness forever."

Truly yours, Betta B. Babcock.

The following communication is from one of the oldest and most influential of the pastors of this city. We give place to it because of his known interest in our welfare and its useful hints. No doubt some of our readers will perceive the assumptive, depreciatory and censorious features which are suggested by his style, yet we, knowing the animus of the writer, and the value of his hints, beg for it a careful perusal.—Editor.

A WORD TO THE THOUGHTFUL.

Mr. Editor:—Will you allow a true friend to give a few hints to the descendants of Africa in this city and land. You may regard my points as mere texts from which your men of leisure and ability may preach sermons if they approve them.

1. As they are in the minority, and the numbers are on the other side, they would do well to conciliate, to bear patiently, to cultivate kind sentiments, and to speak kindly of their white fellow-citizens. They have nothing to gain, and much to lose, by stirring up antipathy of races.

2. They would do well to bear petty slights and irritations lightly, as those who attempt to wrong are vexed if they fail to wound. Real injuries should be met resolutely, and real rights claimed and followed up.

3. They would do well to be more anxious to deserve respect than to secure it, and to have such self-reliance as to be above vanity.

4. They would do well to subordinate present ease, appetite, and love of admiration, to their future independence and respectability. They can afford to labor hard, and live and dress very plainly in early life, if they have the prospect of a house and genteel appliances in the future.

5. Remembering that interest, not conscience, governs a depressed race, they must aim at making wealth, as a passport to equality with the wealthy, and be in circumstances to make it for the interest of the selfish to do them justice.

6. As they are discriminated against on account of color, it is lawful and proper for them to be specially partial to each other—to see to it that their own mechanics, tradesmen and professional men are sustained.

7. They should have their own mechanics, merchants, lawyers and physicians, and to this end young men of talent should practice all enterprise and self-denial to prepare themselves as architects, teachers, merchants and men of business generally.

8. As poverty is one grand cause of the oppression of the race, the grog-shops, taverns, eating saloons and dance-houses, which absorb the money of young men, are vampyrs drawing out the life-blood of humanity and freedom. They are organized agencies of ruin.

9. As among well regulated communities it is not deemed respectable for groups of healthy men to be idly congregated at street corners at midday, or for masses of women to rush out doors at every excitement, to gossip and laugh in the streets, our colored friends would do well, in these respects, to cultivate self-respect, and avoid what they would condemn in an Irish district.

These hints are given in friendship. If they are unnecessary, they will be harmless.

Wilberforce.

For the Christian Recorder.

ALBANY CORRESPONDENCE.

LETTER FROM REV. W. W. GRIMES.

Mr. Editor:—We are happy to learn through your valuable paper, of the revivals going on in the various parts of the land. I hope the good work will continue through the entire land, till all shall know the Lord in the salvation of their souls. We regret that we cannot chronicle so great a work in the City of Albany; but we are pleased to say, through a pliable effort, six persons have been added to the church in this charge. Our attention has been called in another direction: to the temporal concerns of the church. In this direction, we are not behind the chief, according to numbers. The ladies of the church in February, held a fair in Ames Hall and cleared the large sum of two hundred dollars; if the good Lord will spare the lives of some dozen of the females of this church, together with some not members, in a short time this church will be paid for, and then Albany station will not be behind the chief, in the New York district. The sewing circle and fair was conducted by the following very proficient ladies: Mrs. Ann Bell, President; Mrs. Susan Duryea, Vice President; Mrs. John Chapman, Secretary; assisted by our much esteemed brother William H. Anthony; Treasurer, Miss Mary G. Jackson. The Committee of arrangements was headed by Miss Sarah Freeman: may the good Lord bless these dear sisters and brethren. They are still keeping up the sewing circle, and getting ready for another fair. The church must and shall be released from all of the incumbrance by which she is at present surrounded. We have a note held by Mr. Morris Ingranbush, against the church for two hundred and eight dollars. We have paid off the note given for the organ of the church, in which, Professor J. Mason with the pastor labored hard. Great praise is due to Professor Mason, for the active part and interest he has manifested for the church; may the good Lord spare his life till every dollar is paid, and then grant him many years to enjoy the benefits of his labor in behalf of this church. On the 29th of March, Professor Mason, assisted by Mrs. Susan Duryee, Mrs. C M. Hicks, Mrs John Chapman, Mrs. Sarah Vandoser and a host of others, got up a donation for their alder, and realized in provisions and cash, one hundred and ten dollars. May the good Lord bless them all; we hope the same spirit may fall on some one else, that the same thing may be done twice more before Conference, then the A. M. E. Church at Albany, will hold her position with every other station in the New York Annual Conference.— We hope to be able to give a good report of our Semi centenary celebration.

Yours in the Gospel of Christ,

W. W. G.

Albany, April 6th, 1866

FROM HARRISBURG CIRCUIT.

Carlisle, April 11th, 1866.

Mr. Editor:—I wish to acknowledge through your paper, the receipt of $38.92 cts, being the value of two free will offerings presented to me by the members and friends of the Harrisburg Circuit, Pa., in the month of December, 1865.

The church at Carlisle presented a free will offering, consisting of many good things, such as chickens, ducks, butter, preserves, sugar, coffee, tea and many other things too numerous to mention. The offering at Carlisle, amounted in value to 17.37 cts. Also the church at Harrisburg, held a Free Will Offering on Saturday night, Dec. 23, 1865, and presented me many good things, such as five geese, butter, sugar, preserves, pickles, potatoes, apples and many other things too numerous to mention, to the value of $21 55 cts. Total value received from both churches on my charge as a Christmas free will offering $38 92.

May the Lord bless the dear brethren and sisters and friends of the Harrisburg circuit, by sending them a good pastor the next Conference year.

Yours in tribulation,

Wm. H. Russell,

Pastor of the Harrisburg circuit.

Carlisle, April 11th, 1866

Mr. Editor:—I wish to inform the many readers of the Christian Recorder, of the glorious work of grace that has been going on in this branch of the church of God. Many souls have been awakened and brought in to the church of the living God, both at Harrisburg and Carlisle, Pa. We have had quite an extensive revival going on at Carlisle, for the last four weeks; we have taken in to the church at this place twenty-one souls, and there are still many more heard crying and praying unto God for mercy. May the good Lord continue to revive his work.

Many daughters have done well, but the church at Carlisle is not a whit behind the chief of our churches. The Steward of the A. M. E. Church at this place, with the united aid of the brethren and sisters and friends of our beloved zion, held a festival from the 6th to the 9th inst. of September, 1865, for the purpose of purchasing a melodeon for the church. Through the vigilance of Brother George Humphries, the steward and the brethren and the sisters and friends, we took in $169, and cleared $90, for which, the steward presented to the church in behalf of the trustees, a beautiful melodeon

W. H. Russell, pastor.

BANNEKER INSTITUTE.

Philadelphia, April 17th, 1866.

The undersigned, Committee of the Banneker Institute, acknowledge the receipt of the following contributions to the Fund for the purpose of circulating speeches and documents favorable to universal suffrage:

Banneker Institute, $100, Octavius V Catto, 10, Jacob C. White, Jr., 10, Redman Fauset, 10, Joseph C. Bustill, 5, Robert Allen, 5, Mrs. S. M. Douglass, 5, William H. Minton, 5, William Cooper, 5, George B. White, 5, Samuel Williams, 5, Wm. St. L. Thomas, 5, Henry B. Black, 5, James Mastae, 5, James F. Needham, 3, Charles Waytts, 3, Robert M. Adger, 2, Philip Cornelius, 2, Guy M Burton, 2, Andrew J. Jones, 2, David Knight, 2, James W. Brown, 1, Joshua D. Kelley, 1, Charles H Bustill, 1, William C. Banton, 1. Joel Selsey, 1, James S. Douglass, 1, George G. Iredell, 1, Alexander Guy, 1, Elijah J. Davis, 1, Henry O. Price, 1, Miss Elizabeth Hall, 1, Miss Emily F. Davis, 1, Daniel T. Masten, 1, Miss Margaret A Masten, 1, Miss Ruth Harding, 1, Zedekiah J. Purnell, 1, Green Moore, 1, Littleton Hubert, 1, Miss Rachel Brown, 1, Miss Julia Freeman, 1, Miss Amelia E. Mills, 1, Miss Hannah Mead, 1, Mrs Sarah H. Bustill, 1, Davis D. Turner, 1, Martin M. White, 1, Total $261.

Jacob C. White, Jr.,
Octavius V. Catto,
John W. Simpson,
Committee.

RELIGIOUS PROGRESS AT CHARLESTON.

It seems that by order of Providence, the workings of the civil and political machinery here, are checked, in order that the Gospel may have a freer course, and the church a more beautiful and substantial growth. Religious liberty was as much needed, and is as much appreciated by our people as civil liberty.

All the former religious bodies of colored people who were cramped in their privileges in bygone days, are now in a state of religious prosperity and progress, so far as they have come under the great religious bodies of the North.

Rev. R. H. Cain, (colored) of the African M. E Church, has received under his supervision since the taking of Charleston, over *three thousand* church members at Charleston, Georgetown, Columbia and other places. His church at this point consists of over two thousand communicants. They are erecting a house of worship calculated to accommodate twenty-five hundred persons, which will cost about $12,000, and is near completion. Since last July, they have raised nearly $6,000 among themselves; the congregation consists mostly of Freedmen.

A large portion of the Methodist colored people here, threw themselves under the care of the Methodist Episcopal Conference North, and are prospering. They are about buying a house of worship, for which they will pay $20,000 in gold, or its equivalent in greenbacks, on the 10th of April. The M. E. Church North, appropriates $15,000 for this object. The Baptists seem to be in the high road to prosperity also.

Presbyterianism is, also, taking a new start.—The first of October last, we organized a Presbyterian Church with fourteen members. Since then, many of the former members of the First Presbyterian or Scott's Church have made an arrangement to unite with us, and the union will be confirmed the first Sabbath of April, (our communion season) giving us an addition of over two hundred members. Our communicants will then be nearly three hundred in this city. There are many more of this branch in the country and on the Islands, whom it will be my duty to look after.

The 21st of August last, we organized a Sabbath-school with twelve children. Last Sabbath, March 18th, we numbered one hundred and eighty-five scholars. The union referred to will give us nearly three hundred Sabbath-school scholars. The prospect of a rapid and large increase of both school and church is good. At our next communion we will receive into the church fifteen or twenty persons on profession of faith. A week hence, we will be fully upon our feet as a church. While all this is going on we are cramped up in a school-house, for want of money to buy or build. We must have a permanent place of worship. These people are ready and willing to do, but their resources are too limited to do much now. The North has nearly all the money, and to the churches North we do earnestly appeal for the required aid.— The cause commends itself to all. Get ready to act.

E. J. Adams,

Missionary at Charleston, S. C

March 23d, 1866

SMALL-POX AT NORTH CAROLINA.

Newbern, April 24, 1866.

Mr. Editor:—We, the colored South Carolina citizens, think it our duty to inform the public of our city that it is in a bad condition at the present time. The small-pox is raging in this city, and no help for it. Our church has been closed from the gospel services for the last three weeks past. The colored people are dying at the rate of ten or fifteen a day.

I remain, yours, Observer.

BOOK NOTICES.

The Galaxy.—We have received the first number of the "Galaxy," which promises to be a well-conducted magazine. To the lover of fiction this number will be very entertaining, containing, as it does, "The Claverings," by Anthony Trollope, and "Archie Lovell," by Mrs Edwards. "A Winter with the American Peripatetics," "John Ryland's Wife," by J. K Medbury, and a paper entitled "Giants, Dwarfs and Fairies," are among the richest contributions.

The American News Company intend publishing the Galaxy fortnightly. The style in which it is furnished is novel and attractive. We bespeak for it the success it truly merits.

Hours at Home.—We have also received the May number of Hours at Home, for which we are indebted to Mr. T. B. Pugh, of Sixth and Chestnut Sts.

This number is worthy a careful perusal. We regret our inability, at present, to do much more than thank the agent for the work. It contains as an embellishment, a beautiful engraving, entitled "The Little Preacher." "How Old is Man," by Dr. Thompson, and "The Lessons of the United States to Europe," by Laboulaye, of the Institute of France, will please, one the antiquarian, the other, the student of national character. "A Visit to the English Universities," by Prof Hoppin, and "The Zambesi Expedition," by the editor, together with productions from the pens of Miss E. S. Phelps, Prof Wells, Drs Huntington and Anderson, contribute to make this number interesting.

NOTICE.

At Wesley Church, Hurst St.

On Sabbath, May 6th, my fourth and last Quarterly Meeting will be held. Preaching in the morning by Rev. H. J. Rhodes, in the afternoon by Rev. Mr. Brown of the M. E. Church. I expect some of the best talent in the city. We will have an old-fashioned meeting. Let all who will, come.

Jacob M. Mitchell.

April 28th, 1865

NOTICE.

By Divine permission, Quarterly Meeting will be held at the A. M. E. Church, Germantown, Pa., on the last Sabbath in April (29th.)

H. J. Rhodes,

Minister in charge.

NOTICE.

The Fourth Quarterly Meeting of the Princeton Circuit will be held as follows:

April 29th, at Little Rocky Hill
May 6th, at Princeton

Rev. N. H. Turpin and other invited ministers will be present at Princeton.

J. B. Hamilton,

Minister in charge.

NOTICE.

On Saturday, the 28th, my fourth and last Quarterly Conference will be held at Chester, at 8 o'clock in the evening.

On Sunday, the 29th, Quarterly Meeting.

Peter Gardiner,

Preacher in charge of Chester Circuit.

INFORMATION WANTED

Of my three brothers, Osborn, Philip and James Johnson. They were originally residents of Edenton, N. C., owned by Jas. C. Johnson, who sold them to a man named Jas. Allston.

I have learned that James was in Cleveland or Columbus, Ohio.

Any information addressed to me will be thankfully received.

Isom Allston,
15 Winter Street,
New Haven, Conn.

INFORMATION WANTED

Of my brother, Henry Clay Baltimore. When last heard from,—about four weeks ago,—was said to be at Preston's Restaurant, 1212 Arch Street, Philadelphia. But is not there now.

Any one knowing the whereabouts of the above-named person, will confer a great favor by calling on or addressing his brother,

Anthony Baltimore,
234 Brogan Street

INFORMATION WANTED.

Of my brother, Gideon Johnson, who formerly lived in Shenandoah County, Virginia, and left there in 1860 or 1861, for Pennsylvania. The last time heard from he was at Carlisle, Pa. Any information will be thankfully received by his wife and family. Address

Wesley Johnson,
35 Sixth Street,
Pittsburg, Pa

Ap'l 28–1m

INFORMATION WANTED.

Of a lady by the name of Henrietta Berry, wife of Thomas Berry. Her name was Tyler. She has a son named John Tyler. John left his mother, Henrietta Tyler, as she was then called, when quite young, in 1850, being then in Prince George county, Md., where Henriette was also at that time residing. Her son, John Tyler, has now arrived at the years of manhood, and is at present living in Cairo, Ills. He would be extremely glad to hear of his mother, and he wishes her to write to him immediately, at Cairo, should this notice meet her eye. Any information relative to her whereabouts will be most thankfully received. When writing, please address to the care of G. W. Ellis.

mar.31–tf

INFORMATION WANTED

BY A MOTHER CONCERNING HER CHILDREN.

Mrs Elizabeth Williams, who now resides in Marysville, California, was formerly owned, together with her children, viz: Lydia, William, Allen, and Parker, by one John Petty, who lived about six miles from the town of Woodbury, Franklin County, Tennessee. At that time she was the wife of Sandy Rucker, and was familiarly known as Betsy,—sometimes called Betsy Petty.

About twenty-five years ago, the mother was sold to Mr Marshal Streed, by whom, some twelve or fourteen years later, she was, for the second time, purchased by him, and taken to Arkansas. She has never seen the above named children since. Any information given concerning them, however, will be very gratefully received by one whose love for her children survives the bitterness and hardships of many long years spent in slavery.

Preachers in the neighborhood of Woodbury, Tennessee, are especially requested to make inquiry, and communicate any information they may deem valuable, either by letter, or through the columns of the "Recorder."

Mar 10—1m

INFORMATION WANTED

By Lucy Walker, of my husband, Anderson Walker. The last time I saw him was on September 2, 1861, at Athens, Georgia. His former owner was Ferdinand Phirwall. Lucy was owned by Mercelle Bloomfield. Any information will be thankfully received by the undersigned. Address

Lucy Walker,
Care of Rev. Cyrus Bosy,
Elder of Bethel Church,
Oswego City, N. Y.

Mar. 24—6t

FOREIGN INTELLIGENCE.

Germany.—It has become customary in Germany, and especially in larger cities, that during the winter-season *lectures of an apologetic character* are delivered before very large and attentive audiences. The lecturers are men prominent in scientific theology or in the practical service of the Church, and their efforts have, in various ways, been crowned with much success. Some of the lectures have appeared in print, and form a valuable addition to theological literature.

The desire to allow to the Church *a free and independent government*, and to liberate it from the tyrannic and unnatural tutelage of a bureaucratic State administration, is daily increasing. The political authorities can no longer resist the universal clamor for a change in this direction, and seem to be willing to take the preliminary steps to put the Church in the various States of Germany on a more independent footing. Citizens of our free land can hardly understand with what difficulties all reorganizations in Church and State, in the countries of the Old World, are connected. The masses of the people in those parts are not used to act for themselves; they are politically, uneducated; freedom, at once given to them, very often becomes simply a tool in the hands of radical and fanatical or of wicked and dangerous men. The pious people are, almost without an exception, conservative not only in religion, but also in political matters, and loyal to the powers that be. The authorities are apprehensive of evil results for themselves and the order of things in general, if changes are to be introduced, which to them have nothing in their favor but a liberal and progressive theory, and may, if applied to practice, appear as most unsatisfactory experiments. Yet there are, at various places, unmistakable symptoms of progress in the direction of ecclesiastical freedom. We, at this moment, receive information, that in Wurtemberg, the King declared to a deputation, sent to him on account of interests of the Church, that during the present year a Synod truly representing the Evangelical Church of his kingdom, would be established, and that a plan of a Synodical constitution was already preparing. We should think that the Synod would be the body to frame and adopt its own constitution. This, dynastic privileges and traditional prejudices will not understand. The people there do not not see with our eyes.

South America.—There is, in the various countries of the Southern part of this hemisphere, a considerable number of German Protestants. In some places they are gathered into communities, many of them being without pastoral assistance and spiritual guidance, and mixing with the largely prevailing Roman population. In Brazil, we find at Santa Isabel, 413 evangelical Christians, in Rio Janeiro, 2,000 German Protestants, in Santo Pedro, 1,200, in New Friburg, about 1,000, in Donna Francisco, 1,200. In the Brazilian province of Rio Grande del Sul are colonizing perhaps 250,000 Protestants, the spiritual destitution of whom is deeply deplorable. The German Colony in the province of San Leopoldo having petitioned the Evangelical Church Council of Prussia for a minister, the Rev Dr. Borchard, formerly doing good service in this country as pastor of a Lutheran congregation at Dayton, Ohio, was sent to them, and has succeeded in gathering about 2,000 souls into a congregation. Bro. Borchard has a large field, and his experience, gained during his association with us, will be a great benefit to him in his new and trying situation. The Missionary Society of Basel also sent some ministers into those parts of South America. But the mass of the Germans are without the much required pastoral assistance.

In Montevideo we find a Protestant congregation of 200 souls. Many members of the Evangelical Church are to be found in various parts of Uruguay. There is within the limits of that State, a colony of 600 Waldenses. In Buenos Ayres we find no less than 3,000 souls of the Evangelical faith. Also in Chili, we meet with a number of smaller Protestant German communities.

Four brethren, sent out by the *Krischona Missionary Society*, are preaching the Gospel in that most difficult field of evangelizing operations, sadly known to missionary martyrs, in *Patagonia* and in *Terra del Fuego*, among a deeply degraded race of heathen.

France.—The preacher-lion to the very creamiest areas of Parisian society is, at the present time, a Carmelite monk, Peter *Hyacinthe*.—Archbishop Darboy called him to Paris, to effect, if possible, a sort of reconciliation between the Spirit of the Age and the dogmas of the Romish Church. Hyacinthe is, undoubtedly, a man of uncommon gifts, a subtile thinker and a powerful orator. He took for his theme during last winter the so-called *Independent System of Morals*, that is, a system of morals denying the belief in a living God as necessary to its truth and strength. The well known Church of Notre Dame was by no means large enough, in its immense space, to accommodate all the hearers, though the seats are reserved and some of them are sold like for a theatrical representation.— One of the most interesting features in this connection is, that the Pater looks upon us Protestants as his allies in this conflict with a moral system, based upon infidelity, and that he publicly calls for our assistance. He expressed himself in this way: "I place myself in the midst of Christian Protestants and of sincere Deists, and I tell them that they are my allies. Of course, I cannot forget what separates us; the chasm between us is the Church, but on the other hand, I cannot forget what is common ground to us. Do ye, Christian Protestants, not believe in Christ, just as we believe in him?— And even if ye should not believe in Christ as we do, do ye not bow down, at least, before the one living, personal God? Knowing this, I may no longer behold the chasm between us, but I stretch out to you my hand as the hand of a friend, and I offer you my acknowledgments for the assistance, given by you, so often as I shall defend the principles of Morals, taught in the Christian Church!" Certainly, this is language never before heard within the walls of old Notre Dame.

The *Students* of various continental countries of Europe held, last fall, a general meeting at Luttich, in Belgium. *Parisian papers* comment on it in an uncomplimentary manner. Those 1500 students had met to deliberate on their common interests. But it appears that they found themselves perfectly qualified, to roam over the largest field of the most difficult and most important questions. This they accomplished in a spirit of unparalleled rashness. Some of their public speakers openly declared it as their object, to abolish all religion, to destroy all churches, to liberate men of any and all thoughts of God; they confess that all true science must ultimately lead to Atheism. It is reported that these juvenile shallitices of wisdom, gone stark-mad, were received with furious applause. Some others ventured to say, that the terrorists of revolutionary renown had but come up to their duty, in drenching, in 1793, the soil of France with the blood of her children, and they added, that at least some 100,000 heads must fall, before the true happiness of mankind may be based upon a solid foundation.

Is it to be wondered at, that the rational population, in all countries of Europe, so largely lean towards a strong monarchical government, as to the only support of order and justice?

A number of Parisian students, having actively participated in those deliberations, were, by resolution of the Academic Senate, relegated from the University of Paris.

About the *general state of morality* in the city of Paris, a correspondent of the N Ev K. Z., expresses himself quite recently in this way: "That the moral sense is disappearing from amidst the mass of the people, is true especially of Paris and it's society. It needs a thorough-going insight, fully to understand the extent of the moral corruption, permeating all ranks and conditions of society. A mistake it would be to suppose that this modern Babel was a mere pool of immorality more than any other city. In fact, Paris, with all its abominations, could, perhaps, in this respect, stand a comparison with many another city. But the most frightful, argue some, is a *certain hesitation and an actual dulness of all true moral feeling*. It seems, that all education here has only one end in view, viz, a conventional smooth polish with a total disregard of the moral principle. In this way it happened, that all life in Paris, large and small, in all directions, is based upon no real solid, moral principle. The Parisian, as he is, is incapable of a real honest moral indignation."

The Sunday Question in Greece.—Before Otto's accession to the throne of Greece, the Lord's day was kept in the kingdom as a day of rest, by the people and by the Government. All offices were on that day closed, and no business transacted. A sad change took place with the arrival of the unlucky Bavarian dynasty. The government set the bad example and the people followed suit. Against this sad state of affairs the first public remonstrance was made, A D., 1858, by the "*Star of the East*," published by a Greek, who was the first to declare that henceforth he would transact no business on Sunday. In this he was encouraged by an Athenian cap maker, who, after suffering considerable inconvenience on account of his moral firmness, resolved to publish that his shop, in the future, would be closed on Sundays. Soon they were joined by a saddler in Annapolis, in Western Laconia, in which province two American missionaries are of the good work since some time, enjoying much blessing. There the "*Star of the East*," has many readers. We are happy to add, that these three men did, in the end, not suffer even any pecuniary loss on account of their strictness of principle. We expect to find that their example will have a wide-spread and beneficial influence.

Life in the Churches.

RELIGIOUS CONDITION OF THE SOUTH.

The Rev Joseph E. Roy, agent of the American Home Missionary Society, for the exploration of the religious condition of the South, has just returned from a journey of five thousand two hundred miles in Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Georgia, the Carolinas, and Virginia. His report exhibits the South as far from any thing like a loyal acquiescence in the result of the war. The ministers and the women are most bitter toward the North and the Government. A leading divine in Kentucky says, the religion of the South is debauched. With many the failure of the cause has led to infidelity in God's providence. In no instance did any one express the idea that the South had done wrong on account of slavery and rebellion. Even in the revivals lately reported, there has been no confession of sorrow for their sins. The destitution of ministers is great. In the Synod of Kentucky one hundred churches have no pastors. The Theological Schools are impoverished, and cannot work. The Union Seminary in Virginia reduced its funds in the war from $270,000 to $4000.

MORAVIAN.

The Foreign Board of the Moravian Church has under its care 15 missions, with 87 stations and 307 preaching places, in Labrador, Greenland, among the North American Indians, the British and Danish West Indies, on the Mosquito Coast, Surinam, Australia, and in the Himalaya, India. The Church at home has sent out 309 missionaries, of whom 148 were ordained, and 146 female assistants. The whole number of laborers, native and foreign, is 1,142. The whole number of schools is 275, with 28,733 pupils, and of adult converts, 48,291—making the whole number in connection with the Moravian Church, 173,774 souls.

Married.

On April 17th, 1866, by Rev. J. B Hamilton, Mr William H. Trusty, of Germantown, Pa., to Miss Elizabeth Jackson, of Princeton, New Jersey.

On the 10th of April, 1866, at Chester, Pa., by Rev. Wm Murphy, Mr Louis Simmons to Miss Harriet M Preston.

On March 22d, 1866, by Rev William Moore, Mr. Isaiah Cropper, of Milton, Del, to Miss Sarah Laws, of Bettonfield, N. J.

On April 19th, 1866, by the same, Mr. Alfred Bennett, of Philadelphia, Pa., to Miss Elizabeth Vessels, of Lewistown, Del.

On the 22d inst, by the Rev Wm J Alston, Mr Joseph Prontor, of Philadelphia, to Miss Harriet A. Sharper, of Wilmington, Del.

Obituary.

TO A DEPARTED FRIEND.

(Solomon A. Rickets.)

BY JAMES N O'DONNELL.

Thou, O great King of all mankind,
Who bidst us come at Thy command,
Hast called our brother from earth below.
To a land where love and light doth glow.
"Dear mother, and all my friends, adieu!
I've fought the fight,—my journey's through.
I leave the world my last farewell;—
With angels bright I go to dwell."
Brother, your voice we hear no more,
Filling with joy our evening choir;
Praising our Father in heaven above,
For health and life, and peace and love.
You bade us, brother dear, farewell,
We hope with you we soon shall dwell.

March 31, 1866.

Died, April 9th, 1866, at the residence of Mr. Solomon Mahony, 1313 Pearl Street, Philadelphia, Catharine Winters, aged 87 years.

On April 18th, James S. Hollowell, a worthy member, trustee, and steward of the Union African M. E. Church, Coates Street, Philadelphia. He departed this life in the full triumph of faith.

Brother Hollowell was a man well beloved by both white and colored. The Union Church has lost a gentleman and a Christian, and one that was always on hand when he was called upon to work for the good of the Church. May the good Lord direct our minds to one who will fill his place.

R. P. Grone.

Died in Terre Haute, Ind. March 28th, 1866 Henry Day. He leaves a young widow and a large circle of relatives and friends to mourn his loss.

R. Bridges,
Terre Haute. Ind.

Advertisements.

Dry Goods.

HOSIERY, DRESS AND REGALIA TRIMMINGS OF EVERY VARIETY,

AT

No. 615 Lombard Street, Philadelphia.

MRS. S. SHORTER HAWKINS continues to keep constantly on hand a splendid assortment of goods—calculated to suit all seasons—at the LOWEST MARKET PRICE.

ALSO,

Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand

☞ A liberal share of patronage is solicited. ☜

april 14—6 mos

BOWERS'

COAL DEPOT.

COAL!! COAL!!!

THOMAS J. BOWERS,

634 Lombard St.,

Has constantly on hand a full suppy of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price.

Call and Try —— *Call and Try.*

Oct. 7–tf.

DAVIS'S HOTEL.

212 K Street, bet'w. 17th and 16th Sts.,

WASHINGTON, D. C.,

This First-Class House is now open for the accommodation of the travelling public. The situation of the House is most respectable, and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

☞ Board at reasonable prices, in advance, by the Day, Week, or Month.

A RESTAURANT on the "European Plan," is on the premises. Choice brands of Wines and Cigars at the Bar.

Dinner parties furnished at the shortest notice.

No unbecoming conduct allowed on the premises.

CLAIO DAVIS, Proprietor.

March 17, 3 mo.,

SECURITY

Life Insurance Co.,

Of New York.

This Company ranks amongst the first in the country. It divides its profits among the insured, thus giving them the benefits of a Mutual Company. At the same time the Security has a guaranteed cash capital. Its rates are as low as those of any other Company. It grants policies on the life endowment and non forfeiting plan. It takes notes for one half of the premium when desired by the insured. The dividends go towards liquidating the same, for any information, books, blanks, &c. Call on

EZRA WILLITS, Gen'l Agent,
No. 528 Walnut St., Phila.

Jos. C. Bustill, Solicitor,
No. 403 South Sixth Street.

REFERENCES.

Charles Ellis, Druggist, N. E. 7th and Market Streets.
Richard Cadbury, 117 and 119 Chestnut Street.
James Whitall, Glassware, 410 Race Street.
J Wistar Evans, do do.
John Tatem, Dry Goods Com., 223 Chestnut Street.
John S. Hilles, Reading R. R., 13 Callowhill Street.
A. E. Pharo, 1827 Green Street.
Joseph C. Turnpenny, 713 Spruce Street.
T Ellwood Chapman, 5 South 5th Street.
Hubert Biddle & Co., 101 Market Street.
T. E. Beesley, M. D., 30 North 11th Street.
Dillwyn Parrish, 1017 Cherry Street.
Edward Hopper, 629 Arch Street.
Samuel R. Shipley, 1823 Filbert Street.
David Scull, Jr & Bro., Wool Dealers, 125 Market St.
Joseph Howell, 124 South 2d Street.
Elton B. Gifford, Merchant, 25 North 2d Street.
E Estarbrook, Manufacturer, 409 Arch Street.
Casper Wistar, M. D. 720 Arch Street.
Joseph Thomas, M. D., 633 Vine Street.
J. M. Whitall, 410 Race Street.
Jas. S Detwiller, Merchant, 1015 Delaware Avenue.
Mar. 3—4m.

PENNSYLVANIA CENTRAL RAILROAD.

CHANGE OF TIME AND DEPOT.

On and after Monday, December 30, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7.45 P. M., to connect with Pittsburg and Erie Mail, and at 10 25, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS,

LEAVE.

ERIE EXPRESS	at	7 30 A. M
MAIL TRAIN	"	8 00 "
PAOLI ACCOMMODATION, No. 1	"	10 00 "
FAST LINE	"	12.00 M
PARKESBURG	"	1 10 P. M.
HARRISBURG ACCOMMODATION	"	2.30 "
LANCASTER ACCOMMODATION	"	4.00 "
PAOLI TRAIN, No. 2	"	6 00 "
PITTSBURG AND ERIE MAIL	"	8 30 "
PHILADELPHIA EXPRESS		11.10

ARRIVE.

PITTSBURG AND ERIE MAIL.		3.30 A. M
PHILADELPHIA EXPRESS	"	7.05 "
PAOLI ACCOMMODATION, No. 1	"	8.30 "
PARKESBURG	"	8.30 "
LANCASTER TRAIN	"	12 10 P. M
FAST LINE	"	12 50 "
PAOLI ACCOMMODATION, No. 2	"	4 20 "
DAY EXPRESS	"	5.45 "
HARRISBURG ACCOMMODATION	"	9 40 "
MAIL TRAIN	"	11 20 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
Jan '66 ... 131 Dock Street.

WASHINGTON HOTEL,

BY WILLIAM TAYLOR,

PROPRIETOR

Corner of Bridge and Montgomery Streets,
GEORGETOWN, D C

No. 10 1 year.

ONE PRICE CLOTHING.

JONES'

OLD ESTABLISHED

One Price
CLOTHING HOUSE,
604 Market Street,
(Above Sixth.)

At JONES' Greatest One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 *Market Street,*

One Price Store.

DR. JONATHAN DAVIS,

Successor to O. S. Lauber, M. D.,

No. 733 S 11th Street Philadelphia, Pa.

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 8 A. M.—from 8 to 9 P. M.

Agent for the Masonic Hotel. Jan 1 y

Mrs. Edith Mayhew,

NO 257 RASPBERRY STREET,

(2d door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Jan 6–6mo

EASTERN AVENUE HOUSE.

John A. Mulligan, Proprietor,

Numbers 25 and 27 Eastern Avenue,

BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.

Hot and Cold Water Baths

Free for the Boarders.

Its situation is central, it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

☞ Provisions of the best quality, and in a variety.

☞ **Meals by the Day or Week.** ☜

Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
No. 309 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South east Corner of Seventh and Market Sts., (Jones'.)

Messrs. Perry & Co have undoubtedly the largest stock of ready-made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to

Our Custom Department.
Our Custom Department.
Our Custom Department.
Our Custom Department.

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles.

And can guaranty to our customers entire satisfaction in every respect.

No. 309 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South-east Corner Seventh and Market Sts., (Jones'.)

Perry & Co.

WANTED!

THE

Great Union Intelligence Office

Wants everysort of all kinds,

COOKS,
WAITERS,
NURSES,
CHAMBERMAIDS,
SEAMSTRESSES,
and COACHMEN.

Also, men and women, just from the South, who wish to engage in

FARMING,

Can procure good homes by calling at the Office, No 228, Washington Street.

GOOD WAGES

Paid to Good Servants, from $6 up to $30 per month.

We hope persons wishing situations will improve this opportunity.

E. DEMUND & CO.,
No. 228 Washington St., Phila.

Apl 28, 1866

OLIVE BRANCH

BOARDING HOUSE

No. 814 Lombard Street, Phila.

Mrs. H. M. Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business & churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS M BENNETT,

HERB DOCTRESS,

NO 405 S. SEVENTH STREET, BELOW PINE,

Is prepared to cure Debility of the System, Billious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps Catarrh, Bronchitis, Erysipelas, Consumption, Deafness Gout, Influenza, White Swelling, Whooping Cough Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian system alone ate used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK

JOSEPH C. BUSTILL AND SARAH H. BUSTILL

WIG MAKERS,

HAIR JEWELLERS,

AND

LADIES' HEAD-DRESSERS

No. 403 South Sixth Street,

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WIGS,
BRAIDS,
TOUPEES
FRIZETTES
CURLS,
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WHISKERS, MOUSTACHES, &c.,

STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.

BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles

Ladies' Hair-Cutting, Shampooing, Dyeing and Head-Dressing.

Bustill's Celebrated Nerolian Hair Tonic.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Moistening, Softening, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and easing rheumatic pains, Tetter, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale.

sep 24–tf

Cupping, Leeching &

BLEEDING:

ATTENDED TO BY

NATHANIEL L. DURHAM,

911½ CHRISTIAN STREET,

Also Solicitor for "Security Life Insurance Company."

Jan 1–no 8–1y

"THE BEST AND THE CHEAPEST."

REIMER'S PHOTOGRAPHIC GALLERY,

NO. 616 & 617 NORTH SECOND STREET,

PHILADELPHIA,

Where you will find skillful hands, the one superior instruments, and have the advantage of a well arranged light.

☞ Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which can guarantee good work and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes.

1y

JAMES C. CLARK, M. D,

(ECLECTIC.)

No. 618 Pine Street, Philadelphia, Pennsylvania

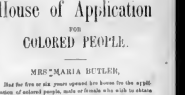
OFFICE HOURS

From 7 to 8 A. M.
From 12 to 2 P. M. } PHILADELPHIA.
From 6 to 9 P. M.

Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.

Jan 7–no 7–1y

Hudson's City Hotel.



"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore,

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House

Ice Cream Saloon, and Barber Shop attached to the Hotel.

Nos 28 and 30 Corner of Bath and Davis Sts.,

(Near the Harrisburg Depot,)

BALTIMORE.

DR. D. HUDSON, Proprietor.

House of Application

FOR

COLORED PEOPLE.

MRS. MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO. 1718 SANSOM ST

Jan 26 1y. *Philadelphia, Pa*

Poetry.

THE CELESTIAL ARMY

I stood by the open casement
And looked upon the night,
And saw the westward going stars
Pass slowly out of sight.

Slowly the bright procession
Went down the gleaming arch,
And my soul discerned the music
Of their long triumphal march;

Till the great celestial army,
Stretching far beyond the poles,
Became the eternal symbol
Of the mighty march of souls.

Onward, forever onward,
Red Mars led down his clan;
And the moon, like a mailed maiden,
Was riding in the van.

And some were bright in beauty,
And some were faint and small,
But these might be in their greatest height,
The noblest of them all.

Downward, forever downward,
Behind earth's dusky shore,
They passed into the unknown night,
They passed and were no more.

No more? Oh, say not so!
And downward is not just;
For the sight is weak, and the sense is dim
That looks through heated dust.

The stars and the mailed moon,
Though they seem to fall and die,
Still sweep with their embattled lines
An endless track of sky.

And though the hills of death
May hide the bright array,
The marshalled brotherhood of souls
Still keeps its upward way.

Upward, forever upward,
I see their march sublime,
And hear the glorious music
Of the conquerors of Time.

And long let me remember
That the palest, faintest one,
May to diviner vision be
A bright and endless sun.

—T. B. READ.

Selections.

MANIAS.

Strange passions seize upon mankind at times. At certain periods hundreds of people are employed in collecting bits of paper with autographs of great or little men upon them. Coins have their value, pictures are eagerly bought up, old china is in the greatest request, old mahogany is highly prized. Dutch tulips command monstrous prices, and lately meerschaum pipes and postage stamps have claimed attention.

All these freaks of nature are taken advantage of by shrewd individuals of a speculative turn of mind, who desire to turn a penny, honestly or otherwise. So soon as a demand arises for any particular object or article, there are persons who supply it. There are more bullets from the field of Waterloo in existence, than ever were fired on it. There are clubs enough that killed Capt. Cook, in museums, to start a fire under a steam-boiler with; and as for the "old masters," one can buy a Leonardo de Vinci in almost any second-hand store. The makers of "Indian" arrow-heads, said to have been found on the early battle-fields of the country, soon drove a profitable trade; and in the matter of coins, we can have "Washington" pennies, or any other rare one, struck off at short notice by die-sinkers.

Meerschaum pipes, but lately objects of popular affection, were and are counterfeited in every possible material, as many who paid fancy prices found to their cost. Seventy-five and one hundred dollars were common figures for any thing out of the ordinary kind. If these valuable bowls failed to take on a rich brown hue in a short or a long time, the owners of them fell into a green and yellow melancholy, and refused to be comforted.

Quite recently postage stamps have become such interesting objects to relic-hunters, that all the acquaintances of such persons are made to pay tithes of all they possess. No matter to what quarter of the globe the stamps are issued, they are eagerly sought after and pasted in a book with a perseverance worthy of a better cause.

These, too, have been counterfeited. Some French engravers have thought it worth their while to design a series of novel postage stamps, the like of which were never seen before. These stamps were represented to be the issue of the "Sandwich Islands" Post Office, and as such were eagerly bought by confiding purchasers, who probably supposed that nothing was too absurd for that region. The Hawaiian stamps, not genuine, are orange, violet, green, and other colors of the rainbow lavishly interspersed. Says the *Honolulu Advertiser*:—"The only genuine Hawaiian stamps are the following: One and two-cent stamps in black and blue, with figure in the centre; two-cent stamps in rose color, with portrait of Kamehameha III in the centre, and in red with portrait of Kamehameha IV. in the centre; five cent stamps in blue, with figure in the centre, and also in blue with portrait of Kamehameha III in centre; thirteen cent stamps in red, with portrait of Kamehameha III. in the centre."

"Violet stamps" are, therefore, clearly to be taken under protest.—*Scientific American.*

CHINESE LITERATURE.

The date of the invention of paper seems to prove that some of the most important arts connected with the progress of civilization, are not extremely ancient in China. In the time of Confucius, they wrote on the finely pared bark of the bamboo with a style; they next used silk and linen, which explains why the character for paper is compounded for that of silk. It was not until A. D. 95, that paper was invented. The materials which they use in the manufacture are various. A coarse, yellowish paper, used for wrapping parcels, is made from rice straw. The better kinds are composed of the liber or inner bark of a species of morus, as well as of cotton, but principally of bamboo. As a reading people, the literature of China is, as might be expected, very abundant in quantity, if not superexcellent in quality. The main portion consists of plays, romances and novels. The general character of these indicates a powerful imagination and a love of the grotesque; but the literary tone is low, and there is little, if any, moral purpose evinced in the development of the plots. The historical literature is highly significant of the national character. There is a continuous history of China from the earliest ages down to the conclusion of the Mongol dynasty, called the "Twenty-one Histories," consisting of nearly three hundred of these brochures, or thin volumes stitched with silk, about ten of which are generally contained in a folding case. Yet we should search in vain in these volumes for any thing beyond a barren chronicle of facts and dates. Trains of reasoning and lessons of political philosophy can scarcely be looked for, in a country, the theory of whose government has always been despotic, however tempered by other circumstances. "Instead of showing," observes Mr. Gutzlaff, very correctly, "that common mortals had any part in the affairs of the world, they speak only of the emperors who then reigned. They represent them as the sources from which the whole order of things emanated, and all others as mere puppets who moved at the pleasure of the autocrat. This is truly Chinese: the whole nation is represented by the emperor, and absorbed in him."

Of the history of individuals, or biography, which the Chinese themselves call Sing heo, "the study of names," they possess a great variety, and at the head of these, as the oldest in date and estimation, may be instanced the Lun yu, or discourse of Confucius, a work which is in plan not unlike our own Boswell. There is a modern biographical work called Sing poo, in no less than one hundred and twenty volumes, comprising the lives of eminent men and women, but with a dull compilation, and deficient in interest and animation. The statistical works are numerous and extensive, and demonstrate that the Chinese have very detailed and accurate knowledge of their own country. The principal of these, Ta tsing Ye-tong-che, "a complete account of the Ta tsing empire," consists of two hundred and forty volumes, giving particulars of the population, the geography, revenues, magistracy, and other details of every province of China Proper, as well as an account of Chinese Tartary. Every province, too, has its own separate history in print, comprising particulars of its productions, manufactures, eminent persons, and every thing that can interest those connected with it. Of scientific works little can be said. For their knowledge of astronomy and geography the people have been infinitely indebted to European missionaries. But, considering the little intercourse they have had with other countries, it is perhaps quite as surprising that they should know so much as that they should know no more; for every thing they possess, with the exception of the two departments of astronomy and geography, may be fairly considered as their own. Among their moral and didactic works, they have collections of detached sentences and aphorisms, of which they are extremely fond, and for the expression of which their language is singularly well adapted. Parts of these sentences, displaying a parallelism of construction as well as meaning, and written in a fine character on ornamental labels, are a frequent decoration of their dwellings and temples.

MINING FOR WOOD.

All are familiar with the process of mining in the earth for coal and the precious metals, but it is not so generally known that in the earth's bosom also is hidden timber which yields a considerable revenue.

The Irish "bog oak" has been long known and celebrated. It consists of the fallen trunks of ancient forests, now deeply covered by accumulations of peat bog, but still perfectly sound. This ancient wood furnishes large quantities of valuable timber, which is mined from the beds in which it lies, and worked into beautiful articles of cabinet work, sculptured panels and other carving. The dark stain imparted to it by the long steeping it has undergone in the water, saturated with both vegetable and mineral matters, give it a special value for ornamental wood work. Similar deposits of ancient wood exist in the vast swamps of New Jersey. These buried trees, however, are cedars, and not oaks; and it is made a regular and profitable business to dig them up, to be manufactured into shingles, which are said to be of extraordinary excellence and durability. A New York paper thus describes the timber and the process of getting it out:

"These swamps are very valuable, an acre of such timber commanding from five hundred to a thousand dollars. A peculiar feature of the swamp is that the soil is of purely vegetable growth, often more than twenty feet or more in depth. The peaty earth is constantly accumulating, from the fall of the leaves and boughs, and trees are found buried in at all depths, quite down to solid ground. The timber so buried retains its buoyancy and color, and a large number of workmen are constantly employed in raising and splitting the rails and shingles. In searching for these logs, the workman uses an iron rod, which he thrusts into the soil, and by repeated trials ascertains the size and length of the wood he strikes, and then digging down obtains a chip, by the smell of which he can determine whether it is worth removal. The number of shingles produced from the wood of these submerged forests is very great; from the little town of Dennisville as many as eight hundred thousand, valued at twelve thousand dollars, have been sent to market in a year. From the same place thousands of dollars' worth of white cedar rails are annually sent out. The deposit of timber at this point extends to an indefinite depth, and although from the growth above it, believed to be two thousand years old, is all entirely sound, and will supply, for years to come, the draft upon it."

Child's Cabinet.

MARY WENTWORTH'S TIMIDITY.

It was a dull evening in December when Maggie Rey came running in to Mrs. Wentworth's, to say that her little brother was taken with the croup, and her mother wished that Mrs. Wentworth would come over to see him. Mrs. W was quite used to such requests, for she was almost as good as a doctor, and was very glad to be of service to her neighbors. As she put on her hood and shawl, her daughter Mary started for hers, saying, with a determined tone, "I am going too, mother!"

"Why, no, Mary!" answered her mother. "Your father is out, and I dare not leave this blazing open fire with no one to watch it. You need not be afraid; all the house is locked, and nothing can harm you. I shall be home very soon."

"O, mother," cried Mary, "I can't stay alone! Don't make me; I shall be frightened to death."

Mrs. Wentworth looked annoyed. "O Mary," said she, "at fourteen years old, you ought not to be such a coward. Maggie," continued she, turning to her as she stood anxiously waiting, "Can you stay with Mary?"

"Y-yes, ma'am, if you can't go without," replied Maggie, though it was a sore trial, for she wanted to be with dear little Willie.

"Then I'll leave you here," said Mrs. Wentworth, hastily quitting the room; and soon the sound of her quick footsteps on the frozen ground died away in the distance. The pleasant firelight still flickered on the wall, and the room cheery as before, when the two girls sat down together, but Maggie's face was anxious, and Mary looked uneasy. She was ashamed of keeping Maggie, yet afraid to let her go.

"I can't help it," said Mary at last, as if somebody had been blaming her; "I'm so timid."

"What are you afraid of, when you are alone?" asked Maggie.

"O, every thing! I'm afraid there's a man in the closet, or else up stairs under the bed. I keep thinking I hear a sound, and I don't dare to look over my shoulder. All the dreadful stories I have read come to me. O, I shouldn't dare to tell you—all about ghosts and robbers. I should go into a fit, if I was all alone in the house after dark."

"Why, the dark can't hurt you," said Maggie. "And what makes you read dreadful stories?"

"O, I like them!" answered Mary with a shudder. "I will read them, if they do scare me."

"But that is wrong," said Maggie. "I don't think it pleases God."

"Why, ghost stories are not wicked," said Mary.

"Well, I'm sure it's wicked for you to read them, if they hurt you so," answered good little Maggie. "And, Mary," lowering her voice, "you know God is close by always; and isn't He strong enough and kind enough to take care of us? Why, I was afraid, too, till I trusted myself to God; but now, if there's any danger, I just whisper some little prayer, and I feel as safe."

"Why, do you pray to be kept from ghosts and robbers, Maggie?"

"Well, no; but if I was afraid of them, I should. I don't believe in ghosts, and I never think about robbers. No robber ever was in our house, or yours either. As for ghosts, it's a great deal more likely that there are good angels watching over us. 'The angel of the Lord encampeth round them that fear Him,' you know, and the lullaby hymn says,

'Hush, my dear, lie still and slumber,
Holy angels guard thy bed.'"

Mary sat silent looking into the fire. At last she said, "I never thought of trusting such little things to God. I know my fears are silly."

"Mother says nothing that troubles us is too small to pray about," replied Maggie. "She says we ought to carry our religion into our dress, and our eating, and our reading, and our plays, and that they'll all be pleasanter if we do. We ought to try and please God, and trust Him about every little thing."

"Hush!" said Mary starting up and turning pale—"what's that?" There was indeed a heavy sound of something falling on the floor of the room above. Even Maggie looked startled. They listened; there was a shuffling noise, and then a bang again.

"The house is all locked up, your mother told you," said Maggie, "so nobody could have got in. I'm going to see what it is." She took a lamp from the mantel as she spoke.

"No, indeed, Maggie Rey," gasped Mary, seizing the lamp. "I won't go a step."

"But you need not go, I will go alone. It is only something fallen on the floor."

Still Mary would neither go herself nor let Maggie leave her. They sat down again and waited for Mrs. Wentworth, who did not come for an hour.

"Willie is better!" she called in cheerful tones as she came near the house, and the girls rushed out to meet her.

"O, mother!" said Mary, hardly waiting to hear about Willie, "there's been an awful noise up-stairs."

"Well, what was it?" asked Mrs. W.

"O, we don't know. Just think! Maggie wanted to go up and see; but I would not let her."

Mrs. Wentworth did not speak. She took the lamp from the table and went up stairs, followed closely by Maggie and Mary. All was quiet as they entered the chamber, but in the middle of the floor lay Mary's great bird-cage, the door open; and the bird gone!

"O, my darling Brownie, where are you?" cried Mary in distress. They searched the room, but found no Brownie. Holding the lamp down close to the door, Mrs. Wentworth saw just outside a little yellow feather.

"Ah! the cat has been here," said she. She ran up the attic stairs, and there, indeed, crouched the cat in a corner. Close by, lay Brownie's wings and the poor little beak which he used to take sugar from Mary's lips, and seed from her hand, and out of which rippled such merry songs. Mary burst into tears, and her mother could have cried, too, she had loved the sunny little creature so much. With heavy hearts, they went back into the chamber.

"I never knew the cat to come up here before," said Mrs. Wentworth. "We never allow her up stairs. She must have stood on the back of that easy chair, and pushed against the cage till she got it off the nail. The door would fly open when it fell, and then I suppose she chased him till she was tired out. O, Mary, if you had only let Maggie come up, as she wanted to, she could have saved him. It is your cowardice that has been the means of Brownie's death."

That night, as poor Mary cried herself to sleep, she prayed the Lord that she might "trust him and fear no evil." For she saw that she could never be a sensible and useful woman till she overcame her foolish fears.—*Congregationalist.*

Science and Art.

PERIODICITY OF STORMS.

In a paper addressed to the Academy of Sciences, M. Fournet treats of this important subject on the strength of upwards of 8300 observations made in the basin of the Saone in the course of about thirty years. The following are the results at which he arrives:—Winter, comprising the months of December, January, and February, is almost free from electric phenomena. Hence there is a majority of neutral days, and so far there is no great novelty; but a fact that had hitherto escaped other observers is this, that the winter season generally opens with a storm that occurs about the 2d or 3d of December, and that another storm takes place on the 15th of the same months. These might indeed be considered in the light of the last throes of the preceding autumn, were it not that other circumstances which occur in the heart of winter, tend to confirm the opposite opinion. The circumstances alluded to are generally perceptible on the 15th of January, and characterize the rainy period, which is remarkable for the rise, and often overflowing of the Saone. At the end of February, winter often closes with a storm, just as it began in December. In March, the stormy period begins very moderately, and it is not until the 7th of April that a real electric manifestation occurs. The state of the weather becomes from that moment more and more inclined to electricity, until about the 22d of May, when one of the greatest stormy evolutions of the year takes place; in generally equals in intensity most of the most violent storms of summer. The latter generally opens very placidly, and lightning is mostly as rare as in winter until the 5th of June, but immediately after this date the chances of a storm increase, especially for the 8th, 12th, or 18th. The 29th of June is particularly distinguished for its electrical activity. July generally represents a period of tranquillity which stands in strange contrast with the violence of June and August. The latter month is quiet enough until the 12th, after which there are a few calm days until the 18th. Now come what the peasants of the Beaujolais call the "storms of the Assumption," which usually put an end to the great heat of the season. The autumnal season is generally free from storms; nevertheless the dates of the 1st, 9th, 23d, and 30th of September are usually marked by storms, and then follows the notorious period between the 7th and 11th of October, after which the weather continues quiet until the winter. It should be kept in mind that the author has limited his observations to the basin of the Saone.—*Paris Galignani.*

Natural History.

CORK.

There are multitudes of persons who are perfectly familiar with this indispensable article, so constantly used in various ways, who know very little of its nature and where it comes from. It is the bark of a species of oak, not the real bark, essential to the life of the tree, but the outer coating, which corresponds to the dry bark of many of our own trees. This oak grows naturally in the mountainous districts of the south of France, in the Spanish peninsula, Italy, and in the north of Africa. It does not attain a great height, not more than forty feet, nor is its circumference great compared with many other varieties of the oak, but it is sufficiently large to allow of sheets being taken from its trunk twelve inches or more in width and several feet in length. The tree has a strong resemblance to the live oak of our Southern States, and there is no doubt that it might be cultivated with advantage in the warmer portions of our country. We do not know that it has ever been attempted to any considerable extent, but it is well worth the attention of those who are seeking to develope the resources of the country, and at the same time to do a good thing for themselves. This tree might be planted in grounds that are not arable, and be growing up to yield a profit while better soil is under cultivation. The cork tree, after arriving at a certain state of maturity, sheds its bark of its own accord, like some of our own forest trees which are continually throwing off their outer coats. But the bark thus shed spontaneously is of very little utility. That which becomes an article of commerce is removed from the tree by cutting around it and making longitudinal incisions, care being taken not to cut through the inner bark. The sheets which are taken from the tree are usually about a foot wide and four feet in length, the bark itself having the thickness of an inch or more, according to its age. The bark is not removed until the tree has attained the age of twenty-five or thirty years, and after that it may be taken off every eight or ten years, as it renews itself, the quantity of the cork improving with the advancing age of the tree which thrives for one or two hundred years and continues to yield its decennial crop. The time for stripping off the bark is in July or August, when it is easily removed. In Spain and France and Italy it is an important production, and in those countries it may be seen piled up in long rows like cord wood, or like the bark which is used for tanning, in our own forest and by the road side in the country. Before being cut into stoppers for bottles and the like, it is charred on each side of the sheet of bark, which produces a contraction of its substance, stopping the pores more effectually, and greatly adding to its value for most purposes for which it is used. Its valuable properties are well known. Its remarkable elasticity, combined with its imperviousness to any ordinary fluid make it indispensable for stoppers, no other substance having been discovered or invented that could take its place. India rubber has been used to some extent, but for cheapness and convenience, and durability, it does not rival the old familiar article. The manufacture of the cork for stoppers is almost altogether accomplished by hand, machinery having been used only to a very limited extent, and on account of the high price of labor in this country, the cork is almost entirely cut before its importation. The cutting of it is quite an art, requiring a very sharp knife, and considerable dexterity to give it the proper shape and not to waste the raw material. It is used for many other purposes. The same properties which adapt it for the use already suggested, fit it also for buoys, for nets, and other light articles; for life buoys and life-boats, and for the soles of shoes, for which it is in great demand. It was formerly used to a considerable extent in the manufacture of artificial limbs, but in this department it has been superseded by other substances more available. We have accounts of its use in very ancient times for many of the purposes for which it is employed at the present day, and it is very natural to suppose its peculiar properties would suggest uses to which it could be applied. The cork jacket, for instance, is no modern invention. Plutarch, in his life of Camillus, mentions that the messenger sent by that general to his fellow-citizens, when besieged in the capital, made use of a cork-jacket to enable him to cross the Tiber, the Gauls being in possession of the bridge.

Cork is a much more important article in commerce than might be supposed from the comparatively limited purposes to which it is devoted. We have not the complete statistics in regard to its importation; but in New York there are several houses which deal exclusively in the article, and the great increase in its price is one evidence of the increasing demand for it. We would renew the suggestion that some measures should be taken for introducing and encouraging its production in our own soil. We have the requisite climate and all varieties of soil, so that there can be no doubt that it would soon find itself at home. We should not be surprised if the tree upon trial, should be found to attain a size in this country unknown in the Old World. It is near of kin to the live oak which attains magnificent dimensions in Florida, Louisiana and Texas. The richness of the Southern soil might impart to it a new vigor. The matter is at least worth an experiment and a thorough trial.—*New York Journal of Commerce.*

House, Farm and Garden.

THE GARDEN.

The garden is a bound volume of agricultural life, written in poetry. In it the farmer and his family see the great industries of the plow, spade and hoe in rhyme. Every flower or fruit-bearing tree is a green syllable after the graceful type and norm of Eden. Every bed of flowers is an acrostic to nature, written in the illustrated capitals of her own alphabet. Every bed of beets, celery or savory roots or bulbs, is a page of blank verse, full of *belles lettres* agriculture. The farmer may be known by his garden. It contains the synopsis of his character in letters that may be read across the road. The barometer hung by his door will indicate certain facts about the weather, but the garden, lying on the sunny side of the house, marks with great precision, the degree of mind and heart culture which he has reached. It will embody and reflect his tastes, the bent and bias of his perceptions of grace and beauty. In it he holds up the mirror of his inner life to all who pass; and with an observant eye they may see all the features of his intellectual being in it. In that choice rood of earth he records his progress in mental culticution and professional experience. In it he marks by some intelligent sign, his scientific and successful ceremonies in the cornfield. In it you may see the germs of his reading, and you can almost tell the number and nature of his books. In it he will reproduce the seed-thought he has culled from the printed pages of his library. In it he will post an answer to the question whether he has any reading at all. Many a nominal farmer's house has been passed by the book agent without a call, because he saw a blunt, gruff negative to the question in the garden or yard.—*Elihu Burritt.*

PLANT STRAWBERRIES.

All should have as many strawberries as they want to eat and Spring is the time to set out the vines. They will grow in almost any situation, and under almost any circumstances. It is nearly as cheap to have a bed of strawberries as a bed of sorrel. They will grow upon the same kind of land, and with as little care, but, perhaps, there is no fruit that pays better for having good cultivation.

If you are determined to have strawberries, and not take any care of them, plow the ground and set the vines about a foot apart, and let them cover the ground as soon as possible, mere pulling up the weeds as soon as they get high enough, and you will have strawberries in due season, and all that you *deserve*.

But we hope you will do better than this and dig up the ground as deep as you can afford to, and set the vines about two feet apart, and keep them hoed, and cut off the runners as fast as they come, and see what nice, large hills they will be by next fall (as large as a peck measure;) and such fruit as you will get off such vines! Try as large a bed as you can of the best varieties that you can find, and you will not be sorry.—*Farmer's Almanac.*

Advertisements.

NEWSPAPER LAWS.

As there are certain definite laws in relation to the rights of publishers of newspapers, which do not seem to be understood, we will endeavor to make a plain synopsis of them, and solicit attention thereto.

1. A Postmaster is required to give notice *by letter*, (returning a paper does not answer the law) when a subscriber does not take his paper out of the office, and state the reasons for its not being taken, and a neglect to do so makes the Postmaster *responsible* to the publisher for the payment.

2. Any person who takes a paper from the Post-office, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

3. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, *whether it be taken from the office or not*. There can be no legal discontinuance until the payment is made.

4. If the subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it, *if he takes it out of the Post-office*. The law proceeds on the ground that a man must pay for what he uses.

5. The courts have decided that refusing to take newspapers and periodicals from the Post-office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

COAL! COAL!!

Coal delivered to any part of the city, by large or small measure, by

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 834 Lombard Street.

April 14—tf

AFRICAN CIVILIZATION SOCIETY.
GENERAL OFFICE,
African Civilization Building,
Dean St., near Troy Avenue,
Brooklyn, New York.
BRANCH OFFICES,
No. 66, Sullivan St., New York,
and F Street, Washington, D. C.
OFFICERS.
President.—REV. A. N. FREEMAN.
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This Society, incorporated under the General Act of the Legislature of the State of New York, most earnestly appeal to the friends of their race, and of education, to aid them in their laudable efforts to establish and sustain free schools among and for the benefit of the Freedmen of the South.

General Superintendent of Schools and Gen'l Agent,
REV RUFUS L. PERRY,
113, F Street, Washington, D. C.

The 4th Article to the Constitution provides that, "The donation or subscription of not less than one dollar annually, shall constitute any individual, of good moral character, a member of this Society; and the payment, at one time, of twenty-five dollars, shall make any person a life-member." July 22—tf.

W. P. POWELL,
ATTORNEY & SOLICITOR,
In the Adjustment and Collection of Claims against the United States.
OFFICES, NO. 1 and 2 DOVER ST.,
NOTARY PUBLIC AND COMMISSIONER OF DEEDS FOR THE STATES OF
Vermont, Massachusetts, and Connecticut.
Passports and Protections Secured.

Careful attention paid to the collection of
PENSIONS,
BOUNTY,
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PRIZE MONEY, &c.
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Jan 20, 1866-tf

MRS. G. A. BROWN'S
INDIAN
AND
German Medicines.

MRS. BROWN invites all that are afflicted with ANY DISEASE that is CURABLE, not to delay in making a trial of her Medicines, and they will be certain of obtaining relief, such as
CONSUMPTION,
BRONCHITIS,
ASTHMA,
AND ALL LUNG COMPLAINTS,
HEART DISEASE, TUMORS, PILES, GRAVEL, AND FEMALE COMPLAINTS
ALSO,
Poisonous Bites—Such as the bite of a Mad Dog, and Snake Bite; Cancers and Scrofula, Erysipelas, Tetter.
PREPARED AND SOLD BY
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Jan 20—3m

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Boot and Shoe Depot.
907 South Street,
(Fourth door above Ninth, Phila.)
Constantly on hand an assortment of
LADIES'
GENTS'
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Repairing neatly done. Orders promptly attended to.
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Indian Rejuvenator.
FOR
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EXCESS IN INDULGENCE;
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Vitality can be aroused with from four to twenty doses, in accordance with the stage of disease, but the patient must follow the advice given upon receipt of medicine. CURE warranted, or money returned.

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"I am grateful to Dr Creek. Through excessive domestic troubles, I was led to seek consolation in stimulants. I applied to him, by the advice of a personal friend, and have only to state that I am once more in the enjoyment of good health.

My gratitude alone prompts me to make this avowal."

R. WATSON BRIGGS,
Commanding Schooner "Lookout."
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FINE CLOTHING
ESTABLISHMENT,
NO. 904 MARKET STREET,
PHILADELPHIA.

We would respectfully call your attention to our Large Stock of
Men's and Boys' Clothing
now on hand
Ready-Made,
embracing every variety of Style and Material suitable for the season.
We have also on hand a full assortment of
Fall and Winter Goods
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These Goods have been purchased for CASH, and will be sold at a small advance for CASH.

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LAYING OUT of THE DEAD.
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Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—
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AYER'S
CATHARTIC
PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER. Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.
From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, PA., May 1, 1855.

DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE, *Clerk of Steamer Clarion.*

Bilious Disorders—Liver Complaints.
From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.
From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.
From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the *fountains of the blood.*
JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.
From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years. VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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Rev. Elisha Weaver, Publisher. PHILADELPHIA, MAY 5, 1866. Vol. VI. No. 18. New Series, Whole No. 278.

THE CHRISTIAN RECORDER

is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
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To the Bishops and Ministers of the different Districts of the African Methodist Episcopal Church of America:

Dear Brethren:—It affords us pleasure to inform you, that after nearly fifty years of the organization of our beloved Church, we have at last succeeded in purchasing a house and lot, in a good location, for our Book Concern and paper, No. 631 Pine street, Philadelphia, not far from where we are now doing business. We have borrowed money to make the first payment, and will get possession on the first of March, 1866.

Brethren, we want the sum of $4,000 by the 25th of April, 1866, in order to carry out the object of our fathers. Will not every minister, and all who are friendly to so important an enterprise, see at once what each church and congregation will give to help pay for this property? We could not build such a house for that money, to say nothing about the ground, which fronts on two streets, and may be valued at three thousand dollars. Here will be the place to educate our young men in the printing business, and our young ladies in book-binding, paper-folding, and the selling of books, &c. We also desire to inform all who are friendly to the enterprise and feel inclined to contribute of their means, that we will be happy to receive, at any time, a ten, fifty, or hundred dollar bill, either through Adams' Express, or P. O. Box, 2975, Philadelphia, Pa., as a free-will offering.

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S. SMITH,
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dec18 t ap25. H. J. RHODES, Committee.

Hymnological.

HYMNS OF WORSHIP.

(From the "Chorale Book for England.")

Open now the gates of beauty,
Zion, let me enter there,
Where my soul, in joyful duty,
Waits for Him who answers prayer.
O how blessed is this place,
Filled with solace, light, and grace.

Yes, my God, I come before Thee;
Come Thou also down to me;
Where we find Thee and adore Thee
There a heaven on earth must be.
To my heart O enter Thou,
Let it be Thy temple now.

Here Thy praise is gladly chanted,
Here Thy seed is duly sown:
Let my soul, where it is planted,
Bring forth precious sheaves alone,
So that all I hear may be
Fruitful unto life in me.

Thou my faith increase and quicken,
Let me keep Thy gift divine,
Howsoe'er temptations thicken,
May Thy Word still o'er me shine;
As my polestar through my life,
As my comfort in my strife.

Speak, O God, and I will hear Thee,
Let Thy will be done indeed,
May I undisturbed draw near Thee,
While Thou dost Thy people feed.
Here of life the fountain flows,
Here is balm for all our woes.

Miss Winkworth. 1862.
Tr. Benjamin Schmolke. 1704.

Communications.

THE NILE.—Concluded.

BY GEORGE B. VASHON.

But if the Nile necessarily blends itself with the history of the religious creeds that have characterized the varying civilizations of which this earth has been the theatre, it is none the less intimately connected with the principal political powers that have had sway therein. The Nile is emphatically the river of empire. Summon back the successive imperial denominations of this world, and question them as to their possessions. Let each, in its turn, enumerate its realms as the evidences of the glory; and each will, in its turn, make mention of the Nile.

The Asiatic civilization first manifested itself in the establishment of the Babylonian empire; and, in course of time seeking other fields for its development, extended itself from the Euphrates to the Nilotic shores. Ethiopia, under the colonization of Thoth, or Hermes, thus became a power in the earth; and soon after, the nomadic tribes occupying the lands watered by the lower portion of the Nile were compelled to acknowledge its supremacy. The kingdom of Mizraim, or Egypt, thus formed, immediately launched out upon a career of empire. Under its kings, or Pharaohs, it enlarged its sway by foreign conquests, or aggrandized its power by mighty works at home. One of these Pharaohs known in history by the name of Sesostris, or Rhamses, triumphed over the maternal Babylon, and extended his dominions until they claimed the Ganges as their eastern boundary. The might of those Egyptian monarchs was further illustrated by the erection of the Sphinx and other immense statues, the temples, and the pyramids, whose huge proportions still exist, to strike the voyager of the Nile with admiring awe, and to dwarf the architectural displays of later times into Lilliputian littleness. But, alas for the Nile and its un dwellers! Alas for the power that strove to imitate nature in Titanic creations, to laugh to scorn the ravages of time, and to claim for its works the impress and duration of eternity! The Persian came; and throughout the realm of the Pharaohs, the armies of Cambyses wrought such devastation as an earthquake does when rioting most wildly in its career of ruin.

But the Nile was destined to recognize another lord. The expedition of Sesostris against Babylon was fated to a like retribution in the return of the descendants of Cecrops and Danaus. Egypt, the child of the empire of Nimrod, had in his turn sent off colonies to Greece; and now, the dynasty of the Persians was doomed to give place to that Grecian supremacy won by the spear of the Macedonian Alexander. He, flushed with the conquest of the rest of the world, and vaunting himself the son of Egypt's mightiest God, the all-powerful Ammon, claimed the land of the Nile as his legitimate heritage. At his death, this portion of his dominions came under the sceptre of the Ptolemies; and for nearly three centuries the princes of that regal family, mingling a Hellenic grace with the solemn grandeur that had ever characterized the genius and spirit of this, their African acquisition, secured for Egypt a foremost place in the rank of nations. And to this page in the Egyptian history, the world must ever recur with grateful regard. For, in the Ptolemaic annals, we find recorded some of the brightest names that ever illustrated the course of scientific research. Astronomy, the divine lore of the Chaldean, found here its most successful exponent in Claudius Ptolemy; and the kindred science of geography was equally, if not indeed in a greater degree, indebted to his investigations.

The mathematical sciences, too, were under weighty obligations to this epoch; and gratefully, over the names of the Samian Pythagoras and of the Athenian Plato, do they still superscribe that of the Egyptian Euclid. And letters, the conserver of every art and of every science, taking their origin in the hieroglyphics of the Isidian priesthood, wandered to Greece with Cadmus, and returned from that gifted land, a talent increased a thousand fold, to be stored away in the treasure-house of the Alexandrian library. Yet all this sum of benefaction could not secure permanency to the Ptolemaic rule. The dynasty which had come in with the world conqueror, Alexander, passed away in the suicidal sight of the world enslaver, Cleopatra; and the region of the Nile acknowledged the Romans its master. For more than six hundred years, it continued to share the varying glory of the Cæsars, and then fell a prey to the Saracens, under whose sway it can recall, as connected with its history, the magnificence of Haroun-al Raschid, and the martial prowess—the knightly courtesy of Saladin. And at a later day, since it has been under the banner of the crescent, it has witnessed the Gallic eagles winging their victorious flight in conflict at the foot of the pyramids, and then drooping their pinions in defeat before the fierce onslaught of the British lion, upon the waters of the Egyptian river. In the annals of empire, can any other river present so marked, so memorable a record as the Nile?

But, apart from its historic associations, the Nile has other peculiar claims to be regarded as an object of interest to the traveller. Its majestic current, through the last seventeen hundred miles of its course, presents, among the rivers of the earth, the unique instance of a mighty torrent, sweeping onward with its wealth of waters unenriched by the offerings of a single tributary. From the moment it receives the affluent tide of the Atebara, or Black river, it marches on like a warrior-king confident of his strength. And yet a powerful contest lies before it,—a conflict with the fell powers of the Desert. On either hand the mountains—the Libyan range, and the Arabian chain—rear their lofty crests, the giant outposts of the armies of desolation. But the Nile, whether, as at first, in raging rapids, or, as subsequently, in scornfully majestic flow, flashes back its smile of defiant triumph, while it rescues its narrow valley from the invading sands and causes it to become the garden-spot of the world. And yet Egypt is emphatically

"The land of the East, the clime of the sun,"

where that fiery orb pours forth its most constant rays, and jealously forbids the smallest cloud to darken the life-day of his beloved, or the slightest rain to cool the ardor of his passion! Why, then, does not the Nile region become, like its beautiful sister, *Sahara*, a scorched, blackened and desolated waste? Solely because it is the Nile region. Blessed by its inundations, these straitened and shoreless river borders are preserved from the neighboring aridity which threatens them, and become the granaries of Stamboul, as formerly they became the granaries of Rome.

With each succeeding year, at the period of the summer solstice, does the Nile, through the agency of the rains which fall in the districts immediately north of the Equator, commence to swell the volume of its waters. The rise continues until the time of the autumnal Equinox,—and the flood, having remained stationary for about fifteen days, commences to recede, returning about the middle of May to its lowest level. The average height of this rise is about twenty-four feet, although it sometimes attains to that of thirty. Should it—as, unfortunately, it sometimes happens—be only eighteen feet in height, a famine is the result, recalling to mind those patriarchal days when "the famine was over all the face of the earth, and all countries came into Egypt to Joseph for to buy corn, because that the famine was so sore in all the lands." The banks of the river, irrigated by these inundations, and enriched by the alluvium deposited by the receding waters, are luxuriant in all the gorgeous vegetation of the sunny South. On every hand the graceful palm-tree is seen to wave—and beneath its spreading shade the cassia blooms and the rose sheds its delicious perfume on the summered breeze.

O sacred Nile! in thy annual uprising the ancient dwellers upon thy banks saw typified the resurrection of an all-beneficent Osiris! May not those who now profit by the successive civilizations, of which thou wast the silent witness, take it as an emblem that the land thou lovest is not hopelessly dead,—that yet the riddle of its Sphinx shall be solved, and its Memnon be musical once more at the dawning of a brighter day?

THE DAY WE CELEBRATE.

Hoary-headed and grim-visaged *Winter*, after lingering in the gay lap of smiling, beautiful *Spring*, has at length smoothed his wrinkled front, wrapped his shrivelled form in his snowy blanket, and departed as stealthily as he came, bearing upon his bending head his crown of withered leaves, all gemmed and bespangled with the glittering sheen of his frosty breath. Yes, he has departed to his own native regions in the North, there to dwell until he shall be again permitted to set out upon his fantastic and blustering march along our fields, valleys and rivers. With seemingly relentless hand, with one fell swoop, he sweeps from the face of nature the emblems of joy and beauty. What capers does he play! He locks the rivers, he cracks the pitchers, and he nips your ears, causing all mankind to shiver at his approach. A jolly old fellow is he!

But he has now gone, amid the howling of the storm, to visit those Arctic wilds, where from time immemorial he has swayed his icy sceptre. We hail with joy the glad advent of bright-eyed and balmy Spring, by whose magic touch the streams burst asunder their icy bonds, and again pursue their meandering way, rejoicing in liberty and murmuring forth their songs of praise. The green clad hills lift up their heads in gladness, and on their brows are seen beautiful flowers, that kiss the passing zephyrs with sweet and balmy fragrance. The busy bee has wandered forth to gather sweets, and the songsters of the woods attune their silvery voices to newer and sweeter strains. All nature is alive and full of ecstasy.

The lowing herd, set free, now cross the verdant fields with frisking pace, or wind slowly o'er the lea to the distant pasture,—and man, proud lord of creation though he be, acknowledges her potent sway, and feels fresh vigor in his pliant frame. How beautiful are the works of God!

The aged sire sits beside his door, basking in the genial sunshine. He loves to see his offspring sport, and hear the music of blythe childhood's laugh. The martyr to disease takes his staff, leaves his chamber, and totters forth to breathe again the balmy air of Spring, and gaze once more on the loveliness of nature around him.

Let me ask you, then, is not this the time, when all hearts are warm and full of gladness, that the members and friends of the African Methodist Episcopal Church should assemble to celebrate their semi-centenary? The day when Richard Allen first lifted up the bloodless banner of our connection—a flag that, after a lapse of fifty years of winter, to-day floats proudly aloft in the gentle breeze of Spring—should be properly observed.

The winter of the A. M. E. Church has departed. Bayonets, bombs and balls have sent the old hoary-headed monster, Slavery, to his proper place. And the young child, baptized by Bp. Allen, in the blacksmith-shop, fifty years ago, to-day dips *her* wings in sunlight, and is flying through the South, in the persons of Cain, Brodie, Stanford, Burch, John Turner, Brown, and a host of others, preaching Christ and free salvation among the canebrakes, cotton-fields, tobacco plantations and rice swamps.

While Lynch, in his sanctum, with his speaking-instrument, once a week, is telling the very pleasing story of the onward march of the A. M. E. Church, "She is coming! the world hails her with delight! she is on her way, and thousands of our race are crowding to her portals!" she will not cease her speed until her flag shall wave in Mexico, New Granada, Venezuela, Equador, Brazil, Peru, Buenos Ayres, Valparaiso, Chili, Montevideo, Rio Janeiro. In a word, being progressive, the entire American continent is only a part of her work. She owes it to God, to Africa, to humanity, to cross the Atlantic,—to go even to Africa, the land of Cyprian and the early fathers of the Church, and erect there the standard of the A. M. E. Church, amid her arid plains, diffusing the glorious gospel light near that dark and benighted land, and teaching our cousins the story of the Cross and the narrative of the manger.

Fifty years ago, a blacksmith-shop held us all. Now we are two hundred thousand strong as to followers. We have fifty thousand communicants, two hundred and fifty travelling, and five hundred local preachers, one million dollars' worth of church property, forty thousand children in the Sabbath Schools, one College, one Seminary, with grammar and primary schools all over the Northern and Western parts of our country, as the result of fifty years' long, trying and earnest labor.

Look back to 1816. What do we see? Allen, Coker, and the little band of noble heroes in Baltimore and Philadelphia. Look forward to 1916, fifty years hence. What do you see? Multitudes of every nation, kindred and tongue, all united under the bloodless banner of the A. M. E. Church, marching directly onward to the conquest of the whole world to the great Cross of Christ.

The old North State is in a blaze of glory. The aged sire, the matron and the child vie with each other in doing honor to the day we celebrate. Our churches are gayly bedecked with evergreens and flowers. Business among our people is suspended, and our churches throughout the State are crowded. In Wilmington, Brunswick, Halifax and Topsails, the Spirit of the Lord has been most remarkably manifested; and the semi-centenary services will be long remembered.

Our collections may, to some, appear small,—but when all the circumstances that surround us are considered, I have no hesitancy in submitting to a comparison with any of our churches. As yet I have not heard from the State as to this matter.

So far, the city of Wilmington has contributed the sum of sixty dollars.

Yours for the A. M. E. Church,
JAMES A. HANDY,
Supt. of Mission, North Carolina.

* * *

The death of a Mormon bishop is thus announced in a Salt Lake paper. "He was thirty seven years old, and leaves an interesting family of eleven wives and forty-seven small children, to mourn his loss."

Correspondence.

LETTER FROM T. STROTHER.

MR. EDITOR:—In considering the nature of the circumstances surrounding us in this country as a race, I thought I would like to say a word in behalf of our people, that you and the numerous readers of your paper may have a description of my feeling and opinions of the great questions of the day, now being so freely discussed in and out of Congress. This I undertake, seeing that the fight is a free one, and open to all.

I have lately come to the conclusion that it certainly must be one of the hardest things aimed at among men, to educate up to the proper point. It would seem that the Almighty, in His Providence, never made a greater exhibition of more sovereign power since the human family was brought into existence than in effecting the education of this whole nation properly. He made the whole world in far less time than has been occupied in the past rebellion.

The nation did truly learn briefly for a time, but it now seems to have almost come to a stand-still, and it is feared that the same lessons will have to be learned over again. When God discovered that the Antediluvians would no longer take learning, He took them away from the earth; and whenever the American people become too obstinate to take lessons from the dispensation of the providence of God, which are sent for their learning and correction, they need not expect any thing better.

When the Egyptians, led by Pharaoh, undertook to pursue the children of Israel, after they had agreed to let them go, they were destroyed in the Red Sea (Pharaoh and his host.) Hence, the oppressors of the African race of this government are doing a dangerous thing when they undertake to re-enslave God's oppressed poor, such as He has raised up Himself to fight, and has fought until He has won the battle fairly. After all, then, to undertake to seek advantage by which to re-instate slavery, and to reinstate themselves in a state of rebellion, is a thing which will never be tolerated by the Almighty; and the man or men who are simple enough to work for such an end, are parblind, and have not studied the laws of God properly. Nor is he nor they acquainted with the history of the past nations of the earth.

I hold, Mr. Editor, that no power on earth can re-enslave the African race. I feel satisfied of this great fact; for the cause is God's, and He has said, in thunder tones, that the poor, oppressed African race shall be free, and He means it.

The last establishment in the South may tumble into ruins—as many have already done within the last five years, and every one in the North, as many have done already. Europe may quake, as she has been doing since the commencement of the past war, until her last inhabitant faints away. All this may take place, and ten thousand times more, and still the Africans will be found as a free people, because God said they should be free. The edict has gone forth from the highest authority, and there is no chance for an interdiction.

But how is it that all which has been done to educate the nation, has so few failed to have the desired effect? I think, Mr. Editor, that I know at least some of the reasons why it has so turned out. It is mainly because the General Government, in her military capacity, has failed to follow the example of Elijah of old, in his contest with the four hundred and fifty false prophets. As soon as the contest was decided in Elijah's favor, he had the whole four hundred and fifty put to death; and I am of opinion that if the General Government had followed such a course as this, by commencing with the most prominent leader, and descending to the lowest leader, and hung them as high as Haman, the nation would now be about ready to graduate; and of course there would be some hope of peace. Men are crying "Peace! peace! when in fact there is no peace."

Nor will there be, until the General Government places the colored man on equality before the law, and on a level with the white man. This is all the colored man asks; and this much God intends him to have.

The General Assembly of the different States of this Union, and Congress with them, may make ten thousand inventions by which to bring about peace, and still there will be no peace if the sacred rights of the colored man are ignored and left out. Congress is now spending time and money without the desired effect. Then again they have spent a great deal of time and thought in forming resolutions for the benefit of the colored man, as they say, which are not worth a brass button.

Take, for example, the Civil Rights Bill which has just passed the House. The Judiciary Committee thought they saw cause why the Bill should be amended: leaving out the very thing which was to do no good; and I, for one, would not give them *salt* for the balance. They might just as well come square up to the thing at once, for it is useless to avoid it. Let the Judiciary Committee consider how much was done to keep slavery in existence. How many political stratagems, and corrupt intrigues, and passing of inhuman bills, such as the Fugitive Slave Law, and hunting down with blood-hounds panting fugitives, and returning them to the prison-house of slavery;—the separating of husbands and wives, parents and children; and let that impolitic, injudicious Judiciary Committee consider how many slave-mothers and slave families have been tortured to death, and when this hellish work was accomplished, were not given even decent interment. Let them still consider the incalculable amount of suffering, bloodshed and death, as experienced in the last rebellion, with the untold amount of crime which has been brought about, and through which human beings have had to pass. And for what? Why, merely to keep slavery in existence. But where is slavery now? I suppose the Judiciary Committee can answer this question more correctly than any one else.

Now, as regards the ballot-box, my opinion is that the Maker of all men never intended that a few aristocratic demagogues should have the entire law-making in their own hands. This, of course, would give them a chance to make just such oppressive laws as we have seen. Not only have we seen them make oppressive laws, but laws every way corrupt and inhuman. Hence, God never intended such a thing. I am satisfied that it is always the best to obey the laws that are legally made; but I have yet to be convinced that it is morally wrong in the sight of God, and disobey a bad law especially when the privilege of the ballot-box has been denied you.

It is said, by some, that the colored man is too ignorant to have the privilege of the ballot-box. I would like to ask such, if they think there is any human being who is too ignorant to know his own wishes and desires. Now, my opinion is, that there is not a man on earth who has an honest heart, but that would be willing to grant the use of the ballot-box to every man.

The fact is, I do not believe that the objection is ignorance altogether. The objection reminds me of an Irishman who was brought before the bar of his country for the perpetration of some crime, and was in great distress. His friend approached him and told him not to be distressed, saying:

"I, myself, will see that justice is done you."

The poor distressed Irishman replied:

"Faith and that's what I'm afraid of. I'm fully persuaded in my own mind that the grounds of the objections with the objector in this matter, are his fears of losing the opportunity and privilege of taking advantage of the ignorant and innocent, and then it is a much harder matter for me to bring the man to justice who has the whole law in his own hands, and it gives him so much better chance to practice every species of villainy against me, without any chance of detection on his part, or any redress on mine."

In honesty and truth, undoubtedly these are the grounds of objection. But still, after all, Mr. Editor, I feel gratitude in my heart to God, that we have, in both Houses of Congress, friends who are the strongest men in the nation. Such as Hons. C. Sumner, Stevens, Kelley, Wade, Stewart, and a host of others. God bless, protect and sustain them, and continue to give them sagacity and firmness. T. STROTHERS.

Cairo, Illinois.

(*To be continued.*)

TO THE ENLISTED MEN OF THE FOURTH U. S. C. T.

COMRADES: The war being ended, peace reigning throughout the land, our services as soldiers no longer required, we are about to be discharged from the service and allowed to return to our homes. After three years service in the tented field, having endured all the toils and hardships peculiar to the soldier's life; the forced march, the bivouac on the wet or frozen ground, on guard, on picket, in a skirmish, in the most desperate charges of battle, a fragment of the Fourth United States Colored Troops.—*Maryland's first colored heroes in the war for the union*, wend their way homeward.

The parting which is soon to take place, and the final good by, will doubtless remind you of many trials and triumphs through which we have passed, though bloody, yet victorious, while they caused us to weep for our best and bravest, let us remember, they died that the Union might live. Who among us can cease to remember, and look back with pride upon Spring Hill, Petersburg, June 15th, and 18th, Dutch Gap, Deep Bottom, New Market Heights, the front of Richmond, Fort Fisher, December 25th, 1864, January 15th, 1865.

When our children shall read of the deeds of heroism of our regiment, recorded on the most glorious page of American history, their names associated with the proudest of the war-worn veterans, 'tis grand to know that they can dwell with gratitude and pride upon their fame. When disputed a right on account of their color, that they may say, "The deeds of valor of my father who served the Republic in the greatest hour of her need, won my title to American citizenship. I demand it, I must have it."

In Maryland, as well as throughout the whole country, many changes have taken place. You read of them, and they being so marvellous, they astonish you, and you ask, Can such be the case? This is true, and each change is in your favor. A great many of you have said, you apprehended trouble with the disloyal people of your section: 'tis true this has been the case, but I assure you, it will soon be buried in the shame that shrouds it. These same people whom 'tis alleged will try to impede your progress, will fail as they failed in consolidating their institution.

Their corner stone was *slavery*: you must remember that for which you fought, that for which you offered your life as a sacrifice, *Liberty! Right!*

Go to your homes, where the vilest and bitterest opponents to civil rights exist, go to your slave-trodden states, and there commence by educating your children, and remember, "*Education is the safeguard of liberty.*" Speed the plough, plant your corn, gather your wheat, revere God, steer for the right channel! Keep in it, and the balance will care for itself. Abide by these words of advice, which emanate from one who is identified with your future welfare, and you will prosper. Kneel to no man when you are right. Be true to a clear conscience. Be generous, be just. Labor and demand compensation. If denied any right of citizenship, appeal to the law, and remember, that the *voice of the people is the voice of God.* "You are citizens and brothers."

"*Where liberty dwells there is my country.*"

As soldiers, we are proud of our record, which is honorable; and while we are glowing with pride in this respect, let us be such in civil life as will correspond to it. When we shall have done this, the victory is complete, the foe is baffled and dismayed, and no impediment will prevail to mar your future which is bright and refulgent. Let us remember we are Americans, and that our lot is with the American people. None of us must pay attention to a man who speaks of or encourages us to colonize. It is absurd to think that we, who saved the Republic from ruin, will desert it now, when our services as voters will be as useful as were our services as soldiers.

'Tis true, we return with only a handful of men. Many firesides miss a companion. The chair at meal-times remains vacant. The widow is still in sorrow. Father and mother ask you, "Where, oh where, is our boy?" Your answer is, "Killed in the trench." "He fell at Dutch Gap, Fort Fisher or Sugar Loaf." Their resting places are on the banks of the Appomattox, the James, the York river." Their head-boards tell us of faithful soldiers who fell in a glorious cause, who gave up their lives to save their country.

Let us not forget the officers of our command, who have led us through the struggle. To remember them with affection is part of our duty. We must not forget how they came forward and entered this branch of the service, which, at the commencement, was considered by many a disgraceful thing. Besides this, they knew an officer in the colored service *was promised no mercy if captured.* Having carried us through the storm of battle, notwithstanding a *liberal share of prejudice from their brother officers associated with white troops, none more than those who slurred* them then, envy their laurels and honors now. The bright and glorious record of the officers of the colored service is indelible in the history of the WAR FOR THE UNION, their names will live and flourish. Then let your praises ever revert to General Duncan, Colonels Rogers, and Bornestein, Major Hill, and the Staff. The gallant dead, King, Brigham and Vannuy's, whose names, to-day, are as fresh in your mind as that of Mitchell or Odiernes, who have so often bound up your wounds.

I bid you an affectionate farewell. May your lives be long and happy. God bless you.

G. M. ARNOLD.

Washington, April 20th, 1866.

LETTER FROM THE SOUTH-WEST.

Editor of the Christian Recorder:

DEAR SIR:—Since your visit to our very pleasantly located city in the far South-west, I have been very anxious to send a communication to your valuable paper, and I do not know that I can find a more favorable opportunity than the present. I suppose we have never had more to think, talk and write about, than we have now, and, especially, we of the far South. Truly, the Lord has blessed us in sending freedom to our country, and many other blessings which we have never before been permitted to enjoy,—your very welcome visit to our city being one of them. For these blessings we desire to be very thankful.

Time and space would both fail me to notice all the blessings that now crown our head, and, therefore, I will only notice one or two. Schools have been established, churches have been organized, and the way opened to our brethren from afar to come among us, both to preach and teach. It affords us no little pleasure to see our children on the streets, about 9 o'clock, A. M., with books in their hands, on their way to school, in common with others. But, Mr. Editor,

"We have our bitters with our sweets,
While in this world we travel."

When slavery had fallen, we thought our last foe was vanquished, and that our greatest trouble would be to get along with the whites of the South. Experience, however, has taught us that this is not the case. Some of those whom our good Northern friends have sent among us, to superintend their affairs here, have been any thing but what we hoped to find them. We suppose they thought we had not sense enough to know right from wrong. But even some of their own associates and companions in labor have been made the victims of this cruel and wicked injustice, which ought not to be found among Christian men.

We really do not believe that the societies sending out these superintendents and teachers, allow them to make any distinction with their employees on account of color, nor do we believe they have been conversant with the fact that such invidious distinctions are made. But such is the fact, in this part of the South. The excellent young ladies here are from Oberlin, Ohio, and are well fitted for this great work. They are much respected as teachers in our community. One of them was told by one of the superintendents and a preacher also, that she could not come to the first table with the teachers, nor be in the sitting room at all times. If this had come from some of our Southern people, we could have passed it by unnoticed; but as it has come from a Northern copperhead preacher and his clique, we feel that we would be doing violence to ourselves, and to our good friends at the North, who have been laboring for our welfare, and also to those servants who dare abuse the authority their masters have given them, if we were to remain silent under this usage. Nor is this the half we have to say about this matter; but as there is another more important subject to lay before your readers, we must leave this.

It is known to you, sir, that the A. M. E. Church is very young in this section of the country, but has made rapid progress since its organization, and, I am happy to inform you that it occupies no mean place in this community. It has, however, in order to try the permanency and strength of its foundations, a very heavy surge beating against it at this time. The bulls of Bashan have come down against us under the colors of the M. E. Church, with a machine set up as a Presiding Elder. The said machine threatens to swallow up, beat out, or bully down, the A. M. E. Church in ten years, with the poor, pitiful sum of $100 00, which is not the interest of what our fathers and mothers placed in their fund in the early days of the Church, when they had but few to support them outside of our people. We know but little of this bully of the M. E. Church, and care less, but we neither regard him as a gentleman nor a Christian.

As we do not wish to occupy too much space in your paper, we must close.

Yours truly,
NELSON FITZHUGH.

FROM LEXINGTON.

LEXINGTON, April 21, 1866.

MR. EDITOR:—I had intended to send you, for publication in the *Recorder*, a few thoughts on the close of the Conference year, 1865–6; but I was so pressed for time up to the sitting of the Ohio Conference, that I was forced to defer it to the present time.

This Conference year has been remarkable in several particulars, the first of which was the cowardly and unprovoked assassination of our ever to be lamented Chief Magistrate, His Excellency, Abraham Lincoln, which occurred during the session of 1865.

Second stand the remarkable speeches and vetoes of his distinguished successor.

Thirdly, the wonderful patriotism, the sturdy, Hoosier devotion, and the wise statesmanship of the loyal men in the Congress of the United States, standing up for Constitutional liberty, equity and justice, against the threatenings of disloyalty, or the patronizing seductions of power or place.

Fourthly, this has been a year of religious prosperity. Refreshing showers of grace have fallen upon the waste places, and they bud and blossom like the rose, and the streams of that city-gladdening river are bank-full, bearing the waters of life to many perishing souls.

But a word about the capital city of Ohio. After three years of pleasant ministerial labor, I left the friends there, with regrets which none but a pastor can fully understand. I felt that I left devout men and women behind me, as well as many personal friends, who had given me repeated evidences of their Christian kindness; but duty called me to another field of labor. It was hard to take the parting hand with the officers, the choir, the Sunday School teachers and scholars, and the church and friends at large. God bless them!

I arrived, this morning, at 11.50, in Lexington, my present field of contest with vice. I cannot say much about the place yet, though I have seen some things to note. There are a large number of our people in this city. They own a considerable amount of property. They have three schools and three churches,—two Methodist and one Baptist. With such teachers as Miss Alice Sharmen and Mrs. Professor Michael, our educational interests must prosper. In my plan of operations here, I propose to solicit subscriptions for the *Recorder*. You will please direct one copy to me, as a specimen for exhibition, and you shall hear from me as often as any thing worthy of note occurs, the Lord willing.

Yours in the bonds of Christ,
G. H. GRAHAM.

LETTER FROM GREENSBORO, N. C.

DEAR EDITOR:—I beg a little space in the columns of your most excellent paper to make a short statement.

On the 6th of this month I attended an examination of the school at Hamburg Mills School House.

This school has been taught about three months by Mr. Joseph Worth, a Quaker gentleman (raised here in Greensboro) of incalculable worth. I think since I have been in the South I have seen some two thousand children of the freedmen in the various schools, and among the many teachers I have seen, Joseph Worth stands among the first class.

If I had time and space, I would like to give particulars of the examination which lasted from ten o'clock in the morning, until five o'clock in the evening, with a recess of one hour for dinner.

But I must at least give a few particulars. Children that did not know the State, or the Country in which they lived three months ago, stood a good examination in geography, and particularly the map of the United States. They could tell all the capitals of the various States, and the rivers on which they were situated; also the longest rivers in the world, telling their lengths; they also bounded the United States. The same scholars some of which knew not a letter three months ago, now read fluently, and write a tolerably good hand.

The readers of the Recorder may think I am coloring it a little too highly, but I have stayed beneath the actual progress of the school. After the examination, the teacher addressed the scholars and friends that had attended, (for over two hundred were present, both white and black.) He said he thanked his God that the time had come when he could teach the colored children, a privilege he long desired. And as Mr. Worth had closed his school to take to himself a companion for life, the whole school wept for fear he would not again be their teacher.

But I must change my subject. The 14th 15th and 16th our quarterly meeting, and Semi-Centenary came off at Hamburg. We had a time long to be remembered.

The Lord was in the midst of his people. But I must stop, I promised to be short, and I am afraid I will become an intruder upon the columns of the Recorder.

S. B. WILLIAMS.

Greensboro, N. C., April 24th, 1866.

LETTER FROM ALLEGHENY.

DEAR RECORDER:—Having been deprived of appearing in your columns recently, owing to *ignorance*, and not presenting a very large amount of refined education as some of my worthy friends, my articles have been consigned to your basket of overlooked articles not worthy of note. But suffer me to remind you, that on last Sabbath evening, we citizens of Pittsburgh, were highly delighted with the discourse of our much beloved and energetic editor, "Rev. Elisha Weaver." He selected for his theme, the remembrance of the Sabbath day. Truly it was an able effort; one of the best I ever heard Bro. Weaver deliver. He has undoubtedly won for himself a reputation here that will not be forgotten soon. God speed him, and all such preachers. One of our students remarked to me that the discourse was excellent.

The examination of our Seminary commenced this morning at ten o'clock, and you can but sympathize with me, on the evening of appearing before the Doctors of Divinity, and trustees of the Seminary. On to-morrow evening we will be addressed by the Rev. Jonathan Edwards D.D. of Zion city, and on Wednesday evening the graduating class will deliver their addresses, and after that one of the professors will deliver the farewell.

J. H. TURPIN.

Western Theological Seminary,
Allegheny City, April 17th.

CATHOLICISM.—According to the *Catholic World*, the number of Roman Catholics in the world is over 200,000,000; of which, it is claimed, that there are 140,194,000 in Europe; 9,668,000 in Asia; 4,071,000 in Africa; 47,970,000 in America; 5,000,000 being in the United States. There are 53 dioceses and 45 bishops in this country; 2,795 churches, 2,317 clergymen, 60 ecclesiastical institutions, 29 colleges, 134 schools for girls, and 66 orphan asylums. There are over 2,000 missionaries in foreign parts for Italy alone. It is stated that at the eighteenth century of the crucifixion of St. Peter, June 29, 1866, which is to be celebrated by gorgeous festivities at Rome, the new dogma of the infallibility of the pope is to be proclaimed.

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, May 5, 1866.

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TO OUR BRETHREN

HYMN BOOKS

Dear brethren, you must have a little patience with us in regard to the matter of hymn-books; for we have but very few copies on hand, and must first supply those who are in the greatest need. We desire quite as earnestly as yourselves to get out a new edition—*but the thing can't be done without money!* Did those in want send in their CASH in orders in advance of publication, as we have so often and earnestly requested, then every thing would go on swimmingly, with no cloud to darken our sky. But this seems too great a "sacrifice!"—they will not do it—and no alternative is left us but to WAIT TILL WE GET THE MEANS!

We have a great many outstanding debts just now, and are depending upon their receipt very much to enable us promptly to meet the demands upon us.

We would, while in this connection, embrace the opportunity of informing our brethren that we have now on hand a large supply of Stevens' History on Methodism, and Kidder's Treatise on Homiletics, as well as several other valuable and instructive works, well worthy of earnest and careful study. They should be found in every Christian household.—E. W.

TO OUR READERS.

We feel that our present issue will not prove quite as inviting and interesting as usual, owing to the temporary and unavoidable absence of Editor Lynch and ourself. Peculiarly happy and instructive as is Brother Lynch in his editorial capacity, we fear that the absence of that proverbial knight of the pen, pencil and scissors will be sadly felt at many a fireside. But imperative duty demands his presence at the Senate of our Church. That duty discharged, his genial pen will again resume its wonted sway. We have at present on hand a large amount of matter for publication, which will be attended to in due time. Our correspondents must not get disheartened at a little delay, but rather let their motto be *"Nil Desperandum!"*—E. W.

OUR VISIT TO THE BALTIMORE CONFERENCE.

In company with Rev. Stephen Smith, we left this city en route for Washington, D. C. We arrived in that city at about 10 o'clock; and this being rather an unseasonable hour, we repaired to the "Davis Hotel," and remained there until Monday morning, when we took up the line of march for the tasty residence of Brother James Wright.

The sessions of Conference were held in Israel church, near Capitol Hill. The entire corps of our worthy Bishops were present with that august body, and seemed to be in the full enjoyment of their usual excellent health and spirits, while every thing and every body wore a smiling and cheerful aspect. The report relating to the collections on the semi-centenary occasion did not turn out as favorably as Bishop Payne and the brethren had anticipated. Notwithstanding their proud boast of being the banner Conference, it does seem that the Philadelphia District has quietly and unostentatiously borne the palm away from her.

The question of the union of our Church and the A. M. E. Zion Connection came up, and was discussed at considerable length. It was found that the brethren generally had not complied with the proper stipulations, as regards bringing the matter before the Church and Quarterly Conference. The Bishop's instruction was that each preacher should have the matter properly attended to by the time of meeting of the next Annual Conference.

The subject was dismissed from the notice of Conference.

During our brief sojourn, we had the extreme pleasure of visiting the United States Senate and House of Representatives upon several occasions, and heard the GREAT men of the country—men whose integrity and honor stand between the nation and *death*—speak upon the subjects of the hour, among whom were the Hon. Charles Sumner and Thaddeus Stevens,—men beneath the rays of whose mighty intellect the base arguments of traitors wilt like shrivelled pigmies! Yes, these are the men who cannot think, with friend Andy, that Southern mongrels and red-handed murderers are as good as the pure-blooded, *working* "mud-sills" of the North!—nor consent to bestow upon them their knowingly forfeited rights and property, ere they pause to know whether the homeless widows and orphans of our brave UNION defenders have a crust to eat or a rag to wear!

In Washington city we are not excluded from riding in the cars, on account of our color; for every person who is so disposed can do so. The *heathen extract* has evidently left the city; for it has now become so common, that no *decent* person takes the least notice of it. Just so it would be every where, if railroad companies would do their duty

We regret much that we were unable to remain until the adjournment of Conference We left Brother Lynch with them, and withdrew from the scene of action A better man could not have been left than our worthy Editor; for any thing that escapes his notice is not worth the knowing

With reluctant step we quitted the stately auditorium wherein our noble sires in council sat, and now, that the great God of the Church will bless the efforts of each and all our brethren, is the earnest prayer of—ELISHA WEAVER

MEETING OF ANNUAL CONFERENCES.

Rt. Rev Bishop Payne's Conference for South Carolina, will meet in Savannah, Georgia, on the the 12th inst.

Philadelphia Conference will meet on the 23d inst. at Princeton, New Jersey Bishop Wayman will preside Bishops Quinn and Campbell are expected to be present

BOARDING HOUSE

In Columbus, Ohio, Mrs. Reapes keeps a good boarding house Travellers, passing through the city, will contribute to their own comfort, by giving her a call Sister Reapes is very accommodating

NOTICE.

To all our brethren and subscribers we give notice, that all moneys for books, and for the *Christian Recorder*, must be sent to Rev Elisha Weaver, Box 2975. All moneys for advertisements must be sent to us, and all information concerning books, papers, and advertisements, if sent in this way, will save us a great deal of trouble.

All articles intended for the columns of the *Recorder*, and all that belong to the editorial department, must be sent to Rev. James Lynch, Box 2975. We hope these rules will be strictly adhered to.

ELISHA WEAVER,
General Book Steward, and
Publisher of the *Christian Recorder*,
No. 631 Pine Street,
Philadelphia.

May 5—6t.

BETHEL SUNDAY SCHOOL.

Next Sabbath, Bethel Sunday School of Philadelphia, will be addressed by the pastor, and several other brethren, at 3, P. M Parents and friends are invited to be present.

LADIES' FAIR.

The Ladies' Fair at Masonic Hall, to aid our paper, opened on Tuesday, May 1st. Though it was a very unfavorable night, the attendance was very flattering We were present to witness the opening. We hope that they will have a full house every night this week We saw that fine silver pitcher, which is to be presented to the minister, in Philadelphia, receiving the highest vote. We do not wish to be selfish, but we really do hope that we shall be the fortunate one among all the ministers of Philadelphia. May the good Lord bless those kind and benevolent ladies, is the earnest prayer of

ELISHA WEAVER,
Publisher.

GLORIOUS NEWS, IF TRUE

It is reported that the General Conference of the Methodist Episcopal Church South has passed a resolution to turn all their colored members over to us, with their church buildings. If this be true, it will be a gain to our Church of nearly two hundred thousand members, and over one million dollars' worth of property. This is a Christ-like spirit, and it ought to be cherished and fostered until we can all worship together, on terms of perfect equality We say, most emphatically, that this will be the means of much union and prosperity between our Church and the M E Church South For pursuing this course, it will be a pleasure for us to invite the ministers of the South to preach in our pulpits May God speed the good cause onward, until all things shall work for the glory of His name and the good of His people

Conferences.

49th SESSION OF THE BALTIMORE ANNUAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

Israel Church, Washington, D. C.
April 21, 1866.

Third Day.

Conference assembled Bishop Payne in the Chair, assisted by Bishop Wayman. Rev. R. A. Hall officiated

The hymn commencing, "Jesus, the name high over all," was sung, prayer offered, and the 28th Psalm read. Religious services continued. The Roll was called, and previous Minutes read and approved, after a slight correction had been made therein

Revs Robert Dixon, of Zion Methodist church, and R P. Bell, of the Methodist Episcopal Church, were at this period introduced to the Conference

Conference proceeded to the transaction of its regular business.

General Question 4th—What preachers are admitted on trial?

Bishop Payne arose, and desired to know whether our Church, after an existence of fifty years, was prepared to receive white persons on terms of perfect equality

(If it be important that equality before the law in the United States be justly settled by Congress—and no sane man doubts that it is so—it is far more important that our Connection makes her platform known to the world. We propose to give the debates on this and other highly important questions, in full, at an early day.—REPORTER.)

On motion of Rev. Brother Herbert, Brother James F, Sisson, a white brother, was received, with the proviso that he sustain his examination creditably.

Carried.

Brother J. F. Lane offered Anthony Brown for Deacon's orders. Not being a member of the Annual Conference, the case was laid aside for the present.

Brother J. M Brown presented Matthew Marshall. Carried

Brother Watkins offered Robert Squirrel for local membership. Carried

On motion of Brother Herbert, Benjamin Dorks, employed one year, was sent to committee on Admissions

General Question 5th—Who remain on trial?

Answer—John H. Spriggs, Jas H A Johnson, Amos Wilson, Peter Shephard, Americe Woodhouse

They are continued

General Question 6th—Who are admitted into full connection?

Answer—George T Watkins, Daniel Draper, Richard Parker, James Tynes

General Question 7th—Who are the Deacons?

Answer—Richard Parker and Jas Tynes

General Question 8th—Who have been elected and ordained Deacons and Elders during the present year?

Rev. J M Brown offered Peter Shephard and Amos Wilson for Deacons' orders. They were received and sent to the committee appointed for such matters

The same brother offered Thomas Wright; but not being a member of Conference, the case was ruled out by the Bishop

Brother Waters offered Daniel Draper for Deacon's orders. He was received and sent to the committee

General Question 9th—Who have been located this year?

Answer—None.

Rev James Lynch, Editor of our Church organ, the Christian Recorder, made an earnest appeal to the ministers of Conference in its behalf, and urged upon that body the importance of appointing a night when a grand rally could be made for its support. Conference decided to postpone the matter until more pressing business was disposed of.

Bishop Payne then read the Conference arrangements for the ensuing week, so far as they were completed.

Rev Mr Anderson, of the Baptist Church, was introduced to the Conference. He made a few remarks.

Chaplain Hunter offered a resolution thanking Mr. Walker for his appropriate remarks Unanimously carried.

Bishop Campbell, Rev Stephen Smith, of Philadelphia, General Book Steward Elisha Weaver, and Rev. Wm. D Harris, of Richmond, Va., were introduced. Benediction by the Rev J. M. Brown.

Adjourned

Fourth Day.

Conference assembled. Bishop Payne in the Chair, assisted by Bishop Wayman. Religious services conducted by Rev. B. T. Tanner. The hymn, "Lord, in the morning thou shalt hear," was sung, with prayer, and reading of Scripture lesson from 1 Tim. iii. Roll called, and Minutes read and approved. Conference resumed its regular business.

Brother Tanner offered L Benson for Deacon's orders Carried. He was then sent to the committee

Brother J. M. Brown offered James Tynes for Elder's orders. Carried He was sent to the committee.

Brother Hammond offered Wm H. Brown as an Itinerant. Rejected.

The same brother then presented John Offer Carried.

Chaplain Turner proposed the reconsideration of the motion whereupon it was decided not to send William H Brown to the committee on Itinerants

The motion was carried.

Chaplain Turner made some pointed remarks in favor of Brother Brown, at the conclusion of which he (Brown) was sent to the aforesaid committee

The Rev. H. H. Garnett, of the Presbyterian Church, was formally introduced to the members of Conference.

Bishop Payne referred at length to the pressing necessities of our Southern work, alluding particularly to the fact that we need unmarried men, and large sums of money to pay our laboring missionaries

A vote of thanks was tendered to Fidelity Lodge of F & A Masons, located in Lewistown, Pennsylvania, for a donation (through Mr. Mulson, a Steward of our Church in that place) of ten dollars, to be appropriated to the re-building of Wilberforce University. The vote was well deserved.

Brother Russell, of Harrisburg and Carlisle Circuit, Pennsylvania, presented a Roll containing the names of all the Sabbath School scholars in his Circuit, and, opposite each scholar's name, the sum given at the semi-centenary festivals by each.

On motion of Brother J M. Brown, it was ordered that the roll be printed in the minutes

Took up the 10th question. Who have been elected by the General Conference to exercise the Episcopal office, and superintend the African Methodist Episcopal Church?

Answer. William P. Quinn, Daniel A Payne, Alexander W Wayman, Jabez P. Campbell

11th question Who are the superannuated preachers?

Answer None

12th question. Who have been expelled this year?

Answer. None

On motion, Conference adjourned, by singing "A charge to keep I have," and benediction by Rev Stephen Smith.

At 3½ o'clock, Bishop Wayman delivered a semi-centenary sermon,

The opening exercises were conducted by Rev Brother Henry, one of the oldest surviving preachers of our connection; his voice was very clear while he opened the service by reading the hymn, "Far as thy word is known." Prayer by Rev. H H Garnett, of the Presbyterian Church. Rev. J M Brown, read the 126th and 127th Psalm. Rev James Lynch read the hymn. "God moves in a mysterious way" The Bishop took for his text, Acts 5: 38.

Fifth Day

Conference met. Bishop Payne in the chair, Brother J. T. Lane officiated. Hymn, "Lord in the morning thou shalt hear." Prayer, Scripture lesson, 1st Psalm. Religious exercises continued

General question 18th. Where, and when shall our next Conference be held?

Answer. At Ebenezer Church, Baltimore, Maryland.

Bishop called for reports of committees.

Rev. W. H. W Winder, of the New York Conference, was introduced to the Conference.

Rev. J M Brown presented the report of Semi-centenary collections. The aggregate sum is $969 60

The report was adopted, Rev. J. M. Brown asked the Bishop to instruct the Central Committee in regard to the October Centenary celebration.

The parochial reports were read, indicating that the churches are in a flourishing condition, and showing a large increase of members and probationers

Conference adjourned, by singing, "From all that dwell below the skies," and benediction, by Rev J M Brown

Sixth Day.

Conference met. Bishop Payne in the chair; Bishops Campbell and Wayman assisting. Religious services conducted by Rev G. M Witten. Hymn—"Children of the Heavenly King" Prayer, and Scripture Lesson LXXXIV Religious services continued one half hour.

The senior Bishop, William Paul Quinn, entered Though an aged pioneer of our Church, he is looking well

Roll called, minutes read and approved.

Bishop Payne called for the Parochial reports Took up the question, Are all the preachers blameless in life and conversation?

Bishop Wayman took the chair. Bishop Payne marked Bros Schureman and J F. Lane for allowing J. R. V. Morgan (represented as a bad man) to preach in their pulpits After explanations and numerous debates, on motion, their characters were passed

Committee on letters marked Rev J. D. S Hall. Referred to Committee appointed by the Bishop, consisting of Bros. Hammond, Thomas and Waters

Bishop Payne desired the Conference to take such action as will forever, hereafter, close our pulpits against drunkards and other bad men.

On motion of Bro. Tanner, a committee was appointed to draft proper resolutions embodying the idea. Committee—D W Moore, and B. T Tanner.

Rev. H. M. Turner offered a series of resolutions favoring the union of the African Methodist Episcopal Church with the African Methodist Episcopal *Zion* Church. They were laid over until to-morrow at 11 o'clock

Bishop A R Green, of the British Methodist Episcopal Church, in Canada, was introduced to the Conference. The Church he represents was formerly a part of the African Methodist Episcopal Church in the United States The separation was needful, in order that the British Church might be in harmony with the British Law.

Rev James Lynch announced the death of Rev Thomas Cooper, of the Philadelphia Conference, and Rev. John Tibbs, of the Ohio Conference, and offered the following preamble and resolutions:

WHEREAS, it hath pleased Almighty God to remove, by death, from our itinerant ranks, Brothers Thomas Cooper, and John Tibbs—men who had nobly sustained themselves in their career,—therefore, be it

Resolved, That we deeply share with those immediately associated with them, in their loss, and pledge their widows our prayers and sympathies.

Resolved, That copies of the preamble and resolutions be transmitted to the widows.

Tributes of respect to their memory were made by Brothers J. M. Brown, Wm. H. Waters, H. M. Turner, B. T. Tanner, and Wm. E. Walker, of the Baptist Church.

The resolutions were adopted.

On motion Conference adjourned.

Hymn—"Let me thy witness prove" Benediction by Rev James Peck

Miscellaneous.

LETTER FROM BRO. BRODIE.

SEMI-CENTENARY CELEBRATION.

Balmer, N. C., April 20, '66.

MR. EDITOR:—I am glad to record the happy occasion of our celebration On Sabbath morning, the 15th inst., we had a sunrise prayer meeting, and the Lord was pleased to meet with us We had preaching at 11 o'clock, A. M. Our theme was, Methodism—first in Europe and then in America—our connection as colored people, with the Church, and our withdrawal—our rise and progress from our inception until the present time, having existed, under God, for fifty years.

The passage of Scripture we selected as a basis of encouragement, is recorded in the 46th Psalm, 1st verse, *"God is our refuge and strength, a very present help in trouble"* If ever we enjoyed the presence of God, it was on that glorious morning It was truly a day of thanksgiving to us. The tears that were shed, the loud shouts of praise to God, all gave evidence of our appreciation, and His approbation and love towards us. At three o'clock, P. M, we were addressed by the following gentlemen, Col. E. Whittlesley, Chief of the Freedmen's Bureau, of this State, Rev. Wm Fisk, Superintendent of Schools for this State, Prof. Leland, Principal of one of the Free Schools in this city Their addresses were well received by the crowded assemblage. All the lady teachers, from the schools, were present A very good collection was taken up, notwithstanding the hard times for money. Our Sabbath School was very well represented.

Though we have been, and are still, making ready for our Annual Conference, yet we realized some twenty dollars. I know that many places will exceed this amount, but were you to know the pressure to which our people here have been, and are yet, subjected, you would be surprised that they raised even this amount.—Knowing the condition of things, I was happily disappointed.

At our evening services, Rev. Brother Wevrich, (Baptist minister) was with us, and made some remarks They were timely and in place, as the indications were good for the salvation of souls; for the Lord had been with us all day in a most gracious manner. We called for sinners to come to Christ, and, with but little effort on our part, they came Seeking to the altar of prayer, to the number of thirty-six Before our meeting closed, two were happily converted to God.

Our meeting is still going on. It is a revival come down from God, out of heaven. We have, every morning, sunrise prayer meetings, for the special purpose of talking and praying with those who are seeking an interest in the blood of Christ, and I am happy to say, that, since Sabbath, nearly twenty have expressed a hope in God. Our increase in seekers, since our meeting began is nearly ninety. We have had conversions every night. Some are those who, we are told have been seeking for several months and years. Old and young men and women are earnestly seeking the Saviour. I have never witnessed so large a number of adults, for many years, seeking Christ, as at the present time, and some of my brethren say they have never witnessed before such an outpouring of the Spirit of God upon the Church The white churches, Baptist, Methodist, and Presbyterian, are also carrying on a revival. It is truly cheering to hear the bells every morning before sunrise, sending forth their calls to come to prayer In almost every direction, you may see colored and white people bending their steps in haste to the sanctuary of the Lord.

May the good Lord extend the work, until the kingdoms of this earth shall become the kingdoms of our God and of His Christ, when, in the language of Holy Writ, we may exclaim, "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" Pray for us

Yours for Christ and the Church,
G W. B.

LETTER FROM FRANKLINTON, N C.

MR. EDITOR:—I had the pleasure of witnessing one of the greatest scenes it has ever been my fortune to see. I saw about two thousand people on the march, the column being headed by Calvin Outlaw, on horseback. The strictest order was observed while marching along. Mr. W A. Bookram was continually riding along the line, seeing that every thing was kept in a quiet and orderly manner.

The scene was enlivened by about thirty-five children, who sang some beautiful and appropriate music while marching along the streets of Franklinton

The day was very damp. On seeing the vast concourse in the line, and the large number of lookers-on, I really could not tell from whence they all came. After a long march, they all returned to the school-house,—their starting point. Captain Benjamin Evans, Rev. Wm. Harris and Rev. George W. Neal delivered speeches.

"This school (Freedmen's School) is one of the best in the State. It is taught by J. H. Crawford, who is an excellent teacher, and who also knows well how to preach the gospel. He told me that he had sixty-four scholars

When this house was first talked of, the people of Franklinton did not want it. Some said: "Just to think of the idea of a negro school being here!" But now they have altered their minds All who count themselves either ladies or gentlemen, say that it is the greatest thing that ever has been in this section of the country May God bless all the people who are in favor of this school, and grant them happiness on earth, and when they die, that they may gain a crown of everlasting glory.

Sometimes we have some hard cases to contend with at Mt. Pleasant school-house, who stop and ask the teacher if it is a *whiskey shop* Here is a sample of them:

"Is Mr. Crawford a *white man?*"

"No, sir, but he is a good teacher."

"Where did he get his learning?"

"At college."

"What college?"

"He told me the name of the college, but I have forgotten it. If you wish to know, you can walk in and see him yourself."

"No, no; if he is not a white man, I don't wish to see him I don't believe in negroes teaching school."

"Nor I, neither, for there are no negroes."

"What are they, then?"

"They are colored people. You white people said that after the war was over, you were going to sell all the free colored people; but I see that you have not sold any of them yet."

"Some one told me that your teacher could preach?"

"Yes, sir, he can."

"I should like to hear him."

"Well, sir, if you will call here next Sunday at 11 o'clock, you can hear him"

"Do any white people ever come to hear him?"

"Yes, sir."

"Who are they?"

"I don't know their names"

"Do any ladies come?"

"You would think they did if you were here. I saw about one hundred and fifty here last Sunday night (I mean white ladies.) I think you will have to judge for yourself, for I cannot tell who are ladies these times. We were in the habit of calling a person a lady who owned fifteen or twenty negroes Now they have no negroes, what makes them ladies? The same that makes a colored lady makes a white lady An industrious, kind, Christian-hearted woman, that wishes to do right and be kind to every body, and live in peace, and do all the good that she can while in this world, and help the poor to pay the preachers, and to make friends with all the colored people, and speak kind words to the erring; and when she sees a poor little child that cannot go to school for the want of good clothes, let her give the little thing all the old dresses she can spare, and a bonnet and a pair of shoes. This is the way you can tell a lady."

Respectfully yours,
PATTIE J JONES

MUSICAL LECTURE.

NO. II.

According to the account given by Eusebius of the Consecration of Churches in the time of the Emperor Constantine the Great, it is probable that it was not until the 4th Century that music formed a regular part of the office of the Christian Church. At first the laity were wont to join in a very rude and inarticulate manner Therefore, it was expressly ordained by the Council of Laodicea, in the 4th Century, that none but canons or singing men should presume to sing henceforward.

Musical science became confined, in a great measure, to the ecclesiastics, and was regarded as the peculiar business of monks and priests. St. Basil, St. Ambrose, St. Jerome and St. Chrysostom were early and celebrated fathers of the church, and are all numbered among the promoters of sacred music of the more elevated and richer kind

At Antioch, where the first and last of these holy men were brought up, the antiphonal method of singing Psalms, and the singing of verses alternately by the choir was first introduced; and this practice being brought by St. Ambrose to Milan, became generally adopted throughout Christendom.

Further improvements were made in the management of the sacred orchestra by Pope Gregory the 1st, a man remarkable for his profound skill in the science of *music*. He invented the simple notation in music by the first seven letters of the Roman Alphabet (from whence are derived the names of the notes now in use,) and hereby superseded the more complicated system of the Greek Church. He increased the number of tones from four, (or the Tetrachord to the eight, or Octave) and introduced into the church a new and improved species of chant or plain song

He established a school for singing by note, and not only endowed it with ample revenues, but superintended in person the instruction of the young people or pupils; and such was its success, that it flourished for nearly 300 years after his death.

Would that we had some such men in these days, in the A. M. E. Church, who would establish musical science upon such a basis that it would flourish ten years after their death But, alas! when they die their impressions die with them But we hope the day has come when some of our musical professors will throw their mantle over the young men who are grasping for a knowledge of the science, so that we may have the much needed improvement in devotional singing in our church choirs.

In or about the year 1022, one Guido, a Monk of Arezzo, introduced what is called syllables for singing He first introduced six syllables, namely: ut, re, me, fa, sol, la, then afterwards a Frenchman, by the name of Le Maire, introduced the seventh syllable, namely, si, which was then ut, re, me, fa, sol, la, si. Then again after this, the *Italians*, for the sake of softer pronunciation, changed the syllable *ut* into *do*. Hence we have the seven syllables which are now in use for singing the musical scale They are, do, re, me, fa, sol, la, si. Such was the condition and progress of musical science previously to the dawn of the Reformation But the leaders of the Reformation differed in their opinions of the manner in which the art was rendered most effective for the purpose they had in view

The bold and uncompromising scheme of Reformation pursued by *Luther*, was much modified in respect to *church music*, by his own skill and proficiency in the art, having been brought up from childhood with a correct and cultivated taste for harmony Music, he said, was a half discipline and schoolmistress to make the people more gentle, milder, more moral and wiser.

TACIT.

Philadelphia.

LETTER FROM BISHOP CLINTON TO THE REV. MR. LOGUEN

The following letter is from Bishop Clinton, of the African Methodist Episcopal Zion's Church in Tennessee, to the Rev. J. W Loguen, of this city:—

KNOXVILLE, Tenn., April 5th, 1866.

To Elder J. W. Loguen:

DEAR BROTHER:—I write to inform you that it is with pleasure that I take occasion to congratulate you upon your noble effort made in this region in lifting up Zion's standard. The seed sown by you has produced abundant fruit There are at present ministers and churches sufficient in this region to set off a Conference district in this State, and I have made arrangements to organize the Tennessee Conference on the first Saturday in November next—glory be to God!

My principal object in writing to you at this time is, in reference to the school. It is at present pecuniarily embarrassed and needs help. The people here have had their shoulder to the wheel, but they are not equal to the task. The church and schools are connected, and it is utterly impossible for them to bear up under both. The church that they worship in now, and in which the school is also held, will soon have to be vacated, and church and school will be out of doors.

Hence something must be done, and done quickly. The new church is up to the first story, and the committee cannot go any farther till they can raise money. The people are straining every nerve and using every effort to raise money for that purpose; but it will be up hill work.

My object, principally, in writing to you at present, is to urge you to make an effort to raise some money for the support of the school. If we can take the burden of the school off the church, the church will be able to accomplish its object in reference to the building. You will please, therefore, do what you can to raise and forward some money for the school The school also needs teachers—two or three I think it will be an excellent field for your daughter. A young lady of her talents is greatly needed in this city, for more than one reason. If she would but come here, she would do an incalculable amount of good. I hope you will send her, and also your son; they would be pleased with this region of country, and their efforts would be like bread cast on the waters. Whatever you may raise, please forward it to Elder A. E. Anderson Please do what you can. Zion must and shall be preserved in this land. It is a point that must be held. You can do much. Come up to the help of the Lord. Be prompt; "The King's business requires haste."

Yours, &c.,
J. J. CLINTON.

[We publish this in the Recorder at the special request of Rev. S S.—EDITOR.

A LETTER FROM BURLINGTON, N. J.

MR EDITOR:—Having a few moments to spare, I thought I would let your numerous readers know how things are here in New Jersey.

We celebrated the Semi-centenary of the A. M. E. Church. Although we were not favored with the information which Bishop D. A. Payne's History of the A M E Church would have afforded us, yet we strove, so far as our limited abilities would allow, to review the dealings of God to us as a church, and to get the minds of the people fixed upon the two great objects most necessary at this period of the history of the church. That is, to impress the people with the true apostolic principles of the Methodist Church, as taught by Wesley and his coadjutors

First, piety or experimental religion in the soul. Secondly, our connectional interests, Wilberforce College, the Missionary cause and the Book Concern, and we think our efforts had some affect,—as we judge from the manner in which the people responded to the call by their contributions.

Burlington Church, $16 65, the Sabbath-school $24 07, making $40.42, Mount Holly Church, $15.70, Sabbath-school, $2 93, making, $18.63, Evesham Church, $5, making in all $64 05.

We have closed our protracted meeting, which has been going on at Evesham for several weeks past. We had a glorious season of grace. The gentle dews of heaven were distilled upon us, and we were refreshed. Fifty-two souls were added to the church, and forty odd professed to be converted to God. Our prayer is, that the work may spread far and wide If no preventive providence should intervene, I will hold my last quarterly meeting at Burlington, on Sabbath, May 6th. We extend a general invitation to our friends in Philadelphia and other places, to come up to the help of the Lord against the mighty. Mr. Editor, you are particularly invited to be present

Yours in Christ,
T GOULD

Burlington, April 24th, 1866.

DISSATISFIED HEARERS.—"I am quite sure," says a Chicago correspondent of the *Examiner and Chronicle*, "that there are a class of saints who are satisfied with no preaching but that which they never hear." Is it due to the prevalence of this class among Congregationalists, that out of 2761 ministers of that denomination in the United States, only 762 are *settled pastors*?

THE NEGRO RACE

Of all subjects which have occupied the minds of men for the past half century, none has done so more prominently, than that of the *irrepressible* negro.

At the present day, the whole country is convulsed with it Go where you will, it is *the* topic of the day

The religious world, once so devoted to, and absorbed in, its own peculiar and precious interests, has even laid aside its scruples, and has accepted, and is performing its part in this great drama. More than two hundred years have elapsed, since the first cargo of human beings were stolen from their native soil in Africa, and landed on the shores of old Virginia

Yes!

'Twas on Virginia's far-famed soil,
That thousands of our race first stood,
And found that they were doomed to toil,
Beneath the sway of tyrant blood

Torn from their homes by those whose sordid love of wealth, caused them to abandon every principle of honor, and to sacrifice every feeling of humanity, they were brought here to suffer and to die a living death And men who have prided themselves upon their Christian philanthropy, have not been ashamed to traffic in the bodies and souls of their fellow men. Oh! the dark deeds resorted to by these traders in human flesh and blood, will never be known, or even conceived of, until the last great day, "when the secrets of all men's hearts shall be revealed," and fearful it is to think that when the commissioned angel shall descend, to call the nations to the bar of an impartial judge, how terrible will be the countenance of those who have been the instigators of so much wickedness.

Two hundred years of toil, degradation, and the most servile oppression, have been the only compensations these people have received, for the vast mines of wealth they have accumulated for their so-called masters.

Because of their successful enslavement for such a great length of time, our brethren of the dominant race, have become persuaded, (or, so they profess,) that the negro is morally and intellectually the inferior of the Anglo-Saxon.—But how can they *dare* to talk of the immorality of the negro, when every lesson of wickedness that Satan could devise, has been presented by this noble and *extremely moral* race? The wonder is, that with such examples of wrong he is *the man* that he has proved himself. It must be true, that the "negroes heart contains some nobleness, amidst his chains"

Men of incomparable talents, gifted with Ciceronian eloquence, have expended their oratorical powers in endeavoring to prove this fallacy, but Truth will be uppermost, one time or another, like cork, though kept down in water; and although they may endeavor to struggle against the admission of these facts, yet the truth will be so forced upon them, as to compel them to acknowledge it.

While it may be that the general condition of the negro race will not bear very strong comparison with that of the more fortunate race; yet there are those of African blood, who by reason of their cultivation and refinement, will favorably compare with the noblest of Saxony's sons

We repeat the sentiment advanced, that the difference between the two races lies in the color of the skin or in the general features; not in the advantages or disadvantages of the development of the mind.

Again, we say, we deny the infamous assertion, that the complexion of the skin makes the races to differ mentally.

Had the mind of the white man been left uncultured for centuries, with no opportunities for improvement, it might have been said of him, "'Tis an unweeded garden. Things rank and gross in nature possess it."

The poor whites of the South are good examples; for they are lower, yes, very much lower in the scale of intelligence than the negro of the same locality

But why should our fortunate friends boast of the fairness of the skin and claim a superiority on that ground?

"'Tis the mind that makes the body rich, and as the sun breaks through the darkest clouds, so, honor peereth in the meanest habit." What! is the jay more precious than the lark, because his feathers are more beautiful? Or the adder better than the eel, because his painted skin contents the eye?

We think not Then, let not those of African descent, fear to own it, or blush at the word negro. No stigma is attached to it. Every colored man or woman has the same right to be proud of that title, as the white man has to be of that of Anglo-Saxon

Tracing the history of the African race to a few centuries back, we will find there was a time when it excelled in the arts, sciences and literature. When it possessed civilization eminently. When it was what it is rapidly approximating to be, *the wonder of the world.*

A little in the horizon, we can discern a speck perhaps, not bigger than a man's hand, foretelling a glorious and brilliant future for the black man Despair not, sons of Africa! The indications are excellent, although they often appear equivocal.

We say, emphatically, that the capacities of the negro are as great, and as susceptible of improvement, as those of the whites. Every day develops this fact Go where you will, and meet any of the race that have the least opportunities of education, (and at the very best their advantages are limited) and you will not only find them the equal of the Anglo Saxon in the same position, but, very frequently their superiors

Not only is this true in regard to the negro of the North, but we have been the impartial witnesses of the susceptibility of the freedmen of the South to improvement.

In the States of Virginia and North Carolina, they have come to us by hundreds, half-naked, foot-sore and weary, having travelled many a mile to reach the goals of freedom. And in the space of a very few weeks, without ever having known a letter of the alphabet previously, they have been taught to read. It has been the experience of numbers of our white teachers, that these people and children, ground down by cruel treatment, and writhing under the tyrant's yoke all their lives, surpass many of the whites of the North, in the rapidity of their mental progress.

Indolence, immorality, and non-intellectuality of the negro, form the sandy foundation upon which our enemies rear fabric after fabric to debar from us our rights—our God-given rights. But we thank God, that we have yet a few friends even among the dominant race, who are earnestly vindicating our cause Such men as Charles Sumner of Massachusetts, whose speech a few weeks ago in the U. S. Senate, should be read by every man, woman and child in whose veins flows one drop of African blood. A very weak point in the argument of our white brethren is, that the negro is incapable of self-maintenance and self-government. This assertion is as false and libelous as the foul fiend from whom all evil originates. We need not go to the negroes of the North to prove this an unwarrantable falsehood, but the greatest and most convincing evidence is to be found among the ex-slaves of the South.

In a recent report from Richmond, Gen Terry says, two thousand (2000) rations are daily issued to the whites, while Col. Brown reports but two hundred (200) issued to the blacks. Now the question is asked, which of the people can take care of themselves? The number of them being equal twenty-five thousand (25,000) each. We think this a strong proof in favor of the negro's capability and desire to take care of himself. These facts are too palpable to be cavilled at longer, and for our enemies to address any such nonsense to conceal their own deficiencies and prejudices, is an effort that will be crushed as sure as there is a just God!

Oh! hitherto despised race, let the words of Whittier encourage you:—

> "The time shall come,
> Yea, even now is nigh,
> When every where thy name shall be
> Redeemed from color's infamy;
> And men shall learn to speak of Thee,
> As those of earth's great spirits born
> In servitude and nursed in scorn,
> Casting aside the weary weight,
> And fetters of its low estate,
> In that strong majesty of soul,
> Which knows no color, tongue or clime,
> Which still hath spurned the base control
> Of tyrants through all time!"

BELOVED FRIENDS:—Language is inadequate to express the exceeding happiness it affords me to meet you at the Semi-Centenary celebration of our church. I congratulate you most heartily upon the dawn of this glorious era in the history of the African Methodist Episcopal Church.

Thrice happy am I, because I can not only extend to you the hand of friendship and general Christian affection, but I can call you brethren by the virtue of the similarity of our principles, and of the great tie, that binds us as members of the same grand, extensive, and continually increasing body.

The history of the African Methodist Episcopal Church is one fraught with exceeding interest. Right in her case, it is true, was overcome by might for a season; but at length her banner was "unfurled to the breeze," bearing the triumphant inscription, Victory! Victory! Victory!

One hundred years ago, the Methodist Episcopal Church started into existence. For one-half of that period, our fathers yielded to the galling servitude of being members of that church without rights. Just as we have been citizens of these United States, "*with no rights that white men are bound to respect.*"

Our fathers, sons and husbands here laid their lives upon their country's altar. They have poured out their blood like water upon its battle-fields, and when the battle is o'er, and the victory won, they are sent back to us scarred and maimed, without a particle of gratitude from the country they have so nobly defended with their lives.

> "'Tis a common proof
> That lowliness is young ambition's ladder;
> Whereto the climber upward turns his face,
> But when he once attains the upmost round;
> He then unto the ladder turns his back,
> Looks in the clouds scorning the base degree,
> By which he did ascend."

The brethren of the Methodist Episcopal Church seemed to think that if our fathers were allowed to worship in a small corner of their church, they should have been satisfied. And considered it presumptuous, for the colored brethren to manifest any feeling in the matter. For who ever heard of a negro having that sense developed to any extent? His thick skin is generally supposed to be proof against all such fine characteristics of the whites. No doubt they were reminded, that by obedience to the authority of their superiors, they would exemplify the ornament of a *meek, consistent Christian spirit.*

These oppressors revelled in their glory, obtained at much suffering on the part of our fathers, but there came a time when the shackles became too ponderous. For there is a time, "when the smallest worm will turn from being trodden on." A few whose names will be revered by thousands yet unborn, for their unswerving, indomitable and indefatigable perseverance and energy, determined to be free and independent. The feelings entertained by our white friends at this time, must have been akin to those of Southerners, when they became conscious that they were about to lose Sambo, Cæsar and Luke. Oh! how true it is, that we never so highly prize a *jewel* until it is about to be wrested from our grasp. Just as these masters tightened their grip upon their slaves, so did the Methodist E. Church endeavor to rivet the fetters stronger upon the limbs of our fathers, hoping by these means to compel them to submit to their authority. But not so! A greater power than theirs was at work, and hence their defeat.

The African Methodist Episcopal Church, organized under such unauspicious circumstances, has become a mighty bulwark for the defence of the colored race. Her successes have been, and are indicated by the thousands of members that have swelled her numbers, and by the vast number of churches it possesses.

Since the breaking out of the war, constant accessions have been, and are still being made. These people, but recently escaped from the charnel house of slavery, are determined to be free indeed. Therefore, they flock to the standard of the A. M. E. Church, where they are invested with the rights belonging to her.

Whenever our enemies assert that the negro is incapable of self government, we can point them to this to-day, and to the Bishops of *our own race*. Men who excel in point of talent and depth of piety, and are capable of determining all great questions, and well calculated to govern the affairs of so extensive a body.

No other colored society can claim such entire independence. When Wilberforce shall again be rebuilt, (as is anticipated that it will be shortly) it will add much to her already world-wide influence. She sustains her own reading-matter in the form of a weekly paper, edited by one of her own members.

The A. M. E. Church is the colossus of modern times; and all who approach her borders receive shelter from the shadows of her gigantic proportions.

And now, in conclusion, at this eventful period of our history, when the eyes of the whole world is upon us, let us have *true* UNION *among ourselves*; for, "United we stand, but divided we fall." Be not too precipitate, but let us be sure we are right, then proceed. Let duty lead us to make such sacrifices as God requires, and by every means in our power strive to promote the cause of education and religion. When this is accomplished, then, and only then shall our enemies be put to shame by the proof, that if we cannot boast of superiority over them in many respects, we can at least claim equality. Let us

> "Rest not! Life is sweeping by:
> *Do* and *dare* before you die,
> Something mighty and sublime
> Leave behind to conquer time.
> Duty be thy polar guide,
> *Do* the right, whate'er betide.
> Rest not! Rest not! Conflicts past,
> God will crown thy works at last."

ENTIRE CONSECRATION

DEAR RECORDER:—Shall I be justly chargeable with over-stepping the bounds allotted to a correspondent, in treating of so sacred a subject as entire consecration to God?

We seldom hear a sermon upon this subject, but ideas are presented to us clothed in new forms. But new and various as are the forms in which the great idea of the consecration of self may be presented, the idea itself is co-eval with the instinct of religion. Even a recapitulation of the names of those Old Testament worthies who may be regarded as living exponents of a state of consecratedness were tedious. But the fuller exposition of this—one of the most exalted elements of religion—was reserved to a fuller development in the teaching of our Saviour and his apostles. And in applying those impartial tests of devotedness furnished by the New Testament, do we find ourselves regarding this as an abstract theory or as a living principle? Do we, as professing Christians, realize the all-embracing nature of the vows we assume when we give ourselves to the Lord? Who but can remember the time when, in the presence of men and of angels, he avowed himself to be the Lord's? Who but approaches the sacramental table with solemn awe? But what are our actions, our daily lives, when the spiritual exaltation attendant upon such scenes has passed away? Sometimes, when in a transport of joy we can exclaim, "Lord, I am thine!" "Lord, it is good to be here!" But, in the turmoil of daily life, amid temptation and trial, how do we live? Do we entertain an unwavering consciousness that we are the Lord's, that, redeemed from the world, we "are dead and our lives are hid with Christ?" O that as Christians the deadness were always to the world! But who of us cannot recall the season when the deadness was to the things of God? True, we cannot always stand upon the mount beholding the transfiguration of our Lord. We must follow him among the multitude. The cross must be borne, labor must be performed, and innate depravity conquered, ere we wear the victor's crown, but in what spirit do we perform the work? St Paul bore about with him "in the body the dying of our Lord Jesus, that the life of Jesus might be made manifest" in his body. Is our devotedness of such a character? Do we, as this eminent saint, consecrate *all* to God? Can we truly aver that we long for conformation to the death of our Saviour? Will our hearts, all glowing with the love inspired and maintained by himself, be content with nothing less than the fellowship of his sufferings? If such be the nature of our aspirations, what a blessed state is ours! How nearly allied to the devotedness of the redeemed in heaven!

St John, in his first epistle, advances a powerful argument in favor of entire consecration. Behold what manner of love the Father hath bestowed upon, us that we should be called the sons of God! And how glorious his hope of similarity to God the Father. "We shall be like him for we shall see him as he is." And if this wondrous transformation is in store for us; for beings of mortal nature, how reasonable the entire, full, complete consecration required by our glorified Lord! What less than *all* could we, the recipients of infinite favors, tender to the author of such beneficence? Or rather, less than *all* were unmeasured ingratitude.

Our indebtedness is co-extensive with our redemption from the dominion of sin. When Christ died the atonement was for the entire man. St. Paul, in that unequalled dissertation on justification, the eighth chapter of Romans, does not separate the idea of a spiritual redemption from that of a physical redemption, but confidently speaks of "the adoption, to wit, the redemption of the body." And, believing the teachings of Scripture, soul and body are to be conjoined, and, together, enjoy intimate companionship with our glorified Lord.

Ah, in view of this, who that has assumed the name of Jesus can withhold this consecration; a spontaneous, continuous consecration! Who that accepts Christ as all, can tend less than the consecration of all!

In considering this subject of consecration the example of Him who is our Head, Leader, Guide, Brother, our all, is of incalculable weight in determining our estimate of our duty in this matter: who He abdicated His glory "and for our sakes became poor," this abdication was complete. Nothing of his former state was retained. Of all the dignitaries of heaven, none were permitted to attend him on his arduous mission. Entire, full, complete, was this renunciation of His glory. Can we contemplate this and hesitate in the offering up of all to Christ?

O when we contemplate the closing act of the work of redemption, what is there of love, or reverence, or service, that we can withhold? Christ, the Son of God, nay God himself, died for us; for men, for sinful, rebellious, contumacious men. O unbounded love! Our hearts cannot now fully comprehend it, but this we know, Christ died for us. Christ died that we might live: and life and all that attends life is too little to return for such love. Eternity alone can suffice for the exercise of our love to Christ.

April 26th, 1866. RUTH G——.

Life in the Churches.

GERMAN PROFESSORSHIP IN LANE SEMINARY.

Not to lead students still deeper into mazes of German speculation, nor to point out to them the health giving sources of true knowledge to be found in that rich theological literature, but for a most direct practical purpose is the suggestion made which we have put at the head of this paragraph. In the language of the Presbytery of Cincinnati, it has been

Resolved, That in the deliberate judgment of this Presbytery, the time seems to us to have come when the interests of our German population demand a German Professorship in Lane Theological Seminary.

For the purpose of attaining some more efficient scheme of evangelization among this large and rapidly increasing element of our population, the professorship of German is contemplated. We earnestly hope the plea will be carried out, and that promptly. The gross infidelity and open and bitter opposition of the mass of recent German emigrants to our Christian institutions call for earnest efforts from all true friends of Christ's kingdom, and of the country, for their evangelization. The recent slaughter of a whole family by a hardened German, and the names of Gerger and Laugfeldt, are sufficient to give the great duty, at least in the eyes of our own citizens, the aspect of a measure of self-preservation. If a professorship does no other good—we are sure it will do vastly more—it will at least keep the subject before the churches.—*Am. Pres*

Foreign.

GROWTH OF PROTESTANTISM IN PARIS.

At the beginning of the present century, the capital of France contained but a handful of Protestants, and worship was celebrated by one or two pastors who had almost nothing to do. To-day this state of things has greatly changed. Protestantism has extended more until it now holds a high position both among the people and press.

There are now within the limits of Paris eight churches belonging to the Reformed or Calvinistic communion, with fourteen pastors. The Lutheran communion has ten churches and twenty-one pastors. A recent circular of the Consistory of the Confession of Augsburg states that the number of Lutherans living in the capital exceeds thirty-five thousand souls. There are, besides, eleven independent churches with fourteen pastors, belonging to various denominations. It would be difficult to determine exactly the numbers of members of these congregations, for many, of the most pious and regular attendants, have not formally united with these free churches. Lastly, the Americans and the English have eight churches or chapels at Paris, with nine pastors. In short, the number of places of worship in the French metropolis is thirty-seven, and fifty eight pastors.

"Such has here the progress during the past fifty years. When the Roman Catholics boast of their success in London and in England, at New York and in the United States, they ought not to forget that the Protestants have also made rapid advance in the principal cities of the world; and if we could make a correct estimate on this point, I believe that Protestantism would show that it has gained more than Romanism during the last two or three generations."—*Observer*.

GERMAN

In Berlin, the Evangelical Society has, through the winter, sustained a course of lectures for the defence of truth against rationalistic skepticism. Besides these, another course of apologetical lectures has been organized by the Church Building Society. The books of Renan and Shenkel, the first of which has been sold here to the extent of 300,000 copies, have roused Christians to the necessity of paying attention to these things. It is necessary to give to the people weapons to defend our most holy faith; else a clever skeptic can bring them to confusion by a few pompous phrases, the emptiness of which they must learn to see. "Inspirations," "the Historic Position of the Jews," "The Doctrine of the Trinity," "Romanism and Protestantism," have, amongst others, been the subject of these lectures. Their object is to show, in a popular form, that though the proofs of Divine revelation may be, and to a great extent certainly are, far beyond the comprehension of human reason, still they are in no way contrary to reason; and that on the other hand, the unbeliever is obliged by his system to entertain the most monstrous belief.

ITALY.

The grand program of evangelical religion continues. The priestly opposition remains exceedingly virulent, but, under the present political state of the kingdom, and the unpopular contempt of the Papacy, its power for harm is pretty much gone. The annual report of the Nice Foreigners Evangelization Committee, recently issued, contains a highly encouraging view of their work in Northern and Central Italy. It states that the preaching of the gospel has there ceased to be a novelty, there being but few of the larger cities, or even smaller towns that have not been visited by some evangelical preacher employed by some of the Christian agencies which occupy the field. The churches in connection with the Committee are becoming more and more established, and are also rising in purity of discipline. There has been, during the year, a steady progress in the number of conversions, in the edification of older converts, and in the formation and support of schools. The stations of the committee where evangelists, and generally also schoolmasters, are located, are Como, Fara, Milan, Pinerolo, Sondrio, and the Island of Sardinia. An itinerating evangelist has his headquarters at Pesard, and a Book and Tract Depository and Lending Library is maintained at Florence. An interesting case of conversion of a Romish Priest has occurred at Milan.

The great spiritual peril of Italy is one that is common to all countries when they recoil in disgust from Romish imposture—a loss of all religious faith. Infidelity has, as usual, been on the alert to reap a harvest from the changes there going on, but happily with less success than farther westward. Reports have gone abroad of the formation of large societies of free-thinkers, with Milan for their headquarters. Referring to these accounts, Rev. Wm Clark, of that city, writes to the American and Foreign Christian Union:

"This is all an exaggeration, as I could easily show by a brief history of some feeble attempts at infidel organization with which I have been fully conversant. These attempts in Milan, and some at other places, utterly failed, so that at present there is no association, there are no meetings, and infidelity manifests no sign of life whatever. But what is significant is this, that when the first attempts were made in this city to form such an association, and it was evident they would not succeed, the principal leader in the movement remarked that their efforts were all in vain, for the Bible was having too much influence in Italy."

Mr Clark has no question that the Bible work now going forward in Italy, has exerted a powerful influence in preventing any prosperous infidel associations, and he adds concerning the more general influence of the circulation of the Holy Scriptures there.—"It is most gratifying to see that there is a more serious turning to the Bible on the part of the people to satisfy their felt religious and spiritual wants. They have heretofore, many of them, studied the Scriptures in order to combat Rome, but now there is a more evident advance beyond. The reform in this land is assuming a more personally practical and spiritual character, and the Bible is more sought for and studied as spiritual food for the soul."

A report, just published in *L'Esperance*, gives an account of the Christmas celebration of the evangelical schools in the late priest-ridden city of Naples, which strikingly illustrates the changes of the last few years. The municipality placed at the disposal of the directors, the immense hall of Montolivato, in which princes used formerly to preside at like festivals. "You," said they, "make it your business to instruct young people; you are laboring to do good to the country; that is enough. We are here to support you, we do not ask what your religion is." In that vast hall some five hundred children of lazzaroni, members of the school, surrounded by a concourse of parents, enjoyed their Christmas festival, with prayers and hymns to Jesus in their native tongues, to the delight of the great assemblage.

The writer says:—"The Lord has set upon our work the seal of His protection. The thirst of learning has brought to us children by hundreds, perhaps two thousand, altogether, have heard from us at different time the name of Jesus Christ in the midst of their elementary instruction. The confidence of parents has overcome the hostile insinuations. We have been able to show ourselves openly. Our schools, which have been well watched, have supplied the best attainable professors of caligraphy to the country. They have acquired civil rights. They are celebrating their personal festival by evangelical songs under the ægis of the ministry. All is done in the most orderly manner; at most, a single policeman stands at the door to restrain over-eager relatives."

Choice Extracts.

A REMARKABLE PROPHETIC PARAGRAPH.—The expectations of Bengel, the German commentator, appear likely to be fulfilled with curious accuracy in the present day. He said, in the year A. D., 1740: "Though Socinianism and Popery at present appear mutually aloof, they will, in process of time, form a mighty confluence, that will burst all bounds, and bring every thing to a crisis. We may expect it in the following way. The residue of heavenly influence on the professing Church, as a body, will have utterly evaporated, *its holy things having been already more and more prostituted to the spirit of this world.* The Holy Spirit being thus withdrawn from the camp at large, the world will deem its own victory and triumph secured. Now, therefore, a spirit of liberal latitudinarianism will prevail every where, —a notion that every one may be right in his own way of thinking, and consequently that all is well with the Jew, the Turk, and the Pagan. Ideas of this kind will wonderfully prepare men for embracing the false prophet." (Life of Bengel, Walker's edition. page 322.)

How painfully correct these prognostications made 126 years ago, have proved, any one who observes the state of religious feeling and tendencies, in our times, must know only too well.—*Ryle's Exp. Thoughts*

THE GOSPEL AN ELEMENT OF PROGRESS.—The sons of Chinese peasants could read and write, when the princes of England were ignorant of both. China has since made no advance, while England has reached a height of civilization that no one at that time could have formed any idea of. England has had the Gospel, China has been without it! This accounts for their relative change of positions.

TRUE RICHES.—Patrick Henry, the eminent statesman and patriot, left in his will the following passage:

"I have now disposed of all my property to my family: there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they have not that, and I had given them all the world, they would be poor."

NOTICE.

The Book Committee are hereby requested to meet on next Monday, precisely at 10 o'clock, A. M.

ELISHA WEAVER,
Chairman.

NOTICE.

The Hall of the "Green Tabernacle," No. 6 Independent Order B & S of L. C., at Woodbury, New Jersey, will be dedicated on the 24th instant.

General officers and members of the order are requested to be present.

(By order) ENOS W CRAIG, W. S.
May 5th—2t

NOTICE.

At Wesley church, Hurst street, on Sabbath, May 6th, my fourth Quarterly Conference will be held.

Preaching in the morning by the Rev. H. J. Rhodes; in the afternoon by Rev. Mr. Brown, of the M. E Church; and in the evening by Rev. Mr Hamer. I expect some of the best talent in the city to be present. We will have another old-fashioned meeting. Let all who will, come.

JACOB M MITCHELL.

April 28th, 1866.

INFORMATION WANTED

Of oldest daughter Jane's children. One son by the name of Andrew, another by the name of Ransom, and another by the name of George, who were taken from me and sold when they were very small.

Also two others, (twins) one called Martha Ann and the other had no name. The name of the father of these children is Washington. He belonged to a man in Franklinton, Ky., whose name was Joseph Kearney.

The mother of these children belonged to a man in Franklin Co., Ky., by the name of Seth Ward, her name is Charity Ward, wife of Washington Kearney, who was killed by a fall from a wagon. Any information concerning any of the above, will be thankfully received by addressing

W. A. BOOGHAM,
Franklinton,
North Carolina.

INFORMATION WANTED

Of Corney Whiters, by her daughter, Joanna Whiters, formerly of Elizabeth City, North Carolina, being then the "property" of Mr. Whiters. Any intelligence concerning her will be thankfully received at No 707 Callowhill street, Philadelphia. 1t

INFORMATION WANTED

Of my husband, George W Burton. When last heard from, in 1865, he was in Brownsville, Texas, in the hospital located there. Any information addressed to myself (his wife) at No 20 Acorn Alley, will be most thankfully received. Perhaps I should have stated that my husband was a member of the 115th Regiment U. S. Colored Troops. 1t

INFORMATION WANTED

Of my children, Thaddeus, Edmund, Albert and Mary Jones, formerly of Nelson Co., Virginia. Seven years have elapsed since I was sold from them in Richmond. Their former "owner" was William S Jones. Any information concerning them will be most thankfully received by their mother,

LARCENIA MAYHOE

P. S.—Please address me at Franklinton, North Carolina, in care of Rev. J. H. Crawford, (Box 18,) and a mother's gratitude and thanks will follow you. 1t

INFORMATION WANTED

Of Ashton Garrett—the father of Matthew and Harry Garrett. Matthew and Harry Garrett are desirous of learning the whereabouts of their father, Ashton Garrett, who disappeared very suddenly. Their home is near Louisa Court House, Virginia.

Any information concerning the missing party will be most thankfully received at the residence of Rev. William H. Furness, 1426 Pine Street, Philadelphia, Penna.

may 5—1t

INFORMATION WANTED.

Of my brother, Gideon Johnson, who formerly lived in Shenandoah County, Virginia, and left there in 1860 or 1861, for Pennsylvania. The last time heard from he was at Carlisle, Pa. Any information will be thankfully received by his wife and family. Address

WESLEY JOHNSON,
35 Sixth Street,
Pittsburg, Pa

Ap'l 28–1m

INFORMATION WANTED

By Lucy Walker, of my husband, Anderson Walker. The last time I saw him was on September 2, 1864, at Athens, Georgia. His former owner was Ferdinand Phirwell. Lucy was owned by Marcella Bloomfield. Any information will be thankfully received by the undersigned. Address

LUCY WALKER,
Care of Rev. Cyrus Boey,
Elder of Bethel Church,
Oswego City, N Y

Mar. 24—6t.

Married

April 30th, 1866, by Rev Jacob M Mitchell, Mr. Samuel Rodney to Miss Sarah White, all of Philadelphia, Pa.

April 17th, 1866, by Rev G. T. Waters, Mr. Robert Butcher to Miss Matilda Loatman, all of Kent Co., Delaware.

April 30th, 1866, by the Rev Wm Moore, Mr. Joseph C Fisher, of Columbia, Pa., to Mrs. Ann Maria Seckum, of the same place.

May 1st, by the same, Mr. Isaac R Evans, of Salem, N J, to Miss Margaret Moore, of the same place.

Obituary.

Died on Sunday morning 22d inst., in this city, Josiah Bond, in the 61st year of his age.

The deceased is well known by the colored people of this city, and surrounding country. He was a plain humble working man of limited education, but by industry in leisure hours, he acquired a general knowledge of the Anti-Slavery principles and movements, and entered into the work of promoting the cause with great zeal and enthusiasm. He identified himself thoroughly with the slave, and the elevation of the oppressed colored men. Though by education and in principle he was a friend, he was no sectarian. He mingled with the colored people, visited their different churches, and often officiated in their pulpits.

It was not to promote sect, but practical religion he labored among them. The promotion of education self-respect and higher aspirations in life was his aim. He inculcated lessons of practical righteousness, the excellence of the moral virtues, and a pure and upright life. He suffered from proscription and persecution, and by his devotion to the cause he espoused, made himself of no account among men.

Humble and unpretending as he was, no man in the community outside their own population, has been more faithful and effective in establishing sound views, and principles, and correct ideas of life and its duties among them.

If sometimes eccentric and peculiar, he never failed to rivet the attention, and make a durable impression for good upon the mind.

He will be long remembered by the oppressed race, and his name be cherished as that of a benefactor and friend. COMMUNICATED

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Post Office Box 116, Annapolis, Maryland.
Dec 1-1y

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Oct. 7-1f

SECURITY

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EZRA WILLITS, Gen'l Agent,
No. 528 Walnut St., Phila.

Jos. C. Bustill, Solicitor,
No. 403 South Sixth Street.

REFERENCES

Charles Ellis, Druggist, N. E. 7th and Market Streets.
Richard Cadbury, 117 and 119 Chestnut Street.
James Whitall, Glassware, 410 Race Street.
J Wistar Evans, do do.
John Tatum, Dry Goods Com., 223 Chestnut Street.
John S. Hilles, Reading R. R., 13 Callowhill Street.
A. R. Pharo, 1017 Green Street.
Joseph C. Turnpenny, 718 Spruce Street.
T. Ellwood Chapman, 3 South 5th Street.
Robert Biddle & Co., 181 Market Street.
T. M. Beesley, M. D., 52 North 11th Street.
Dillwyn Parrish, 1017 Cherry Street.
Edward Hopper, 622 Arch Street.
Samuel R. Shipley, 1623 Filbert Street.
David Scull, Jr. & Bro., Wool Dealers, 125 Market St.
Joseph Howell, 174 South 3d Street.
Elias D. Gilford, Merchant, 28 North 3d Street.
E. Esterbrook, Manufacturer, 498 Arch Street.
Caspar Wistar, M. D. 720 Arch Street.
Joseph Thomas, M. D., 630 Vine Street.
J M Whitall, 410 Race Street.
Jno. S. Detwiler, Merchant, 1615 Delaware Avenue.
Mar. 8—4m

PENNSYLVANIA CENTRAL RAILROAD.

CHANGE OF TIME AND DEPOT.

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St Railway, whose cars run to and from Pennsylvania Central Railroad Depot to West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts. at 2 45 P. M., to connect with Pittsburg and Erie Mail, and at 10 20, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE		
ERIE EXPRESS	at	7.30 A. M.
MAIL TRAIN	"	8.00 "
PAOLI ACCOMMODATION, No. 1	"	10.00 "
FAST LINE	"	12.00 M
PARKESBURG	"	1.10 P. M.
HARRISBURG ACCOMMODATION	"	2.30 "
LANCASTER ACCOMMODATION	"	4.00 "
PAOLI TRAIN, No. 2	"	5.30 "
PITTSBURG AND ERIE MAIL	"	8.30 "
PHILADELPHIA EXPRESS	"	11.10 "
ARRIVE.		
PITTSBURG AND ERIE MAIL	"	6.30 A. M.
PHILADELPHIA EXPRESS	"	7.05 "
PAOLI ACCOMMODATION, No. 1	"	8.00 "
PARKESBURG	"	9.30 "
LANCASTER TRAIN	"	12.00 P. M.
FAST LINE	"	12.50 "
PAOLI ACCOMMODATION, No. 2	"	4.40 "
DAY EXPRESS	"	5.45 "
HARRISBURG ACCOMMODATION	"	8.40 "
MAIL TRAIN	"	11.20 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, JR., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
137 Dock Street.

Jan '66

WASHINGTON HOTEL,

BY WILLIAM TAYLOR,

PROPRIETOR

Corner of Bridge and Montgomery Streets,
GEORGETOWN, D.C.

No. 10 1 year.

ONE PRICE CLOTHING.

JONES'

OLD ESTABLISHED

One Price
CLOTHING HOUSE,
604 Market Street,
(Above Sixth)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 *Market Street,*

One Price Store.

DR. JONATHAN DAVIS,

Successor to C. B. Lowber, M. D.,

No. 733 S. 11th Street Philadelphia, Pa.

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 9 A. M.—from 4 to 8 P. M.
Agent for the Masonic Gavel. jan 1 y

Mrs. Edith Mayhew,

NO 257 RASPBERRY STREET,

(2d door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Jan 6–6mo

EASTERN AVENUE HOUSE.

John A. Mulligan, Proprietor.

Numbers 25 and 27 EASTERN AVENUE,
BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.

Hot and Cold Water-Baths
Free for the Boarders.

Its situation is central, it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

☞ Provisions of the best quality, and in a variety.

☞ **Meals by the Day or Week.** ☜

Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!

Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.

No. 300 Chestnut St., above Third.
No 809 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones',)

Messrs. Perry & Co. have undoubtedly the largest stock of ready-made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 300 Chestnut St., above Third.
No 809 Chestnut Street, (Granville Stokes' old stand.)
And South-east Corner Seventh and Market Sts., (Jones')
PERRY & CO.

WANTED!

THE

Great Union Intelligence Office

Wants servants of all kinds,

COOKS,
WAITERS,
NURSES,
CHAMBERMAIDS,
SEAMSTRESSES,
and COACHMEN.

Also, men and women, just from the South, who wish to engage in

FARMING,

Can procure good homes by calling at the Office, No. 326, Washington Street.

GOOD WAGES

Paid to Good Servants, from $8 up to $20 per month.
We hope persons wishing situations will improve this opportunity.

E. DEMUND & CO.,
No. 226 Washington St., Phila.

Apl 25, 1866

OLIVE BRANCH

BOARDING HOUSE

No. 814 Lombard Street, Phila.

Mrs. H. M. Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business and churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS. M BENNETT,

HERB DOCTRESS,

NO 400 S. SEVENTH STREET, BELOW PINE,

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Cotta Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK

JOSEPH C. BUSTILL AND SARAH H. BUSTILL.

WIG MAKERS,

HAIR JEWELLERS,

AND

LADIES' HEAD-DRESSERS,

No. 403 South Sixth Street,

Philadelphia

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS

WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.

BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles.

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Moistening, Softening, Odorizing, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair—removing dandruff, preventing premature baldness, restoring softer, removing grease spots, and curing rheumatic pains, Tetter, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24-tf

Cupping, Leeching & BLEEDING

ATTENDED TO BY

NATHANIEL L. DURHAM,

911½ CHRISTIAN STREET,

Also Solicitor for "Security Life Insurance Company."

Jan 7-no 8-1y

"THE BEST AND THE CHEAPEST."

REIMER'S PHOTOGRAPHIC GALLERY,

NO. 615 & 617 NORTH SECOND STREET,
PHILADELPHIA,

Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.

☞ Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which one guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. 1y

JAMES C. CLARK, M. D.

(ECLECTIC.)

No. 618 Pine Street, Philadelphia, Pennsylvania

OFFICE HOURS.

From 7 to 9 A. M.
From 12 to 2 P. M. } PHILADELPHIA.
From 6 to 9 P, M.

Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.

Jan 7-no 7-1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel." It is the Best and Cheapest House in Baltimore,

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber Shop attached to the Hotel.

Nos 28 and 30 Corner of Bath and Davis Sts.,
(Near the Harrisburg Depot,)

BALTIMORE.

DR. D. HUDSON, Proprietor.

House of Application

FOR

COLORED PEOPLE.

MRS. MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO. 1718 SANSOM ST

Jan 26 1y. *Philadelphia, Pa.*

Poetry.

"BEING JUSTIFIED BY FAITH, WE HAVE PEACE WITH GOD."

ROMANS v 1

I thought upon my sins, and I was sad,
My soul was troubled sore, and filled with pain;
But then I thought on Jesus and was glad;
My heavy grief was turned to joy again.

I thought upon the law, the fiery law,
Holy and just and good in its decree,
I looked to Jesus, and in Him I saw
That law fulfilled, its curse endured for me

I thought I saw an angry, frowning God,
Sitting as judge upon the great white throne.
My soul was overwhelmed: then Jesus showed
His gracious face, and all my dread was gone

I saw my sad estate, condemned to die,
Then terror seized my heart, and dark despair;
But when to Calvary I turned my eye,
I saw the cross, and read forgiveness there

I saw that I was lost, far gone astray,
No hope of safe return there seemed to be,
But then I heard that Jesus was the way
A new and living way prepared for me.

Then in that way, so free, so safe, so sure,
Sprinkled all o'er with reconciling blood,
Will I abide, and never wander more
Walking along in fellowship with God
H. Bonar.

The Family.

THE WILD DUCK SHOOTER.

The charity of the rich is much to be commended, but how beautiful is the charity of the poor!

Call to mind the coldest day you ever experienced. Think of the bitter wind and driving snow, think how you shook and shivered—how the sharp white particles were driven up against your face—how within doors, the carpets were lifted like billows along the floors, the wind howled and moaned in the chimneys, windows creaked, doors rattled, and every now and then heavy lumps of snow came thundering down with a dull weight from the roof.

Now hear my story.

In one of the broad, open plains of Lincolnshire, there is a long, reedy sheet of water, a favorite resort of wild ducks. At its northern extremity stand two mud cottages, old, and out of repair.

One bitter, bitter night, when the snow lay three feet deep on the ground, and a cutting east wind was driving it about, and whistling in the dry frozen reeds by the water's edge, and swinging the bare willow trees till their branches swept the ice, an old woman sat spinning in one of these cottages before a moderately cheerful fire. Her kettle was singing on the coals; she had a reed candle, or home made rush light on her table, but the full moon shone in, and was the brighter light of the two. These two cottages were far from any road, or any other habitation; the old woman was, therefore, surprised, as she sat drawing out her thread, and crooning an old north-country song, to hear a sudden knock at the door.

It was loud and impatient, not like the knock of her neighbors in the other cottage; but the door was bolted, and the old woman rose, and shuffling to the window, looked out, and saw a shivering figure, apparently that of a youth.

"Trampers!" said the old woman, sententiously; "tramping folk be not wanted here;" so saying, she went back to the fire without deigning to answer the door.

The youth, upon this, tried the door and called to her to beg admittance. She heard him rap the snow from his shoes against her lintel, and again knocked as if he thought she was deaf, and he should surely gain admittance if he could only make her hear.

The old woman, surprised at this audacity, went to the casement, and with all the pride of possession, opened it and inquired his business.

"Good woman," the stranger began, "I only want a seat at your fire."

"Nay," said the old woman, giving effect to her words by her uncouth dialect; "thou it get no shelter here: I've naught to give to beggars, a dirty, wet critter," she continued, wrathfully, slamming-to the window. "It's a wonder where he found any water, too, seeing it freezes so hard, a body can get none for the kettle, saving what's broken up with the hatchet."

On this the beggar turned hastily away.

And at this point in his narrative, the person who told it to me, stopped and said, "Do you think the old woman was very much to blame?"

"She might have acted more kindly," I replied; "but why do you ask?"

"Because," said he, "I have heard her conduct so much reflected on by some who would have thought nothing of it, if it had not been for the consequences."

"She might have turned him away less roughly," I observed.

"That is true," he answered; "but in any case, I think, though we might give them food or money, we should hardly invite beggars to sit by the fire."

"Certainly not," I replied; "and this woman could not tell that the beggar was honest."

"No," said he; "but I must go on with my narrative." The stranger turned very hastily from the door, and waded through the deep snow towards the other cottage. The bitter wind helped to drive him towards it. It looked no less poor than the first; and, when he had tried the door, found it bolted, and knocked twice without attracting attention, his heart sank within him. His hand was so numbed with cold, that he had made scarcely any noise; he tried again.

A rush candle was burning within, and a motherly-looking woman sat before the fire. She held an infant in her arms, and had dropped asleep; but his third knock roused her, and, wrapping her apron around the child, she opened the door a very little way, and demanded what he wanted.

"Good woman," the youth began, "I have had the misfortune to fall into the water this bitter night, and am so numbed I can scarcely walk."

The woman gave him a sudden, earnest look, and then sighed.

"Come in," she said; "thou art so nigh the size of my Jem, I thought at first it was him come home from sea."

The youth stepped across the threshold, trembling with cold and wet; and no wonder, for his clothes were completely encased in wet mud, and the water dripped from them with every step he took on the sanded floor.

"Thou art in a sorry plight," said the woman, "and it be two miles to the nighest house; come and kneel down before the fire; thy teeth chatter so pitifully, I can scarcely bear to hear them."

She looked at him more attentively, and saw that he was a mere boy, not more than sixteen years of age. Her motherly heart was touched for him. "Art hungry?" she asked, turning to the table; "thou art wet to the skin. What hast thou been doing?"

"Shooting wild ducks," said the boy.

"Oh!" said his hostess, "thou art one of the keepers' boys, then, I reckon?"

He followed the direction of her eyes, and saw two portions of bread set upon the table, with a small piece of bacon on each.

"My master be very late," she observed, for charity did not make her use elegant language, and by her master she meant her husband, "but thou art welcome to my bit and sup, for I was waiting for him; may be it will put a little warmth in thee to eat and drink!" so saying, she took up a mug of beer from the hearth, and pushed it towards him with her share of the supper.

"Thank you," said the boy, "but I am so wet I am making quite a pool before your fire, with the drippings from my clothes."

"Ay, thou art wet, indeed," said the woman, and, rising again, she went to an old box in which she began to search, and presently came to the fire with a perfectly clean check shirt in her hand, and a tolerably good suit of clothes. "There," said she, showing them with no small pride, "these be my master's Sunday clothes, and if thou wilt be very careful of them, I'll let thee wear them till thine be dry." She then explained that she was going to put her "bairn" to bed, and proceeded up a ladder into the room above, leaving the boy to array himself in these respectable and desirable garments.

When she came down her guest had dressed himself in the laborer's clothes; he had had time to warm himself, and he was eating and drinking with hungry relish. He had thrown his muddy clothes in a heap upon the floor, and, as she proceeded to lift them up, she said, "Ah! lad, lad, I doubt thy head has been under water; thy poor mother would have been sorely frightened, if she could have seen thee awhile ago."

"Yes," said the boy; and, in imagination, the cottage-dame saw this sad mother, a care worn, hard-working creature like herself; while the youthful guest saw, in imagination, a beautiful and courtly lady; and both saw the same love, the same anxiety, the same terror at sight of a lonely boy struggling in the moonlight through breaking ice, with no one to help him, catching at the frozen reeds, and then creeping up, shivering and benumbed, to a cottage door.

But even as she stooped, the woman forgot her imagination, for she had taken a waistcoat into her hands, such as had never passed between them before; a gold pencil-case dropped from the pocket, and, on the floor, among a heap of mud, that covered the outer garments, lay a white shirt-sleeve, so white, indeed, and fine, that she thought it could hardly be worn but by a squire!

She glanced from the clothes to the owner. He had thrown down his cap, and his fair, curly hair and broad forehead, convinced her that he was of gentle birth; but while she hesitated to sit down, he set a chair for her, and said, with boyish frankness, "I say, what a lonely place this is! If you had not let me in, the water would have all frozen on me before I reached home. Catch me duck-hunting again by myself!"

"It is very cold sport that, sir," said the woman.

The young gentleman assented most readily, and asked if he might stir the fire.

"And welcome, sir," said the woman. She felt a curiosity to know who he was, and he partly satisfied her by remarking that he was staying at Dean Hall, a house about five miles off, adding that, in the morning, he had broken a hole in the ice near the decoy, but it had iced over so fast, that in the dusk he had missed it and fallen in, for it would not bear him. He had made some land marks, and taken every proper precaution, but he supposed the sport had excited him so much that, in the moonlight, he had passed them by.

He then told her of his attempt to get shelter in the other cottage.

"Sir," said the woman, "if you had said you were a gentleman—"

The boy laughed. "I don't think I knew it, my good woman," he replied, "my senses were so benumbed; for I was some time struggling at the water's edge among the broken ice, and then I believe I was nearly an hour creeping up to your cottage door. I remember it all rather indistinctly, but as soon as I felt the fire and drank the warm beer, I was a different creature."

While they still talked, the husband came in, and, while he was eating his supper, they agreed that he should walk to Dean Hall, and let its inmates know of the gentleman's safety; and when he was gone they made up the fire with all the coal that remained to that poor household, and the poor woman crept up to bed and left her guest to lie down and rest before it.

In the gray of the dawn the laborer returned, with a servant leading a horse, and bringing a fresh suit of clothes.

The young gentleman took his leave with many thanks, slipping three half crowns into the woman's hand, probably all the money he had about him. And I must not forget to mention that he kissed the baby, for when she tells the story, the mother always adverts to that circumstance with great pride, adding, that her child being as "clean as wax, was quite fit to be kissed by any body."

"Missis," said the husband, as they stood in the doorway, looking after their guest, "who dost think that be?"

"I don't know," answered the Missis.

"Then I'll just tell thee, that be young Lord W——; so thou mayest be a proud woman, thou sits and talks with lords, and asks them in to supper—ha, ha!" So saying, her master shouldered his spade and went his way, leaving her clutching the three half crowns in her hand, and considering what she should do with them. Her neighbor from the other cottage presently stepped in, and when she heard the tale and saw the money, her heart was ready to break with envy and jealousy. "Oh! to think that good luck should have come to her door, and she should have been so foolish as to turn it away. Seven shillings and sixpence for a morsel of food and a night's shelter, why, it was nearly a week's wages!"

So there, as they both supposed, the matter ended, and the next week the frost was sharper than ever. Sheep were frozen in the fenny fields, and poultry on their perches, but the good woman had walked to the nearest town and bought a blanket. It was a welcome addition to their bed covering, and it was many a long year since they had been so comfortable.

But it chanced one day at noon, that looking out at her casement, she spied three young gentlemen skating along the ice towards her cottage. They sprang on to the bank, took off their skates, and made for her door. The young nobleman informed her that he had had such a cold, he could not come to see her before. "He spoke as freely and pleasantly," she observed, in telling the story, "as if I had been a lady, and no less! and then he brought a parcel out of his pocket, 'and I've been over to B——,' he says, and bought you a book for a keep-sake, and I hope you will accept it!

And then they all talked as pretty as could be for a matter of ten minutes, and went away. So I waited till my master came home, and we opened the parcel, and there was a fine Bible inside, all over gold and red morocco, and my name and his name written inside; and, bless him! a ten pound note doubled down over the names. I'm sure, when I thought he was a poor, forlorn creature, he was kindly welcome. So my master laid out part of the money in tools, and we rented a garden, and he goes out on market days to sell what we grow; so now, thank God, we want for nothing."

This is how she generally concluded the little history, never failing to add that the young lord kissed her baby.

"But," said my friend, "I have not told you what I thought the best part of the anecdote. When this poor Christian was asked what induced her to take in a perfect stranger, and trust him with the best clothing her home afforded, she answered simply, "Well, I saw him shivering and shaking, so I thought, 'thou shalt come in here for the sake of Him that had not where to lay His head.'"

The old woman at the other cottage may open her door every night of her future life to some forlorn beggar, but it is all but certain that she will never open it to a nobleman in disguise!

Let us do good, not to receive more good in return, but as an evidence of gratitude for what has been already bestowed. In a few words, let it be "all for love, and nothing for reward."—*Jean Ingelow.*

Child's Cabinet.

THE CHILDREN'S CHURCH.

SOME OF THE WAYS TO BE "ABOUT THE FATHER'S BUSINESS."

More than a year ago, three members of "the Children's Church" began to think, perhaps they were old enough to do some good in the world.

The ladies in their father's church, (for he is a minister) have a working society, and make boxes of clothing to send to the families of poor ministers who need help, and they thought they would like to work too. So after a great many wisely whispered plans, they got their good mother to pay them for going without butter. Then they bought some cotton, and with their mother's help in setting it out, they made a little baby night-gown. Somebody saw it who was so well pleased that little children would eat but buckwheat cakes and biscuit without any butter, to earn money to do good, she wrote out the story and sent it to a large newspaper in New York, and sure enough, in the Children's Department the next week there was the little night gown all in print. How the bright eyes sparkled when they read it, and the cheeks glowed, that happy red, not like the blush of being caught in any thing wrong and mean. What will they say when they see the story is not worn out yet, though it is over a year old. We never should have spoken of it, but to show the result of that little work. Soon in the same paper, came an answer from a lady far away, saying that three of her little children had read about it, and had been earning money in the same way to send to the suffering refugees of the South.

Somehow the story got back to some of the homes in the pastor's church, and more children wanted to work. Two or three ladies offered to help, and one of them invited several girls to come on Saturdays and all work together. From that small beginning they made what the children call a *sew ciety*—in a year how much they have accomplished! They would not let us tell, if we could; but they make a great many useful and beautiful articles to sell. This is girls' work, how could the boys be members of the "Juvenile Missionary Society?" In the school vacation they carried boxes of these articles from house to house, and brought a good many dollars into the precious treasury. Some of the boys laughed, and called them *peddlers*, and two or three were not "strong in spirit" enough to bear a little laughter.

Oh! children, never cease to do good for being laughed at! But most who undertook it, went bravely on and were diligent in business, and fervent in spirit." "*Those* were city children," says some hearty boy over beyond the hills.

"Yes, my little man, they were, and you are the very one that can far out-do the city children, in the Master's work, if you try.

There was once in the country, a boy named Enoch who had begged his father to give him one hen. He called it his "missionary hen." There was nothing strange about her. She walked about, and went to her nest every day, and clucked and cackled like the rest; but all the profit from that hen went into Enoch's tin box. The value of one egg, would print a text of Scripture—one dozen would print a tract, for that is the way Enoch counted his eggs. One spring day as he was walking in the garden, he saw through the paling fence, Mrs. Missionary Hen, leading out as smart a brood as ever a mother hen gathered under her wings; and three of them were ducklings! What a price they would bring! That young brood would in time make enough to print half a dozen Bibles!

Two sisters once had a flower garden they called "India," for they rose early in the mornings, and while the dew was fresh on the roses and pinks, they made bouquets and sent them to market in the baskets of fresh vegetables, and the money made, was sent to the real India far off.

One little Nettie who lived near the woods, made picture frames of acorns and pretty pine burs. One autumn, two boys in Kentucky gathered enough nuts to sell, to buy a Sunday-school library. *There* were "nuts for the people to crack," and they found kernels of wisdom in them too, when the new books went from house to house. But to get money, useful as it is if rightly used, is not the only way "to be about the Father's business."

A mother was once seated at the table just helping her children from a dish of ripe, red strawberries. She said, "On the next street is a good, old man who is sick, and his lips are so parched and dry; don't you think some strawberries would taste good to him?" The smallest child at the table, pushed back his saucer, and said: "Yes, Mamma, will you let me carry him mine?"

Every act of self-denial to do good; every time you cheerfully obey; every sweet-tempered kind action is being "about the Father's business," and He knows it all.

A pleasant invitation to some child to come to Sabbath-school reaches His ear; the giving of a warm garment to the poor; the service to the sick or aged; the carrying of a burden for any weary one, it is all seen by Him. For it is the blessed Jesus who promises a precious blessing to those who feed the hungry, clothe the naked, visit the sick and the prisoner. And do you remember what He says of a "cup of cold water?"—*Western Presbyterian.*

Miscellaneous.

THE BANKING HOUSE OF BARING BROTHERS

The Barings came to Exeter from Bremen, and Matthew fixed himself at Larkbear to carry on the wool trade of which, in the west of England, Exeter was the centre. The reputation and success of the house of the Barings was mainly to the business habits, the prudence and the activity of the wife of Matthew, whose name was traditionally known as Madame Baring.—The ladies of those days took an active part in the management of their husbands' affairs. They superintended the labors of the women engaged as burlers, who pulled the "goods" over benches and with burling irons, a sort of large, sharply-pointed tweezers, held in the right hand, picked out the blacks, knots and other defects, left by the weavers which, with a whisk of the left hand they swept into open bags at their sides. It was one of the duties of the mistress, now and then, to go from one end to the other of the long line of burlers, encouraging the diligent and reprehending the lazy.

Matthew Baring fully appreciated the services of his wife, and built for her on the banks of the river a handsome fishing house of brick, from whose windows she could uninterruptedly and comfortably indulge in piscatorial amusements. Pollutions have driven away the fish, the fishing house has been razed to its foundation, the fisher lady has been long slumbering under the turf of the St Leonard cemetery, and the memento raised over her burial place by her eldest son, John, the senior partner of the great house of John and Francis Baring, has wholly disappeared.

John and Francis Baring were both men of singular sagacity. Perhaps they foresaw the decline and decay of that simple trade upon which their father had laid the foundation of his own and their prosperity; at all events, they sought a wider field than Exeter offered. I had in my possession a copy of a tender for a part of a loan to the British Government in the reign of George the Third, in which the ambition of the great house of the Baring Brothers was limited to the adventure of three hundred pounds sterling. Two peerages and a baronetcy, and what millions upon millions have been since associated with the name!—*All the Year Round.*

EXTEMPORANEOUS SURGERY

Even young children should be taught how to act in some of the accidents of life which require surgical skill. The arteries of the body carry the life's blood from the heart. If one of these be ruptured from any cause, and the blood is allowed to escape, the man will die within a few minutes, sometimes, when with the aid of a stick and a string or handkerchief, either of which are almost always at hand, his life might be saved. If the severed artery is in the leg or arm, and there is no string at hand, tear a strip from any part of the clothing, tie it loose around the limb, pass the stick between the skin and the strip, and twist it around until the bleeding ceases. If a vein is wounded or cut, apply the dust from a tea canister or common cobweb: or even without these, wrap a strip of cotton cloth around moderately tight, and then another piece around that; if the bleeding does not cease, let cold water run on the wound until it does, or until a physician arrives. But it is of vital importance to remember that the artery sends out blood by spurts or jets, and of a bright red character. If the blood comes from a vein, it flows slowly and evenly, and is of a dark red. But these directions will do no good, unless it is specially noted that if the blood comes from an artery, the application of the string must be made above the wound, that is, between the wound and the heart; if a vein has been wounded, and the same appliances are needed, they must be made below the wound, or between the wound and the extremities.

If an artery is cut in a part of the body where a string cannot be applied, hard pressure with the thumb at a spot about where the string would have been applied, might save life.

If stung or bitten by insect, snake or animal, apply spirits of hartshorn very freely with a soft rag, because it is one of the strongest alkalies, and is familiar to most persons. The substance which causes the so called poison from bites or stings, is, as far is ascertained, certainly acid. Hence the hartshorn antagonizes it in proportion to the promptitude with which it is applied. If no hartshorn be at hand, pour a cup of hot water on a cup of cooking soda or saleratus, or even the ashes of wood just from the stove or fireplace, because all these are strong alkalies, and hartshorn is only best because it is the strongest. There is no conclusive evidence to believe that burning or cutting out a bite has ever done the slightest good. The proof adduced to show that they have been effectual, is wholly of a negative character, and therefore not decisive.—*Watchman and Reflector.*

Health.

EARLY RISING.

Health and long life are almost universally associated with early rising; and we are pointed to countless old people, as evidence of its good effect on the general system. Can any one of our readers on the spur of the moment, give a good conclusive reason why health should be attributed to this habit? We know that old people get up early, but it is simply because they can't sleep. Moderate old age does not require much sleep; hence, in the aged, early rising is a necessity, or convenience, and is not a cause of health in itself. There is a larger class of early risers, very early risers, who may be truly said not to have a day's health in a year—the thirsty folk, for example, who drink liquor until midnight and rise early to get more! One of our earliest recollections is that of "old soakers" making their "devious way" to the grog-shop or tavern bar-room, before sunrise, for their morning grog. Early rising, to be beneficial, must have two concomitants; to retire early, and on rising to be properly employed. One of the most eminent divines in this country rose by daylight for many years, and at the end of that time became an invalid, has travelled the world over for health, and has never regained it, nor never will. It is rather an early retiring that does the good, by keeping people out of those mischievous practices which darkness favors, and which need not here be more particularly referred to.

Another important advantage of retiring early is, that the intense stillness of midnight and the early morning hours favors that unbroken repose which is the all-powerful renovator of the tired system. Without, then, the accompaniment of retiring early, "early rising" is worse than useless, and is positively mischievous. Every person should be allowed to "have his sleep out;" otherwise, the duties of the day cannot be properly performed, and will be necessarily slighted, even by the most conscientious.

To all young persons, to students, to the sedentary, and to invalids, the fullest sleep that the system will take, without artificial means, is the balm of life—without it there can be no restoration to health and activity again. Never wake up the sick or infirm, or young children, of a morning—it is a barbarity; let them wake of themselves, let the care rather be to establish an hour for retiring, so early that their fullest sleep may be out before sunrise.

Another item of very great importance is, do not hurry up the young and the weakly. It is no advantage to pull them out of bed as soon as their eyes are open, nor is it best for the studious or even for the well who have passed an unusually fatiguing day, to jump out of bed the moment they wake up: let them remain, without going to sleep again until the sense of weariness passes from their limbs. Nature abhors two things: violence and a vacuum. The sun does not break out at once into the glare of the meridian. The diurnal flowers unfold themselves by slow degree; nor fleetest beast, nor sprightliest bird, leaps at once from his resting place. By all which we mean to say, that as no physiological truth is more demonstrable, than that as the brain, and with it the whole nervous system, is recuperated by sleep, it is of the first importance, as to the well-being of the human system, that it have its fullest measure of it, and to that end, the habit of retiring to bed early should be made imperative on all children, and no ordinary event should be allowed to interfere with it. Its moral healthfulness is not less important than its physical. Many a young man, many a young woman, has taken the first step towards degradation, and crime, and disease, after ten o'clock at night; at which hour, the year round, the old, the middle-aged, and the young, should be in bed; and the early rising will take care of itself, with the incalculable accompaniment of a fully rested body and a renovated brain. We repeat it, there is neither wisdom nor safety, nor health, in early rising in itself; but there is all of them in the persistent practice of retiring to bed at an early hour, winter and summer.—*Hall's Journal of Health.*

Advertisements.

NEWSPAPER LAWS.

As there are certain definite laws in relation to the rights of publishers of newspapers, which do not seem to be understood, we will endeavor to make a plain synopsis of them, and solicit attention thereto.

1. A Postmaster is required to give notice *by letter*, (returning a paper does not answer the law) when a subscriber does not take his paper out of the office, and state the reasons for its not being taken; and a neglect to do so makes the Postmaster *responsible* to the publisher for the payment.
2. Any person who takes a paper from the Post-office, whether Directed to his name or another, or whether he has subscribed or not, is responsible for the pay.
3. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, *whether it be taken from the office or not.* There can be no legal discontinuance until the payment is made.
4. If the subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it, *if he takes it out of the Post-office.* The law proceeds on the ground that a man must pay for what he uses.
5. The courts have decided that refusing to take newspapers and periodicals from the Post-office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

COAL! COAL!!

Coal delivered to any part of the city, by large or small measure, by

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 684 Lombard Street.

April 15—tf

DAVIS'S HOTEL.

212 K Street, bet'w. 17th and 16th Sts., WASHINGTON, D. C.

This First-Class House is now open for the accommodation of the travelling public. The attention of the House is most respectable, and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

Board at reasonable prices, in advance, by the Day, Week, or Month.

A RESTAURANT on the "European Plan," is on the premises. Choice brands of Wines and Cigars at the Bar.

Dinner parties furnished at the shortest notice.

No unbecoming conduct allowed on the premises.

St. Clair Davis, Proprietor.

March 10, 3 mo.

AFRICAN CIVILIZATION SOCIETY.

GENERAL OFFICE,
African Civilization Building,
Dean St., near Troy Avenue,
Brooklyn, New York

BRANCH OFFICES,
No 66, Sullivan St., New York,
and F Street, Washington, D. C.

OFFICERS.

President.—Rev A. N. Freeman.
Treasurer.—Jno. Peterson.
Secretary.—Rev. H. M. Wilson.
Assistant Secretary.—H. W. Bovaer.

This Society, incorporated under the General Act of the Legislature of the State of New York, most earnestly appeal to the friends of their race, and of education, to aid them in their laudable efforts to establish and sustain free schools among and for the benefit of the Freedmen of the South.

General Superintendent of Schools and Gen'l Agent,
REV RUFUS L. PERRY,
112, F Street, Washington, D. C.

The 4th Article in the Constitution provides that, "The donation or subscription of not less than one dollar annually, shall constitute any individual, of good moral character, a member of this Society; and the payment, at one time, of twenty-five dollars, shall make any person a life-member." July 22—tf.

W. P. POWELL,
ATTORNEY & SOLICITOR,

In the Adjustment and Collection of Claims against the United States.

OFFICES, NO. 1 and 2 DOVER ST.,

NOTARY PUBLIC AND COMMISSIONER OF DEEDS FOR THE STATES OF

Vermont, Massachusetts, and Connecticut.
Passports and Protections Secured.

Careful attention paid to the collection of
PENSIONS,
BOUNTY,
BACK PAY,
PRIZE MONEY, &c.

And Real Estate Agent.

REFERENCES.

Hon. Horace Greeley,
Brig Gen Wm Hall,
Wm H Booth, Esq.,
B Warren Weston, Esq.,
Ex-Judge Beebe,
Col Vincent Colyer,
J. C. Sholts, Esq.,
Rev Herman Loomis,
Samuel Gloyes, Esq.

Jan 20, 1866-tf

MRS. G. A. BROWN'S
INDIAN
AND
German Medicines.

Mrs Brown invites all that are afflicted with ANY DISEASE that is curable, not to delay in making a trial of her Medicines, and they will be certain of obtaining relief, such as

CONSUMPTION,
BRONCHITIS,
ASTHMA,
AND ALL LUNG COMPLAINTS,
HEART DISEASE, TUMORS, PILES, GRAVEL, AND
FEMALE COMPLAINTS

ALSO,

Poisonous Bites—Such as the bite of a Mad Dog, and Snake Bite, Cancers and Scrofula, Erysipelas, Tetter.

PREPARED AND SOLD BY

Mrs. G. A. BROWN, Indian Doctress,
NEWTOWN,
Bucks County, Pennsylvania.

Jan 20-3m

LEIZEARE BROWN'S

Boot and Shoe Depot.

907 South Street,
(Fourth door above Ninth, Phila.)

Constantly on hand an assortment of
LADIES'
GENTS'
MISSES'
and CHILDREN'S WEAR.

Repairing neatly done. Orders promptly attended to.
Mar. 3—6m.

THE

Indian Rejuvenator.

FOR

IMPOTENCY;

FOR

EXCESS IN INDULGENCE;

FOR

All Diseases proceeding from an Erratic Life

Vitality can be aroused with from four to twenty doses, in accordance with the stage of disease, but the patient must follow the advice given upon receipt of medicine. CURE warranted, or money returned.

DR. J. W. CREEK,
Corner of North and Pleasant Street,
BALTIMORE.

Testimonial.

"I am grateful to Dr. Creek. Through excessive domestic troubles, I was led to seek consolation in stimulants. I applied to him, by the advice of a personal friend, and have only to state that I am once more in the enjoyment of good health

My gratitude alone prompts me to make this avowal."

S. WATSON BRIGGS,
Commanding Schooner "Lookout."

Baltimore, Md., August 12th, 1865. Oct 13—6m

E. MATLACK & SON,

FINE CLOTHING

ESTABLISHMENT,
NO. 904 MARKET STREET,
PHILADELPHIA

We would respectfully call your attention to our Large Stock of

Men's and Boys' Clothing

now on hand

Ready-Made,

embracing every variety of Style and Material suitable for the season.

We have also on hand a full assortment of

Fall and Winter Goods

adapted to

Men's and Boys' Wear,

and would invite your early attention thereto.

These Goods have been purchased for CASH, and will be sold at a small advance for CASH

Particular attention paid to all orders so as to insure satisfaction to the purchaser.

E. MATLACK & SON,
904 Market Street.

Oct 7 6m

SHROUDING
AND
LAYING OUT of THE DEAD.

MRS. MARIA HIGHGATES

Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—

No 1026 Barley Street,
bet. 10th & 11th, & Lombard & Pine Sts.

AYER'S
CATHARTIC
PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

Dr. Ayer: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

Dear Bro. Ayer: I cannot answer you what complaints I have cured with your Pills better than to say *all that we ever treat with a purgative medicine.* I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

Pittsburg, Pa., May 1, 1855.

Dr. J. C. Ayer. Sir: I have been repeatedly cured of the worst *headache* any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of *bilious complaints* than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

Department of the Interior,
Washington, D. C., 7th Feb., 1856.

Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of *bilious disease* so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhoea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for *bilious dysentery and diarrhoea.* Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

Dr. Ayer: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. HIMES.

Warsaw, Wyoming Co., N. Y., Oct. 24, 1855.

Dear Sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and *purify the fountains of the blood.*

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of *costiveness.* If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe *costiveness* to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to *cleanse the stomach* and *expel worms.* They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

Pulaski House, Savannah, Ga., Jan. 6, 1856.

Honored Sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating *neuralgic pains,* which ended in *chronic rheumatism.* Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec. 1855.

Dr. Ayer: I have been entirely cured, by your Pills, of *Rheumatic Gout*—a painful disease that had afflicted me for years. VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for $1.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

Dr. David Rosell.

907 LOMBARD STREET.

Office Hours, } 7 to 9 A. M.
Sprech-Stunden } 1 to 3 P. M.
} 7 to 9 P. M.

Oct 21—6mo PHILADELPHIA.

MRS. AMELIA W. ADAMS

Will open a SELECT SCHOOL for the benefit of children between the ages of four and fourteen years, at her residence, 620 Juniper St., between Spruce and Pine, Thirteenth and Broad Sts., on Monday, 24 of October. Terms, moderate.

A share of your patronage is solicited.

Sept. 30—3m. *Phila. Sept. 21st, 1864.*

MEDICINES WILL BE
SENT BY
EXPRESS, OR THROUGH
THE MAIL

DR. J. W. CREEK,
Physician & Apothecary,
Cor. North and Pleasant Sts.
BALTIMORE.
Prescriptions Carefully Compounded

TRIMMINGS
AND
Fancy Goods.

635 PINE STREET, PHILADA
GEORGINA GLEAVES

Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Balmorals and Hoop-skirts.

Gentlemen's Furnishing Goods.

COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy articles.

Gents' Shirts, Drawers, Under-shirts, Collars and Neckties.

A general assortment of Stationery.

Ladies' Dresses and Under clothing made to order.

Oct 17—3mo

RESTAURANT,
Confectionery and Dining Saloon,

Corner Saratoga and Davis Street,
BALTIMORE.

Where he intends keeping Oysters and Meals of all kinds. This is an Old Stand. I have spared no pains in refitting it up. dec 31—no 5—4m

DANDRIDGE KELLY, Proprietor.

$6 From 50 Cents.

Call and examine something urgently needed by everybody, or sample will be sent free by mail for 50 cents, that retails for $6

R. L. WOLCOTT, No. 170 Chatham Square, N. Y.
Feb 11—1yr

CHARLES MAGARGE & CO.,
WHOLESALE DEALERS IN PAPER,
RAGS, &c.
PHILADELPHIA, PA.
[*No. 32 South Sixth Street.*]

THE BOOK DEPOSITORY
OF THE
AFRICAN M. E. CHURCH,
No. 619 Pine Street,
PHILADELPHIA

We keep on hand, in connexion with our other book Sabbath School books of various kinds; Question Books, Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Paper, Envelopes and Blank Books.

WM. P. LONGFELLOW,
SURGEON DENTIST,
No. 1126 Rodman Street,
Between 11th and 12th, and Lombard and South Sts
PHILADELPHIA.

Every department of Dentistry attended to
Persons waited on at their residence, if desired
Nov. 17.

SHROUDING.

Mrs JANE JOHNSON & Mrs ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,

No 816 South Eighth Street, Philada.,

and are always prepared to serve customers at the shortest notice possible.

TERMS MODERATE. 1y

MRS. H. S. DUTERTE

General Undertaker and Furnisher,

Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 12 Myrtle Avenue, Brooklyn

CLOTHES MADE TO ORDER.

Also, Second hand Garments Cleaned, Repaired or dyed, at short notice.

SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE.
5—1y.

THOMAS CHARNOCK,
GENERAL FURNISHING UNDERTAKER
NO. 427 SOUTH 6TH ST.,
Second Door Below Bethel Church.

DRY GOODS
AND
Trimmings.

718 LOMBARD STREET, PHILADA.

MRS. C. E. HARDING,

Having taken the Old Stand, 718 Lombard Street, has just opened a full assortment of

STAPLE AND FANCY DRY GOODS,
HOSIERY & TRIMMINGS
ALSO,
Ladies' Ready-made Under-clothing,
AND
GENTLEMEN'S FURNISHING GOODS.

☞ Before purchasing elsewhere, call and examine our stock. *Philadelphia, Oct., 1864.*

Oct13—6 mos

AVERY COLLEGE,
Allegheny City,
PENNA.

This College, duly incorporated under the laws of Pennsylvania, has special claims upon the patronage of colored parents, as it affords excellent facilities for obtaining an education to colored youths of both sexes.

Further information will be given upon inquiry addressed to the Principal, ap8 1y

GEORGE B. VASHON, A. M.
Pittsburgh, Pa.

If you wish your clothing made to look equal to new, go to the Old Established

STEAM-DYEING, SCOURING, AND REPAIRING WORKS,

NO 139 S. FIFTH ST., ABOVE WALNUT, AND NO 1003 SHIPPEN ST., PHILADELPHIA, PA.

JAMES W. BROWN.

Formerly with Granville Stokes, No 608 Chestnut St.)

JOSEPH H. COLE,

CONTINENTAL EATING SALOON,

NO. 418 SOUTH SIXTH ST., PHILADELPHIA.

(Opposite Bethel Church)

Where he continues to keep always on hand the very best assortment of OYSTERS and other refreshments—hoping that all his friends and the public in general will favor him with their patronage.

☞ Meals served at all hours. Families supplied with Oysters of the best quality and flavor at the shortest notice

☞ Also, public and private waiting done on the most reasonable terms. 1y

---

ICH DIEN

GLOBE HOTEL,

MRS. WILLIAM P POWELL,
Proprietor
No. 2 Dover Street, near Franklin Square,
NEW YORK

April 15—1 yr

JAS. B. RODGERS,

(Successor to Wm. S. Young.)

STEAM POWER PRESS

BOOK, NEWSPAPER, AND JOB

PRINTING OFFICE

52 & 54 North Sixth Street,
PHILADELPHIA.

Books, Pamphlets, Cards, Circulars, Catalogues, Paper Books, Bill-notes, Checks, &c., and Commercial work of every kind printed, ruled, and bound to order.

Dry Goods.

HOSIERY, DRESS AND REGALIA TRIMMINGS OF EVERY VARIETY,
AT
No. 615 Lombard Street, Philadelphia.

MRS. S. SHORTER HAWKINS continues to keep constantly on hand a splendid assortment of goods—calculated to suit all seasons—at the LOWEST MARKET PRICE

ALSO,

Ladies' Ready-Made Clothing and Gentleman's Furnishing Goods always on hand.

☞ A liberal share of patronage is solicited.
april 14—6 mos

No. 19

second sheet missing.

THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Publisher. PHILADELPHIA, MAY 12, 1866. Vol. VI. No. 19. New Series. Whole No. 279.

THE CHRISTIAN RECORDER
Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
No. 631 Pine Street, Philadelphia.

Agents.—All letters and matters pertaining to the Book Concern, subscribers, sale of papers, and all moneys belonging to Book Concern or for paper, must be directed "Christian Recorder," Box No. 2973, Philadelphia; and all matters sent by express, and in our city, must be directed to E. Weaver, No. 631 Pine St.

All letters pertaining to private matters, should be directed to Box No. 2973, Philadelphia.

TERMS.

Two Dollars and fifty cents a year, payable in advance; or three dollars a year, if not paid in advance.
Single copies six cents.

ADVERTISEMENTS.

We solicit Advertisements of all descriptions, suitable for a religious newspaper, which will be published as follows:—
Cards or Advertisements, inserted for one year, provided they do not exceed eight lines, ten dollars, paper included; or, eight dollars without the paper,—six months, for six dollars, paper included,—three months, four dollars,—one month, $1.00, paper in each case included.
All Advertisements must be accompanied with the cash.

CORRESPONDING EDITORS OF CHRISTIAN RECORDER.

Baltimore Conference,	REV.	B. T. TANNER.
Philadelphia "	"	A. L. STANFORD.
New York "	"	L. PATTERSON.
New England "	"	W. W. GRIMES.
Ohio "	"	SAMUEL WATTS.
Indiana "	"	ENOS McINTOSH.
Missouri "	"	M. M. CLARK.
California "	"	T. M. D. WARD.

APPEAL OF THE TRUSTEES OF THE AFRICAN METHODIST EPISCOPAL BOOK CONCERN, OF PHILADELPHIA.

To the Bishops and Ministers of the different Districts of the African Methodist Episcopal Church of America:

Dear Brethren:—It affords us pleasure to inform you, that after nearly fifty years of the organization of our beloved Church, we have at last succeeded in purchasing a house and lot, in a good location, for our Book Concern and paper, No. 631 Pine street, Philadelphia, not far from where we are now doing business. We have borrowed money to make the first payment, and will get possession on the first of March, 1866.

Brethren, we want the sum of $4,000 by the 25th of April, 1866, in order to carry out the object of our fathers. Will not every minister, and all who are friendly to so important an enterprise, see at once what each church and congregation will give to help pay for this property? We could not build such a house for that money, to say nothing about the ground, which fronts on two streets, and may be valued at three thousand dollars. Here will be the place to educate our young men in the printing business, and our young ladies in book-binding, paper-folding, and the selling of books, &c. We also desire to inform all who are friendly to the enterprise and feel inclined to contribute of their means, that we will be happy to receive, at any time, a ten, fifty, or hundred dollar bill, either through Adams' Express, or P. O. Box, 2973, Philadelphia, Pa., as a free-will offering.

ELISHA WEAVER, Chairman.
S. SMITH,
J. M. MITCHELL,
R. P. GIBBS,
W. MOORE,
dec16t ap25. H. J. RHODES, Committee.

Hymnological.

FOR ASCENSION

Lord, on earth I dwell in pain:
Here in anguish I meet Thee:
Wherefore leavest Thou me again,
Why ascendest Thou on high?
Take my heart above with Thee,
Or abide Thou still in me;
Let Thy love and gifts be left,
That I be not all bereft.

Leave Thy heart with me behind,
Take mine hence with Thee away;
Let my cries an entrance find
To Thy heaven whene'er I pray.
When I cannot pray, O plead
With Thy Father in my stead:
Thou who sitt'st at God's right hand,
Help us here, Thy faithful band.

Help me earthly toys to spurn,
Raise my thoughts from things below:
Mortal am I here, yet yearn
Heavenly like my Lord to grow.
That my time, through faith, may be
Ordered for eternity;
Till we rise, all perils o'er,
Whither Thou hast gone before.

In due season come again,
As was promised us of old:
Raise Thy members that have lain
Sleeping long beneath the mould.
Take Thy long expectant band
To their place at Thy right hand;
Then, for all our sorrows past,
Let us know Thy joy at last.

Sketches of our Bishops.

BISHOP JABEZ PITT CAMPBELL

Bishop Campbell was born in 1825, of pious parents who distinguished themselves for great Christian usefulness. At the time of his birth they resided in the state of Delaware.

He joined the African Methodist Episcopal Church in 1824. His early life was one of hardship and toil, without the advantages of a common school education; yet he was characterized by such aptitude, curiosity, and extraordinary comprehension, that from early childhood he commenced the pursuit of knowledge. He was converted after he had joined the church, on Christmas day, 1825.

In the year 1826, he was obliged to make his escape from Sussex Co., Delaware, in order to keep from being seized and sold by one Captain Pierce, who by an injudicious bargain, made by his own father, had a legal claim to his body, according to the slave system of that state. He fled from Delaware to Pennsylvania. He was then bound out by his father to a man named Spencer Dewees, a merchant tailor in the city of Philadelphia, whom he served four years and six months, after which he bought the remainder of his time, about the close of the year 1832. As soon as he became his own man, he found his way back to the Church of his peculiar love and joined Bethel in Philadelphia. He continued a member of Bethel Church, Philadelphia, until 1839.

He was licensed to exhort by Bethel Church Quarterly Conference, Rev. Morris Brown, pastor, in July, 1837; and in 1838–1839, he was sent to supply Bucks Co. Circuit, Penna., during a severe illness of the pastor, Rev. Jeremiah Miller. This was the commencement of his itinerant life. In 1839, he was appointed by Bishop Brown as the Conference Missionary of the New England States, (subject to Rev. Noah C. Cannon.) He was appointed by Elder Cannon to Providence, R. I., where he served until 1842. He was again appointed to the New England States, and had charge of all the work until 1843. He was then appointed to Albany, N. Y., and served that station one year, having the oversight of all adjacent circuits. He was a member of the General Conference of 1844. From this time until 1850, he was not actively engaged in the itinerant service. He felt that there was a disposition to pass slightly the merits of young men, and engaged himself in teaching school and occasional preaching.

This feeling soon wore off and our good Bishop yielded to the pressure of his real calling, and in 1850, he was appointed by the New York Annual Conference to Buffalo, N. Y., where he served two years. The following two years he served Flushing Circuit, L. I. In 1854, he was appointed to Union Church, Philadelphia, Pa., and was the Editor and General Book Steward until the ensuing General Conference. In 1856, he was re-elected to this office by the General Conference, held in Cincinnati. In 1858, he resigned the editorship and was appointed elder in charge of Union Church, Phila., but he remained the acting General Book Steward until 1860. He was then appointed to the Trenton Circuit with the oversight of Princeton Circuit, and served two years. In 1862, he was appointed to the pastoral charge of Bethel Church, Phila, Pa., and was re-appointed in 1863, but resigned in October of the same year, and was appointed to Ebenezer station, Water's Chapel, and Union Bethel, Baltimore, which he served as one charge. At the Baltimore Annual Conference, 1864, he was appointed to the Ebenezer station, Baltimore, Md.

At the General Conference, held at Philadelphia, May, 1864, he was elected and ordained one of the Bishops of the African Methodist Episcopal Church. From that time until the present, he has travelled about twenty thousand miles and presided over the California, Missouri, and Indiana Conferences.

Bishop Campbell, as we remarked in the outset, is by *nature*, if such a thing can be; a student. and he is, therefore, a self-educated man. His father was the first colored man who ever taught school in Delaware, and he was his first tutor, though, for a very short time—six months. He went to night-school about nine months.

Bishop Campbell, in the common acceptation of the term, is master of most all of the English branches, and has quite an acquaintance with the classics. His knowledge of theology is said by those capable of judging, to compare most favorably with that of the most eminent clergymen in the land, either white or colored. In moral philosophy he exhibits great profundity; as a preacher, he has no superior in the African Methodist Episcopal Church. His pulpit matter is comprehensive, lucid, pungent and practical. His argumentation, of which he is fond, is happily relieved by his illustrations and exhortations. There are no sudden flashes of eloquence, but he presents a grand and solid structure which rises higher and higher, until attention entwines itself around its apex there to linger and admire. His style is perfectly natural, though somewhat eccentric. It is inimitable, and his hearers would not have him change it.

Bishop Campbell was born for hard work; restless activity suits him, with great power of concentration. He has great tenacity and few can be found who are more untiring.

Possessing an order of talent peculiarly adapted to energize and "ride the sea in a storm," we feel that the great work on the Pacific coast and in the Mississippi valley, which is under his charge, by the blessing of God, will be crowned with glorious results. His name will stand forever among those who have been instrumental in doing most for the A. M. E. Church.

Conferences.

Reported for the Christian Recorder, by Rev. James F. Sisson.

49th SESSION OF THE BALTIMORE ANNUAL CONFERENCE.

Seventh Day.

Conference met. Bishop Payne in the chair. Bishops Quinn, Campbell and Wayman present. Rev. John J. Herbert conducted religious services. Hymn, "Forever here my rest shall be." Religious services continued for half an hour. Roll called. Minutes read and approved.

Committee on Irregular Ministers reported. Bro. Sluby offered an amendment. The report as amended was adopted, as follows:

Whereas, In the debate relative to J. R. V. Morgan, the fact was developed that there are in the country, numbers of professed preachers of notoriously vicious habits, and of no certain Christian body, who travel about imposing themselves on both ministers and people, very much to the scandal of religion and the holy ministry, Therefore, be it

Resolved, By the Baltimore Annual Conference, that all our ministers are hereby enjoined to receive no man within their pulpits whose morality is in dispute, or who fails to first exhibit the certificate of his church or conference standing. That religion be no longer scandalized, and the holy ministry be brought in ill repute.

BENJAMIN T. TANNER,
D. W. MOORE.

The amendment. Therefore, be it further

Resolved, That if any member or minister of our Church, whether local or itinerant, permit, or in any way encourage such men to officiate in any of our Churches, shall be dealt with as in any other cases of gross immorality.

Conference resolved itself into the Missionary Society, for the transaction of usual business and reception of dues.

Conference took up the subject of Wilberforce University. The roll was called, and several brethren cancelled their obligations.

Eighth Day—April 27th, 1866.

Conference met. Bishop Campbell in the chair. Bishops Quinn, Payne and Wayman were present. Religious services conducted by Rev. Daniel Ridout. Roll called. Minutes read and approved.

On motion, the subject of *Union* of the African Methodist Episcopal Church, with the African Methodist Episcopal Zion Church

Bishop Payne requested the preachers to fulfil Art. IX of confederation, against next Conference.

Committee on orders reported through the chairman. The report was adopted.

Committee on Education reported through the chairman. Report adopted.

Rev. James Lynch offered several resolutions in favor of questions with reference to Wilberforce University, which passed.

Rev J. M. Brown offered a resolution with reference to the Book Concern, which was adopted.

The Bishop gave notice that on the next day the preachers to be admitted on probation, will be received.

Conference adjourned. Benediction by Bishop Wayman.

Ninth Day.

Conference met. Bishop Payne in the chair. Bishops Wayman and Campbell present. Religious services conducted by Rev. W. H. Hopkins.

Committee on orders concluded their report by recommending Bro Tynes. It was adopted.

Committee on memoirs reported that during the year the Lord has preserved all our lives.

Revs W. D. Harris and J. M. Brown read their parochial reports.

The Bishop received into full connection under Canon VI., three candidates, who were recommended under Question VI.

The candidates who passed under Question V., were received on trial.

The presiding Bishop (Payne) made timely remarks to the candidates on marriage, &c.

The General Book Steward entered, submitted a report, and spent an hour in explanation.

Bishop Campbell, J. M. Brown and others, put several questions to the Steward, all of which were referred to the Committee on Book Concern.

Rev. James Lynch, Editor, made some remarks in behalf of the CHRISTIAN RECORDER, which, he said, is alike the organ of the African Methodist Episcopal Church, and the *people's paper.* It exchanges with all the best papers in the country. Southern editors are desirous of exchanging. He hopes to place it on *all* public stands for sale, very shortly, along side of the first papers of the land. He urged the members of Conference and visitors to labor earnestly for the increased circulation of the Recorder. "And," said he, "I pledge to you that your organ (may I not say the people's paper?) can be made as good as any paper in the land if you will work."

Bishop Payne and Chaplain Hunter respectively pledged $5 each, towards assisting the Editor in the circulation of the Recorder.

The following preamble and resolutions were offered by Rev. J. M. Brown, and passed:

Whereas, The Christian Recorder was resuscitated six years ago, by Rev. Elisha Weaver, and brought to a high degree of success, and,

Whereas, In view of the onerous duties which the joint office of General Book Steward and Editor imposed, Rev. James Lynch was appointed Editor; and,

Whereas, Such division of labor has been conducive of great improvement in the character of our Church organ.

Resolved, That we feel grateful for the past, and express high hopes for the future.

Resolved, That we will do all in our power to increase the circulation of the CHRISTIAN RECORDER.

Brother J. J. Herbert paid a compliment to young men, and spoke earnestly and eloquently in support of the foregoing resolutions.

Rev. Mr. Kimball, Superintendent of schools under the Freedmen's Bureau, in the District of Columbia, was introduced, and made statements in regard to schools, &c., &c.

Chaplain Hunter moved, that a committee of three be appointed to give expression on the subject of the regulation of marriages among the Freedmen of the District of Columbia.

On motion of Bro. Herbert, the Bishops were constituted the committee.

On motion, Conference adjourned with, "Praise God, from whom all blessings flow;" and benediction by Bishop Campbell.

Tenth Day.

Conference met. Bishop Wayman in the chair. Bishops Quinn, Payne and Campbell present.

Religious services conducted by Rev. Richard Barney, of the Philadelphia Conference. Roll called, Minutes read and approved.

Rev. Mr. Alvord, of the Congregational Church, was introduced to Conference.

At the conclusion of his remarks, Rev. B. T. Tanner offered the following:

Whereas, We have listened with pleasure to the remarks of Rev. Mr. Alvord, of the Freedmen's Bureau, in regard to the goodly work going on among our brethren. Therefore,

Resolved, That we promise to give the moral support of our positions, as the leaders of our people, to the great movement which that beneficent arm of the government is carrying on.

The committee on the case of Rev. J. D. S. Hall, reported that the complainant withdrew the charges. The report was received and adopted.

Rev. S. L. Hammond, District Book Steward, presented his report. It was received and sent to the Auditing Committee.

Rev. H. M. Turner referred to his indebtedness to the Preaching Aid Society, and asked that he be allowed to pay $100 now, and the balance to be payable at Savannah, Georgia, in May.

On motion of Rev. J. J. Herbert, his request was granted.

The certificate of ordination of Elder James Howell, of the African Methodist Episcopal Zion Church was received and read; also of Elder William D. Harris, of the Wesleyan Methodist connection.

On motion, Conference expressed itself satisfied with the documents, and passed them.

Brig. Gen. Howard, Chief of the Freedmen's Bureau, was introduced, and made brief but stirring remarks. At the close of his remarks, Rev. H. M. Turner offered the following:

WHEREAS, we have heard, with pleasurable emotions, the able address of General Howard, Chief Commissioner of the Freedmen's Bureau,

Resolved, That we tender to him our thanks, and proffer to him our assistance.

Conference resolved itself into the Literary Society. Bishop Payne in the chair.

Bishop Payne made a few remarks, in which he referred to the Semi-Centenary of our Church, and suggested that, as all the Bishops were present, it might be gratifying to have a photographic group of the Bishops and Conference. The Society were pleased with the suggestion.

The minutes of the last meeting were read.—The roll was called.—

The Bishop inquired as to the studies pursued by the members. M. F. Sluby, Grammar, Logic, Intellectual and Moral Philosophy, and Civil law; W. H. Hopkins, Bible, Grammar, and Life of Christ; George T. Watkins, Hill's Divinity, Mosheim's Institutes of Ecclesiastical History; D. Ridout, Grammar, Horne's Introduction and Church Government; W. H. Hunter, being chaplain, he had not much time for reading, had read D'Aubigne's Reformation, and History of the Jews; B. T. Tanner had made the Languages a speciality, and kept up a course of English reading; John R. Henry, Grammar, Natural Philosophy; J. R. V. Thomas had been sick most of the year; Bishop Payne explained at length the Westminster and Lutheran Catechisms, and the 25th Article of our own Church, which Article is derived from the Augsburg Confession; Jacob Nicholson, Bible History, Buck's and Watson's Theological Dictionaries, Stevens' Methodism; R. Parker, Wesley's Notes, and Clarke's Commentary; Geo. M. Witten, Clarke's Commentary on the Old Testament, and Barnes on the New Testament; Amos Wilson, Loring's Theology, Grammar. (The Bishop advised him to study Wakefield's instead.) J. H. Spriggs, Jamieson's Notes on the Mind, and Grammar; James Tynes, Theology, Grammar; Peter Shepherd, Bible, Theology, Clarke's Commentary; Daniel Draper, Grammar, Geography, Theology, and Arithmetic; America Woodhouse, Theology, Grammar, Arithmetic, Mental Philosophy, Steven's Methodism, Wesley's Sermons; Lloyd Henson, Grammar, Theology, Arithmetic, Geography; William Williams, Theology and Grammar.

A poor freedwoman, Christina Patton, gave $2.00 for the cause of missions. A vote of thanks was tendered to her.

The roll of the Literary Society was called. Twenty-three dollars were paid into the treasury by the members.

On motion, the Society adjourned to meet tomorrow morning.

The President was requested to arrange the studies and subjects for essays, and prizes.

The roll was called, and the following reported as having written:—M. F. Sluby, "The utility of intellectual and moral philosophy." B. T. Tanner, on the same subject. Jacob Nicholson, "Moses before Pharaoh."

The President decided that the essay should be read at 8 o'clock.

On motion, the President was requested to name a committee to award the prizes. Carried. George F. Cook, W. D. Harris, and W. T. Watkins were appointed.

The Literary Society adjourned. Conference resumed its business.

The report of the Committee on Missions was received and adopted.

Rev. J. H. A. Johnson read his parochial report.

On motion, the pastor to be stationed at Bethel church, Baltimore, was elected District Book Steward.

On motion, Conference ordered fifteen hundred copies of the minutes to be printed.

On motion, the secretaries of Conference, and the pastor of Ebenezer church were ordered to act as the publishing committee.

Conference adjourned, with singing "From all that dwell below the sky," and benediction by Bishop Campbell.

Eleventh Day.

Conference met. Bishop Wayman in the chair. Bishops Quinn, Payne, and Campbell present.

Religious services conducted by Rev. Daniel Draper. Roll called; minutes read and approved.

Conference resolved itself into the Literary Society, and proceeded to the election of officers.

Rev. O. P. Pritchard, missionary of the Young Men's Christian Association, was introduced. Conference resumed its business.

On the question of the adoption of a resolution of the committee on missions, in which, as Bishop Payne remarked, there appeared an indirect attack upon the M. E. Church, to which resolution he was opposed, a great deal of discussion took place. Bishop Payne and Editor Lynch opposed the resolution. Bro. Shorter and Bishop Campbell favored it. The resolution passed.

Rev. M. F. Sluby offered the following, which was adopted:

WHEREAS, the Ohio Conference has appointed Rev. J. A. Shorter to collect funds for the rebuilding of Wilberforce University which incendiary hands have destroyed, therefore,

Resolved, That that the ministers of the Baltimore Annual Conference will do all in their power when he is in our stations and circuits, to assist him in his noble efforts.

Mrs. Denny, of the British and American Commission for the relief of the Freedmen, was introduced, and delivered an address on the propriety of organizing sewing circles among the women and girls of the Freed people.

On motion of Bro. W. H. Hunter, the project was approved, Conference pledging its support.

The Daughters of Conference, of Union Bethel, were presented by Rev. J. D. S. Hall, he read a brief note from them, and distributed $150 among the preachers, in envelopes directed to them. A rising vote of thanks was rendered to the Daughters.

The report of the General Book Steward was received and adopted.

Bro. Sluby offered the following, which was passed:

WHEREAS, in view of the fact that the ladies of Israel church have worked ardently and acceptably in supplying meals for the ministers of this Conference,

Resolved, That we, the ministers of the Baltimore Annual Conference, of the African Methodist Episcopal Church, hereby tender our thanks for the efforts put forth, and shall ever hold this noble band of ladies in grateful remembrance.

Adjourned. Benediction by Bishop Campbell.

Afternoon.

Ordination services took place on the afternoon of the eleventh day. Seven Deacons and one Elder were ordained. An able and pointed sermon was delivered by Bishop Campbell from Acts 1: 8. The house was crowded, the services were intensely interesting and profitable.

Twelfth Day.

Conference met. Bishop Campbell in the chair. Bishops Quinn, Payne, and Wayman, present.

Religious services conducted by Bishop Campbell. The roll was called, and the minutes read and approved.

Conference voted to hear the address of the Bishops. On motion of Bro. Hunter, the address was heartily endorsed.

Conference took up the report of the Committee on the Book Concern, and referred it back to the committee.

The cause of missions was considered. Brother Hunter pledged $50.00 in support of the cause. The chairman of the committee on missions was requested to lay before Conference a plan for the operations of the Parent Missionary Society. He stated that the plan is to locate the Corresponding Secretary in Baltimore, and devote his whole attention to the interests of the Society, and commission Rev. James F. Sisson to take charge of the Missionary Agency of the Parent Missionary Society, with instructions to travel rapidly through the districts, organizing Auxiliary Missionary Societies in the churches and Sabbath schools, and execute the plans indicated in the circular issued in the summer of 1865.

Brother Brown desired to know the position of Bishop Campbell in regard to Conference collections in his districts.

Bishop Campbell replied: "I favor the location of Brother Brown at Baltimore. There will be no difficulty about the collections. My Conferences will follow Baltimore Conference, as our only desire is to be treated alike in every respect."

Bishop Quinn desired to know whether all collections are to be sent to Baltimore and disbursed by the Parent Missionary Society in due form.

To this, the Corresponding Secretary replied in the affirmative.

Brother Brown read Articles Seventh and Thirteenth of the Constitution.

Bro. Shorter, of the Ohio Conference, agent for Wilberforce University, thought there would be no difficulty about it when the Corresponding Secretary goes through the whole Connection and places the subject before the people, as he felt assured that he would meet with a cordial reception.

Bishop Payne explained the Constitution at length, and declared that, until we obey the injunctions of the General Conference, we would but remain where we have been during the past four years.

Bro. Herbert moved that the Corresponding Secretary be allowed by the appointing power to carry out the duties imposed by the General Conference.

Brother Shorter was much in favor of the said motion, and thought that the theory, when once practically tested, would prove a glorious success. Let us not fear.

The motion was passed unanimously.

The subject of Wilberforce was introduced, and Bro. Shorter made some remarks in reference thereto. He stated that excavation had been made, 150 000 bricks burned, and plenty of stone hauled, while workmen were at present engaged in the brick department. The building committee has issued an order directing the stone-masons to commence operations immediately, and already their glittering trowels are flashing in the sun. He could not give the exact plan of the building, because the drawing has been either lost or mislaid. The prospective cost of the building is estimated at $50,000. The record of receipts and expenditures is not accessible. When the building was burned, we were under a debt of something less than $2,000. The Insurance money received was $8,000, which, to the credit of the honorable Company, was paid promptly.

The committee appointed to examine and judge the Essays in the Literary Society reported as follows:

Washington, D. C., May 8th, 1866.

This is to certify that we have examined the Essays signed Alpha and Shalom, and, on the following points, orthography, punctuation, grammar, originality, simplicity of style, clearness and depth of thought, decided in favor of Shalom. While giving this decision in favor of Shalom, we would also express our approbation of the marked ability displayed in the effort of Alpha. Though confident of the justice of our decision, we regret that want of time forbids us setting before you a more extended and critical analysis of these essays.

Most respectfully submitted and signed by the Chairman, George T. Cook, Wm. D. Harris, and Secretary George T. Watkins.

The premium of $15 was awarded to Shalom, (Rev. B. T. Tanner.)

Conference voted to pay a certain sum due for the education of a young man at Wilberforce. Rev. W. H. Russell paid $2 50.

The Bishop then prepared to read the appointments.

He called the preachers about him, and gave an address and charge, making mention, among other points, of the following:—Personal qualifications—intellectual, moral and official; special work to be executed. The cause of Education and the cause of Missions should be attended to. The way to succeed is—1st, by laboring as though the salvation of the world depended on your personal efforts; 2d, by trusting in Jesus, the God-Man.

APPOINTMENTS.

Stations.

Bethel, Baltimore, Md, B T Tanner
Ebenezer, do W D W Schureman
Waters' Chapel and Union Bethel, Baltimore, Md, J D S Hall
Israel church, Washington, D C, William H Hunter
St Paul's, do R A Hall
Allen Chapel, Wm H Waters
Ebenezer, Georgetown, W H Russell
St John's, Norfolk, Virginia, George T Watkins
Emmanuel, Portsmouth, Va, J R V Thomas
Richmond, Va, W D Harris
Quinn Chapel, Frederick, Maryland, R F Wayman
Annapolis, Md, S L Hammond
Hagerstown, Md, J Nicholson
Cumberland, Md, J F Lane

Circuits.

Long Green, Thomas W Henry
Chesapeake City, Wm H Hopkins
Lewistown, J J Pendel
Harrisburg, to be supplied.
Havre de Grace, Daniel Ridout
Hollidaysburg, J H Spriggs
Port Deposit, John R Henry
Chambersburg, Geo M Witten.
Easton, A P Boyd
Ellicott's Mills, D W Moore.
Bear Springs, Edw W Hammond

Missions.

Baltimore City, J J Herbert.
Alexandria and Washington, J H Welch
Richmond city, Matthew Marshall
Norfolk County, Va, Jas Tynes.
Portsmouth, Va, Amos Wilson.
Staunton, Va, America Woodhouse
Hampton, Va, Peter Shepherd
Taylor Farm, Va, R H Parker
Suffolk, Va, J Hill
Chesapeake, Va, J H A Johnson
Mt Pleasant, Md, J H Hughes

J M Brown, Corresponding Secretary P H & F Missionary Society of A M E Church. Residence, Baltimore, Md

James F Sisson, missionary agent P H and F Missionary Society of A M E Church. Residence, No 95 North street, Baltimore, Maryland

M F Sluby, Freedmen's School, Alexandria, Virginia.

Transfers.

H M Turner, South Carolina Conference
W H Brown, do
John Usher, do
James Howell, do
Benj Darks, Philadelphia Conference.
Daniel Draper, do

Correspondence.

CORRESPONDENCE FROM CANADA WEST.

TO THE EDITOR OF THE RECORDER:—SIR:—In fulfilment of a promise I made a few weeks ago, I now make another attempt to add something to the columns of your invaluable sheet.

On looking over the Recorder from time to time, I discover that the condition of the colored people throughout the United States, North and South, East and West, religiously and politically occupy a conspicuous place in its columns. But as yet, I am sorry to say, that I have seen but little of such information, from this part of Her Majesty's dominions, which to the observing and careful reader, must naturally lead to the conclusion that the colored people of Canada are either wholly disinterested in what is going on in the world, or else, that they are totally dead to their own interests, and also to that of the race with which they are identified. Or that they have not talent sufficient to give such information through the press, or if they ever had it, that they have buried it, and are fast relapsing into African barbarism. If the latter is the real supposition of any of our brethren on the other side of the Lakes, we must bestir ourselves, and endeavor if possible, to retrieve our lost reputation, for doubtless some of you remember quite distinctly, when we had a few men among us in Western Canada, who used to pay strict attention to the subject in question, and then, as the Yankee boy would say "People thought we were some pumpkins." Then our white friends, used [illegible] call Chatham the negro capital of the world.

Thirteen years ago, I came to this province, along in the Fillmore dynasty, when men of my complexion used to come to Canada on a keen trot, by broad day light, when we used to love to sing of the lion's paw, &c. I settled in Kent County, where are to be found the largest body of colored persons in the province. A very few, at that time, were real land owners, but were scattered about on white men's farms, with a lease of, perhaps, six or eight years; just long enough to clear off a number of acres and work it till the stumps and roots were pretty well out, and then they were introduced to a new place. Thus the Canadians in this and the adjacent county, Essex, succeeded in a great measure in getting their farms cleared off and paid for, while Quashey had to move back very often, quite advanced in years and not a penny in his pocket; and to get again into some unbroken forest, to hew out what he then ignorantly called a home. But I am proud to say, that a great and glorious change has taken place. Since that time, thousands of acres of as good land as there is in the province has been bought, paid for, and is owned by colored men. I well remember, too, when it was a rare thing to see a colored man with a good team of horses and a wagon of his own. Indeed, they were so far behind the whites in that particular, that the latter adopted the once favorite dogma of the whites in the United States, viz.; that they could always easily distinguish a nigger's horse and rigging by the former being so poor, and the latter patched and tied up with strings of every description. But now go into the public roads, in the market square, or any other place where horses and wagons are to be seen, unless one inquires, he would not know from appearance what race of beings they belonged to. I remember well, too, when there was very little produce of any description brought to Chatham market by colored persons, but they were obliged to buy nearly all their provisions, and as the Canadians say, "Pack them home." But now, they bring the produce in and take the money home. Having endeavored to do ample justice to our people in their rural pursuits, I would leave out a most important item, should I fail to say a word relative to them as mechanics and tradesmen. Of the former, we can boast of one who, as a gunsmith, is without a rival in this province, as the medals he holds will fully show, awarded for work exhibited at the Provincial Exhibition from time to time. This gentleman is J. M. Jones, a graduate of Oberlin, and the worst encomium I have to pass upon him is, that he is a scholar and a gentleman, as well as an efficient workman. The next I will mention in the mechanical department, is J. W. Sparks, who, as a jeweller, demands great credit for himself and the race with which he is identified. His work I believe, upon the whole, gives general satisfaction. He keeps constantly on hand a large assortment of well selected jewelry. Enough, perhaps, has been said on the above subject, suffice it to say, however, that there are a large number of colored men both in Chatham and Windsor, engaged as grocers and shopkeepers, and some of them are doing a thriving business and are accumulating handsome property.

A few words more, Mr. Editor, by way of defining our position politically and socially, and I will abandon the entire subject to an abler pen than mine. Often, while reading of the outrages committed upon the colored people of the United States, we find ourselves wrought up to the highest state of excitement and indignation, sometimes thirsting for revenge. But a moment's calm reflection, softens our feelings considerably towards Uncle Samuel, when we see ourselves as we are exceedingly oppressed and unjustly dealt with, notwithstanding we live under a government the freedom of which is said to be as high as heaven and as deep as earth. You have been denied the privilege of riding in public conveyances; so have we. Your children have been shut out from the public schools, very often, for which you were made to pay taxes, so have ours. You have been excluded from the jury box, solely on account of color, so are we. So you see our standing in the above particular is about the same. If there is any difference, I think it is in your favor. The late triumph of the Civil Rights Bill, and other noble acts on the part of your Government, show conclusively, that you are moving in the right direction towards a full consummation of your most sanguine desires. We have learned an important fact here, viz: our elevation and the removal of prejudice against us, depends greatly upon the status of our countrymen in the United States. But I am happy to state, that prejudice has been less rampant since the close of the United States rebellion.

We have in Chatham, two colored constables, and in one of the neighboring townships, one magistrate. One of the omnibuses running to and from the Rail Road station, will take colored persons, which none of them would do a short time ago. Our mechanics can also get employment in shops and foundries owned by white men, which has not always been the case. So we are looking forward to a glorious future, when we in both countries shall receive that reward we have so justly merited.

E. P. COOPER

Chatham, April 19th, 1866.

LETTER FROM A MISSIONARY OF THE M. E. CHURCH.

AT MEMPHIS, TENN.

We give place below to a letter from Rev. L. Hawkins, a faithful and prominent minister of the Methodist Episcopal Church; commenting on a recent editorial which appeared in our columns under the head of "Methodism in the United States."

While we appreciate the deep interest manifested for our race by Rev. Mr. Hawkins, and admire his candor, we cannot see with what degree of consistency he can ask, "Is not the African M. E. Church perpetuating caste?" when he makes the admission that the strong prejudice existing in his own denomination causes a proscription of our people, which he himself deplores. We beg a faithful perusal of the latter, and also of our remarks on it elsewhere. EDITOR.

REV. JAMES LYNCH:—DEAR SIR:—I am a minister of the Methodist Episcopal Church; at present a missionary to the colored people in this city. Yesterday I was in the office of the *Memphis Post,* and, looking over the exchanges, I found a copy of your paper of the 31st inst. I took it home with me and in it I find a well-written and most sensible article under the caption, of "Methodism in the United States." The sweet spirit in which the article is written is most commendable, so unlike the spirit that dictates the writing of most of the articles, in the church papers of the M. E. Church, *South,* when speaking of our race.

What you did say in reference to caste, and prejudice against the colored people found in the pale of the Methodist Episcopal Church, is too true, or has been too true in other days. But, sir, I am happy to say to you, that this relic of the now defunct monster, *slavery,* is rapidly passing beyond the bounds of our communion. Our Church is rapidly coming up to the right point on this subject—*no distinction on account of color.* As an evidence of this, I call your attention to the plans of organization of the two new Mission Conferences—Mississippi and South Carolina, and also to the admission of the six colored men into the Kentucky Annual Conference, and the two into the Arkansas and Missouri Conference, *one of whom was made Presiding Elder.*

When you say that "the M. E. Church still proscribes its colored ministers and members, by legislation, administration, custom, throughout its bounds, to a greater or less extent," I think you state the case too strongly. That *custom* still keeps up this wicked spirit of proscription I am free to admit, but I do not think such can be said of the legislation of the M. E. Church. There is nothing now, sir, but prejudice to keep a colored man from attaining the highest position in the Methodist Episcopal Church, and, thank God, that is rapidly passing away, before the spirit of our intelligent Christianity. It is almost impossible to conceive of the change that has taken place in our Church during the last two years, and I hope it will not be long before our practice, in all particulars, will be consistent with the blessed doctrines we preach.

You further say, "It is important that the most cordial relations should exist between the Methodist Episcopal and African Methodist Episcopal Churches, for the latter is a fixed fact." By this I understand you to mean that your church organization shall be perpetuated. Now, sir, the point I wish to make in this letter is, to inquire of you if your church is not doing more to perpetuate this wicked caste, between Methodists of different complexion, than ours is. In the first place I think the prefix, *African,* in your name is very unfortunate. That is a standing advertisement that you are exclusively a colored church, and so long as that name shall remain, so long will you remain such, for by that you say you want only colored people within your communion. You say by that, your efforts are confined to one particular class. While the M. E. Church, South, by their name, declare themselves confined to one section, you declare yourself confined to one race. Now, sir, does not this tend to keep up distinction on account of color? If you say you will keep by yourselves, exclusively, how can we do otherwise than to remain by ourselves, exclusively? While slavery existed, there may have been a good reason for this, but no such reason exists now, and, if these unscriptural and wicked distinctions are longer observed between the M. E. and the A. M. E. Churches, it will be because the latter assists in keeping up the observance.

Now if you wish to perpetuate your church organization, that is all right, but strike off that sectional and class prefix, and open your doors for the reception of every body who will come, no matter what the color may be, and you will do more to break down this wicked prejudice, than all that we can do, or at least, as much.

The better way, however, for you to do, is for you all to come home to the old mother church. Here is plenty of room for you, and here are hearts beating in sympathy with you, and I will guaranty to you that hereafter every man's promotion in the Methodist Episcopal Church shall be based upon his *true merits*, without any reference to the color of his skin. I don't believe any man will be thought any more of because he is black, nor do I believe he will be thought any the less of, or be forced to occupy subordinate positions on that account. At any rate, judgment ought to be suspended till the trial is made.

But if your people want ecclesiastical or political rights, you must ask for them, or rather let it be known that you would esteem it a privilege to enjoy such rights. We shall not force you into church relations with us against your wishes. If you prefer to remain by yourselves, you of course, have the undoubted right to do so, but the result will be as I have stated above. And, also, if you wish the right of suffrage conferred upon you, you must ask for it, and insist on having it, basing your claim on this fact, that this is a right belonging to *manhood*, and not to any particular complexion. Take this course, and it will not be long before you will be placed upon a complete equality,—politically and ecclesiastically.

And now, my dear brother, slavery having been abolished, and the Civil Rights Bill become a law over the land, the destiny of the colored people is in their own hands. If you wish to come upon a level with the white race, there is no power that can prevent you, while, if you are content to remain in the relation to the other race of past years, so far as your ecclesiastical, political and educational rights are concerned, we cannot prevent you.

But if I am not careful, I shall make my letter too long for the first one. Should this find a place in your columns, it may induce me to write again upon this or a kindred topic that shall be of practical benefit to your people. For the present believe me, truly yours

L. HAWKINS.

Memphis, Tenn., April 28th, 1866.

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, May 12, 1866

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AT WORK FOR THE CHRISTIAN RECORDER.

REV ANTHONY BOWEN of St. Paul's A. M. E. Church, Washington, D. C., (Island) is appointed an agent of the *Christian Recorder* for that church and the "Island." Persons desiring to get single copies of the *Christian Recorder* or to subscribe, can do so by seeing Brother Bowen at the church, or at his house, 85 "E" street between 9th and 10th. Rev R. A. Hall, pastor of the church, is, by virtue of his office, an agent also, and one that we know will do his duty.

BRO THOMAS G NICHOLS of Galveston, Texas, writes as follows:—"MR EDITOR:—I take great pleasure in addressing you a few lines in regard to your paper. I consider it the best paper I have ever seen published by our people. I will do all in my power to give it a wide circulation." I send enclosed, $2.50. Direct my paper,

Thos G. Nichols,
"Care Rev. H. W. Jackson,
Galveston, Texas.

BALTIMORE CITY.—The interests of the African Methodist Episcopal Church, and of our people, demand that the *Christian Recorder* should have a large circulation in Baltimore city. We hope that our circulation there will soon reach a thousand, as suggested by Mr. William Oldham. Our agents in Baltimore, are; all the stationed preachers of A. M. E. Church, Mrs. John Jordan, 131 Chestnut street, Mr. Joseph Hamer, cor. St. Paul street and Dark Lane; Mr. William Oldham, cor of Gay street Bridge. By calling on either of these, single copies can be obtained; subscriptions forwarded, or if you prefer, forward your subscriptions direct to Philadelphia, Pa.

BRO. JOHN WESLEY BECKETT, Georgetown, D. C., is appointed an agent for the *Christian Recorder* in that city. He is a young man of energy and ability, and we hope the friends will enable him to make a good report.

We hope that in every city, town and village, influential persons will be found, who will come up nobly to the work of circulating the CHRISTIAN RECORDER, whose great aim is to demonstrate the ability of our race, inform and instruct the people. Subscribe and get others to subscribe.

OUR BOOK CONCERN.

We solemnly and earnestly entreat every minister, and member, and friend, of the African Methodist Episcopal Church, to give special attention to the study of the importance and wants of the Book Concern of our beloved connection.

Whatever may have been its trying changes and scenes in the past, those who from its origin down to the present, (with perhaps the single exception of one who is not now in our denomination) have been self-sacrificing in the performance of their duties. The Book Concern has always had earnest solicitude for its success, among our ministry; and though oft accounted a failure, the motto has been, "Don't give up the ship."

About six years ago, Rev. Elisha Weaver, the present General Book Steward, was placed at its head. His work was that of resuscitation. He went at it amid the discouragement created by a general doubt of success among its best friends. How he has succeeded can be readily told by comparing the present with six years ago. Then we had no church organ to disseminate our views and advocate our interests. We had no house for the transaction of our business. Now we have a church organ that circulates widely, and has readers in every State in the Union, among white and colored.

An organ that has on its exchange list, the ablest papers, religious and secular, that are published in the country. No man became more endeared to our colored soldiers than the former editor, during the late war; for he supplied them, through the Christian Commission, with four thousand copies of the Recorder weekly—cheering the hearts of our gallant boys in camp and hospital, on the march, and in the field, by weekly reminding them that they were remembered at home.

Few men ever attempted more and accomplished as much, as did the former editor, Rev. Elisha Weaver, while for six years he acted as Editor and General Book Steward. If the paper failed in an exhibit of an amount of ability; if it failed to meet the wants of the age, let it be remembered that its editor had to publish hymn books, disciplines, and travel from New England to the South, from Louisiana to the North-West, to collect funds to keep the "big wheel moving." Let it be remembered that while he was wanted at his editorial desk, he was out in pursuit of means to publish the paper.

Our Book Concern now publishes a full supply of hymn books and disciplines, and will soon publish other matters. We have now a house—a three-story building—containing nine large rooms, for the use of our business. A book store commodious and tastefully arranged with a full supply of useful and fancy stock.

The building has undergone a thorough renovation, and reflects great credit on the connection. It is hailed by the public as the exponent of the progress of the African Methodist Episcopal Church.

The General Book Steward expects soon that we shall have printing presses of our own, and that we will do our own work, and also job work, and thereby make money to support our great denominational interests, as well as develop the skill and talent of our race.

The Book Concern was never conducted on such a large scale as it is now is. "*We have gone out to sea.*" The new house cost $4,000, and is yet to be paid for. It has also been repaired at a cost of $600. A large addition has been made to stock on hand. An editor has been added. *The Christian Recorder* is growing in circulation, and the demand that it shall be a first-class paper is urgent. Heavy responsibilities fall upon the connection. We have a denominational character at stake. We have a prestige to sustain, in order to prove ourselves worthy of the acceptance of religious bodies in the South, who are moving [illegible] and it cannot be maintained unless we prove that we have ability to keep a church organ in the field, to advocate our interests and disseminate our views. It cannot be maintained unless we can publish our hymn books and disciplines.

It is very doubtful that the collections made during our Semi-Centenary celebrations will amount to over seven thousand dollars. Now, by recommendation of the Bishops, only one-sixth part of this entire sum goes to the Book Concern, which is one thousand one hundred and sixty-six dollars, sixty-six and two-third cents. Thus you will see that to pay for this beautiful and convenient location for the Book Concern, into which we have just moved, extra exertions are yet to be made.

Wilberforce University gets her third, and we wish that third was ten thousand dollars. The missionary cause gets a third, and, we wish that it was fifty thousand dollars. The worn-out preachers got one-sixth, and as we have got so few of them—for it seems our preachers don't wear out, but work till the damp earth embosoms them—we will therefore congratulate them on their apportionment, and the Connection that they are so few in number. We believe the Baltimore Annual Conference has not a single worn-out itinerant preacher in its bounds. And as the Book Concern has been modest, and has taken the same proportion as the worn-out preachers, we hope it will be *rewarded* for its modesty.

Again, we beg that the new era upon which the Book Concern has entered, will cause each one who loves the A. M. E. Church, to consider its wants and importance with special care. Though our business is mainly with thought, pen, ink and paper, yet we feel that a little talk with those interested, may serve a good purpose. In our next we shall consider the question, "Will the Book Concern pay?"

ATTEMPT TO RE-PRODUCE THE PRESIDENTIAL ASSASSINATION.

Slavery is of the devil, wherever found. Its spirit shows itself in deeds that shock humanity, and call for Divine vengeance. The spirit of slavery struck down lifeless the Liberator of the colored race of the United States, and sent to an untimely grave, the greatest man of the nineteenth century. The spirit of slavery recently aimed the deadly attack of the assassin at the Czar of Russia.

This great and good man had, by imperial decree, abolished the slave system in Russia, and made the serfs free. He provided for the education of their children, and proposes to give these recent serfs the privilege of voting and holding office. The aristocratic Russian noblemen who once owned these serfs, became most terribly incensed, under the fruit of their opposition to liberty, we have the attempted assassination of the Czar of Russia, which we are glad to learn, failed.

THE M. E. CHURCH SOUTH, AND THE AFRICAN M. E. CHURCH.

"The world moves." In the spring of 1864, for the first time since our existence as a Church, we sent Delegates to the General Conference of the Methodist Episcopal Church, to bear our friendly greetings, in response to an invitation from that source. From that hour the M. E. Church has manifested a deeper interest in our movements, and in the welfare of the colored people. In the spring of 1866, we send Delegates to the General Conference of the Methodist Episcopal Church South, without official encouragement, to bear to that body our friendly greetings. And while many may regard this procedure as extraordinary, we think that good results will follow. The members of the General Conference will learn more of us. They will find out what the capacity of the colored man is for self-government, and how he can develop under the influence of freedom. They will learn, too, that we do not know how to hate, or hold prejudice against the white man; that we want the past entombed beneath forgetfulness, and desire to make happy and useful the present, and inaugurate a more blessed future. We trust that our Delegates to them, and the utterances they made, left this impression. If so, we are happy that so much has been accomplished. We are not expecting that much more than this has been done.

We bear to the Methodist Episcopal Church South the relation of a sister denomination, exceedingly anxious to adopt her colored children, whenever and wherever she cannot, agreeably to herself, treat them as equals ecclesiastically.—How to exercise that relation, without gendering hostility between the races,—without setting in motion an antagonism of interests, is the occasion of great anxiety, and, doubtless, was appreciated fully by our Delegation.

The whole matter is certainly a delicate one, as our Southern brethren, of the favored race, could not be any thing else than sensitive on certain great questions, which are commanding the attention of the country and the world. Any discussion of issues between the M. E. Church South and the African M. E. Church, or Methodist Episcopal Church, could not now be possibly productive of any good. We believe the Spirit of Christ, imparting a love of truth, is at work in the Methodist E. Church South, and sooner than most expect, will triumph over the teachings of prejudice or the promptings of bitterness. We believe that among its ministers there are to be found some of the truest friends of our race; men who will sympathize with measures for our elevation.

We cannot, however, sympathize with the M. E. Church South, in their desire to keep up a separate organization because of the Anti-Slavery character of the discipline of the Methodist Episcopal Church, and the objection which said Church would have to receiving, as high functionaries, those who may have been openly committed to disloyalty, and have not purged themselves of it by subsequent avowals; for if we did, we might, with as much consistency, justify any of the Southern States that would refuse to come back into the Union, because of the passage of the Anti-Slavery amendment to the Constitution of the United States. But, holding as they do, such an important relation to our colored brethren (for they have one hundred and seventy-five thousand colored members,) and, recognizing their great instrumentality in bringing thousands of them, to a knowledge of Christ, we do most earnestly pray that the obstacles that hinder a loving union between North and South, may soon be removed, and that the Methodist Episcopal Church South will no longer stand in antagonism with the Methodism of the world, the spirit of the age, and of our free institutions.

The colored people throughout this land, from the lakes to the gulf, from the Atlantic to the Pacific, love liberty and their country. They are thirsting for knowledge, yearning for moral, social, and political elevation, which depend on equality before the law, educational facilities, and a pure gospel. They will, therefore, cling to those most closely, who love liberty and the government most, and assent most quickly to their enjoyment of natural rights and aid them most in rising out of degradation.

God forbid that we should fail to cherish the man, North or South, who cherish our highest interests, and advocate ideas upon which our temporal salvation depends.

It is idle to talk about ignoring political questions, when human rights are ignored. And if to demand of the Church to advocate human rights be "lugging in politics," so let it be, and like our friends, "we will go to judgment" with the responsibility.

OUR APOLOGY.

During the last two weeks we have been absent, attending Conference at Washington, D. C., and only arrived at our office on last Wednesday.

The General Book Steward, Rev. Elisha Weaver, was kind enough to do our editorial work last week.

INTERROGATORY.

The Colored Citizen copied from our columns last week the letter bearing the signature of "F. W.," in reference to the Lincoln Monument, with the following comment:

WHAT HAS BECOME OF THE LINCOLN MONUMENT?

We know of several persons in these parts of the world, who can join most heartily with the writer of the letter quoted below, and who would like to know what has become of the money they contributed to the Lincoln Monument.

Several colored regiments contributed liberally to the object. Who has the money? Several colored Sunday Schools made handsome donations. Who has pocketed the funds? Will not Dr. Garnett, or Dr. Smith, or Dr Somebody else tell where that money is? The letter is from the *Christian Recorder.*

OUR RECENT EXCHANGES.

Never have we noticed any of our exchanges with more pleasure than we notice the following: *Daily Post, Homer Iliad, Freedmen's Champion,* and *New Nation.*

The Daily Post is edited by Gen. Carl Schurz, and published at Detroit, Mich. It is nearly the size of the *New York Herald*, and as much above it in principle as heaven is above earth. It is of the highest literary character, advocates sound principles, and chronicles every thing that transpires. It is a people's paper, meeting the wants of professional, mercantile and laboring men, and cannot fail to be exceedingly popular.

The following is a specimen of the editorials; it is an extract from an able article entitled "Inborn Prejudices."

"We find in the Baltimore correspondence of the Boston *Transcript* an excellent sketch of the effect of 'inborn' prejudices in that city. The picture is photographic, and can be seen almost any where, and at any time.

'We progress here, but some things are very funny. You are in the horse cars; the bell rings. In Joe process a big colored woman makes her way. Room is made for her. Men and women sit a little closer. Not a face has a look of indignation. It is all right. No bad smell or any thing, and on we go, a most happy, contented, civil company. You can't quite keep the corners of your mouth quiet, when, on recovering your surprise, you remember that the *white child* in her arms is the thing that does it, and that the same woman might have pleaded, by all that was holy and hopeful, and she never could have got her seat without it. Funny thing, prejudice! It has as little brains as heart.'

In the obscure vision of small-minded men, the negro, like the imprisoned Afrite of the Arabian Nights, grows into a monster as soon as he escapes from the confinement of bondage. The body servant, who follows his master to shave him and black his boots, is graceful, and fit to sit with the pale-faced Saxon, the brown-skinned Creole, or the red haired Celt. Let him be manly enough and rich enough to black his own boots, or have it done, and he becomes an incarnation of all that is disgusting and horrible. A mother, with her own child in her arms, is scorned and flouted. She is rough and nasty. But a white baby reflects beauty on her person, and is a valuable and efficacious chlorine, wrapped in dimity and diaper, to remove entirely the Ethiopian effluvia. And all this nonsense is a serious part of life among many Christians who stoutly maintain and devoutly thank God for it, that the only reliable route from the darkness of Africa to the light of heaven, is by the way of American civilization and American decency and common sense."

The Homer Iliad is published at Homer, Louisiana, and is a strong Anti-Slavery and Equal Rights paper, evincing ability that commands respect from friend and foe. Just and patriotic in its principles, we are glad to know that it has a deservedly large circulation among the pinelets of Louisiana. It is edited by W. Jasper Blackburn.

Of the same stamp is the *New Nation*, published by Rev. Mr. Hunnicut, at Richmond, Va. Yet we think Mr. Hunnicut unfortunate in tone and temper, though sound in principle.

The Freedmen's Champion, John A. Martin, Editor, published at Atchison, Kansas, is the principal paper in its section of the State, judging from its official and business advertisements. Its motto is "It is better to be right than President."

BISHOP D. A. PAYNE, D. D.

Our beloved Bishop is *en route* to Savannah, Ga., to hold the South Carolina Annual Conference; which meets this month.

WILLIAM WHIPPER, ESQ.

We are happy to announce to our readers that our able, talented, and *practical* friend William Whipper, Esq., of Columbia, Pa., is writing a series of articles for the *Christian Recorder*, which will appear over his own signature. Mr. Whipper is responsible for all that he may say, and not the editor, though we do not expect he will say much that we would not endorse.

Life in the Churches.

NEWS FROM A. M. E. CHURCHES.

Illinois.

Belleville Circuit.—Brother George W. Black writes as follows: "The spiritual condition of this charge is moderate. I have taken thirty-five members into the church. We have four Sabbath Schools, which are well attended, and three day schools, one of which has been under my charge. The Belleville circuit has five appointments, and the membership numbers one hundred and sixty-five. The church at Brooklyn has raised about two hundred dollars this year, and repaired their edifice. We are getting along quite well."

Georgia.

Columbus.—Brother Oliver Saunders, under date of April 11th, writes. "I think the RECORDER invaluable. I am doing all I can to get it in circulation among our people. I hope the Bishop will send Rev Henry M Turner to take charge of our department."

Delaware.

Camden.—MR. EDITOR:—Thinking that the facts of the case may prove interesting to many of the readers of your excellent journal, I make bold to drop you these few lines for insertion therein. Since I have been appointed to the pastoral charge of Camden circuit, I have made strenuous efforts to relieve those churches which I found in debt and out of repair. We held a redemption-meeting, called for the purpose, and presented the case in its most appealing aspect. The sum of ninety-five dollars was the response. The Sisters are now holding a Fair at the same place, and have taken in, clear of all expenses, the sum of thirty-four dollars and twenty-four cents, making a total of one hundred and twenty-nine dollars and twenty-four cents,—and at the close we went to liquidate the debt. The church at headquarters, in Camden, has been turned around; and we have now a subscription of $97.80, besides cash in hand, to commence the work of rebuilding.

Yours as ever,
HARRISON LAWIS.

Camden, Delaware, April 23d, 1866.

Massachusetts.

Rev. Wm. Johnson writes:

BOSTON, April 30th, 1866.

MR. EDITOR.—The African Methodist Episcopal church in this city, having obtained help from God, has redeemed its property once more, after having lost it by foreclosure of mortgage. We are now in peaceable possession of the church, and are at liberty to worship God where none dare molest or make afraid. Upon my arrival here, in June last, I found a heavy debt of $6,250 resting upon the church. Having disposed of the property in the rear of the church, and paid over two-thirds of the debt, there yet remains a balance on mortgage of $2,000, with five years to pay it off, at six per cent. interest. As a matter of course, the original mortgage has been cancelled. This large amount of money has been raised since February. The membership has been increased. I will be able, with the help of God, to get the entire amount of the salary due me.

We can adopt the language of the servant of the Lord—"Mine eyes have seen thy salvation." "They that put their trust in the Lord never shall be confounded."

We are promised that we shall reap in due season, if we faint not. It is not he who puts his hand to the gospel plough, and looks back, but he that endures to the end, that same shall be saved. If the race were to the swift, those that go slowly would be badly off sometimes. God makes a worm to thresh a mountain. We would recommend our people to sustain the Church, and always love one another as God has loved them.

New York.

Kinderhook.—Rev. E. B. Davis, Elder in charge, writes as follows:

MR. EDITOR:—I should like to occupy a small place in your paper, as I have been thinking that a word or two from me concerning the welfare of my charge might not prove uninteresting to the great mass of your readers. I therefore take this opportunity to inform our friends how we are getting along in Kinderhook. Our Sabbath School is improving, and the young Christians attend church very regularly indeed. The revival has been a great blessing to the church. I think that Kinderhook is improving. We had a protracted meeting in Hudson, and the Lord has revived his work in a powerful manner. No less than eighteen souls profess to have found the Lord.

Hudson is getting along finely. The people work in harmony. We have bought a very nice house and lot, for twelve hundred dollars. We have paid two hundred dollars on the same, and expect to consecrate the building to the worship of Almighty God on the first Sabbath in the month of May.

Yours as ever,
E. B. DAVIS.

A. M. E. Semi-Centenary.

SEMI-CENTENARY MEETING OF LAYMEN AT WASHINGTON, D. C.

An immense audience was convened at Israel Church, Washington, D. C., May 4th, to attend the Laymen's Semi-centenary celebration of the African Methodist Episcopal Church.—All of the bishops and most of the ministers of Conference were present. Every part of the vast edifice was crowded to suffocation, and hundreds were unable to gain admission. The meeting was called to order by Brother George A. Hackett, who presided. Our beloved Bishop Quinn opened the exercises by prayer. Brother Hackett, who has been a member of the church for forty years, made the opening address, giving an account of thrilling reminiscences. Brother J. L. Thomas of Union Bethel Church, Washington, delivered an able address, in which he noticed the beginning and progress of the charge with which he is connected. Brother W. E. Matthews, of Baltimore, delivered an eloquent and instructive historical address, in which he showed the triumphs of the A. M. E. Church. He made some sharp hits at old customs, such as lining hymns and making the men and women sit apart in church. He said, "How dare you separate man and wife, when God has said 'What He hath joined together, let no man put asunder.'"

Bro. James Henry Jordan, in true oratorical style, delivered a short address containing much vigorous thought and exhibiting great beauty of expression.

Amid great enthusiasm, Captain A. F. Ketchum, Adjutant General on General Howard's staff, was introduced. He said, "He did not come to make a speech, but to accept the invitation of his friend, Rev. James Lynch, whom he had known in South Carolina, as being engaged in a work similar to his own, when he first went there. He rejoiced at the indications of a prosperous future for the colored people, which were so manifest. He rejoiced at the manner in which they bore themselves, at their willingness to assume responsibilities, and discharge their duty to God, themselves and their country. He then spoke of the importance of Christianity.

Mr. John E. Hayes, editor of the "*Savannah Republican*, was next introduced, and made mention of facts respecting the progress of the colored people of Savannah, Ga., which were received with rounds of applause. Mr. Hayes claims to be "no speaker," but he won the hearts of his audience.

At a late hour, Brother John H. Brooke was called on, and he delivered an address as full of good common sense and useful suggestions, as a cocoanut is full of milk.

The choir interspersed the exercises with sweet music. Quite a large collection was lifted on the occasion.

FROM WILKESBARRE.

Rev. W. H. Chase writes:

WILKESBARRE, PA., May 2, 1866.

MR. EDITOR:—I embrace the present opportunity of informing you that our semi-centenary services were conducted strictly in accordance with the prescribed arrangements,—and it was indeed a season of sunshine and gladness. We were completely successful in our endeavors to raise the sum of sixteen dollars, to be forwarded to Conference, which amount is now in my possession. The money will be delivered at the proper time and place, when called for. I exhibited the Recorder, and urged the people to subscribe for it. I hope to be able to get a few subscribers for you, whose names I shall hand you when I arrive in your city.

Yours truly, W. H. CHASE.

SEMI-CENTENARY MEETING OF THE A. M. E. CHURCH.

[We clip the following from the *Morning Chronicle*, published at Washington, D. C.]

Last night the semi-centenary meeting of the African M. E. Church was held at Union Bethel church, (J. S. D. Hall, pastor,) on M street, between Fifteenth and Sixteenth.

The meeting was opened with singing by the choir, after which a fervent prayer was delivered by Rev. D. W. Wilson. An introductory address was delivered by the pastor. He remarked that the meeting was a demonstration of the laymen, at the conclusion of the fiftieth year of the existence of the Church. He stated that Gen. O. O. Howard and Rev. H. H. Garnett were expected to have been present, but he regretted to say that those distinguished speakers were unable to attend.

Wm. E. Matthews, of Baltimore, was then introduced to the audience. He proceeded to give a comprehensive history of the growth of the Methodist Episcopal Church since the time it was founded by the revered John Wesley. He referred to the introduction of Methodism into America by some of the shining lights of the east, the rapidity with which the doctrine extended throughout the country, and the power of the Church at the present day. He also referred to the first meeting of colored Methodists, the difficulties under which the colored Church labored, and the degree of wealth and prosperity which it has attained in the lapse of years. The address throughout was interesting and instructive in its character, and the speaker was frequently applauded.

Rev. James Lynch, Editor of the "Christian Recorder," the recognized organ of the colored Methodist Church, was next introduced, and delivered an address which, in point of eloquence and rhetoric, would compare favorably with the productions of distinguished speakers of the "superior race," and would have convinced persons who deny the intellectual power of the negro that they were greatly mistaken in their opinion. He gave an interesting account of a trip through the Gulf States, while engaged in organizing the Church in that direction, and of the encouraging prospects of the spread of the Methodist religion among the colored people in those States, notwithstanding the obstacles it has encountered.

The speaker resumed his seat, amid rapturous applause.

A hymn was sung by the choir, and the exercises were concluded by Rev. W. H. Hunter pronouncing the Benediction.

CAIRO, ILLINOIS.

Rev. T. Strother, Elder of Cairo, Ills., charge, writes as follows:

"Mr. Editor,—Before I close this letter, I would like to render my report upon the result of the celebration of the Semi-Centenary.

"We managed the celebration the very best we could under the circumstances. The collection of church and Sunday School amounted to $41;—of which $32.20 was raised by the church, and $8.80 by the Sunday School.

"I very much regret that we have not been able to do more; but such indeed has been our misfortune, that we have been unable to do more. We met with the loss of about $400 from our Church treasury, and before we could straighten up, the city authorities ordered our barracks church to be removed, as it obstructed the passage way. We had no ground on which to put it, so it was accordingly pulled down and the lumber thrown aside. This left us with only one small room in Washington Avenue to worship in. We were compelled to buy lumber and hire workmen to put an addition of 21 feet to our little church. All this happened in the midst of winter, when all our other expenses were high. The trustees, at the same time, having opened a subscription to the people for a new church. To all this may be added the money our people have had to raise for the benefit of the sick and poor.

"When all these things are taken into consideration, Mr. Editor, the Bishop and our other friends may see why we have not done more. I would have been glad to have been able to do more, for in these matters I hardly ever suffer myself to be behind.

"P. S.—Just as I close the above, I receive other reports of Semi-Centenary collections. The collections in my charge are as follows: Cairo Station, $32.20; Cairo Sunday School, $8.80; Mound City, $6.75; Metropolis, $3.00. Total, $50.75. T. S.

Cairo, Ills., April 29, 1866.

EDITORIAL ITEMS.

TAKING CARE OF CONFERENCE.—So great is the distance of the residences of many of our members from our churches, in Washington, D. C., that it was decided to give the members of the Annual Conference their dinner daily in the basement of the church. Much credit is due to all who assisted in this arrangement, and especially to the committee, who were indefatigable in their exertions to contribute to the happiness of the guests. We are pleased to make mention of the names of the committee, as far as we could learn them. President, Mrs. Sarah Stevenson, Vice President, Mrs. Henrietta Smallwood, Treasurer, R. W. Moore, Secretary, Mrs Lassie Marshall, Mrs. Susan Tinney, Miss Sarah R. Moore, Mrs. Mary A. Wayne, Mrs. Eliza Brent.

"DISTINGUISHED SOUTHERNERS AND COLORED PEOPLE.—The Savannah *Republican* reports that a few days since, the Episcopal Clergy of Charleston, accompanied by several prominent citizens—among whom were Gov. Orr and William Trenholm, Secretary of the Treasury of the late Confederacy—visited the free colored schools of that city, and we are informed that the distinguished visitors were very favorably impressed, so much so, that they suggested the necessity of taking immediate steps for the organization of a common school system for the colored people." This is good news.

COLORED TENNESSEAN.—We saw Mr. Scott, one of the editors of the *Colored Tennessean*, during the session of the Baltimore Annual Conference at Washington, D. C. He was meeting with much encouragement, and winning golden opinions. His paper is an able one; its existence is indispensable to the success of the colored people in Tennessee, for it instructs, informs and encourages the people, and compels the respect of both white and colored, friend and foe.

"THE CUSHITES, OR NEGRO RACE."—We published an article under this heading not long since, which was written by a distinguished Virginian of the favored race, and we are glad to see that it is being noticed in the South. It was republished entire, by the *Nationalist*, Mobile, Alabama, which is a journal that leads all in the Gulf States, by the manner in which it is conducted. Our cotemporary called special attention to it in the following language:

"Let no colored man, especially, fail to read the article on our first page, entitled 'The Cushites, or Negro race.' It is from that able paper, the *Christian Recorder*, published at Philadelphia, by the A. M. E. Church."

COLORED CHURCHES AT MOBILE, ALABAMA.—The following is a list of the colored churches at Mobile, Alabama, with their pastors.

State Street A. M. E. Zion Church, State St. between Lawrence and Cedar Streets. Pastor, Rev. Richard Butler. The colored Presbyterians worship at Rev. Mr. Mitchell's Church, corner of St. Francis and Conception streets. St. Louis St., Baptist Church, Rev. Charles Leveen, pastor. Pastor's residence, corner of Davidson and Hercules streets. Stone St. Baptist Church, corner of Cleveland and Chestnut Street. Benjamin Burke, pastor. Pastor's residence, on Hercules Street. St. Peter's A. M. E. Church. Rev. Reed, pastor. Pastor's residence, corner Stone and Hamilton streets. The colored Protestant Episcopal Church, on St. Michael Street, between Cedar and Warren streets. Rev. T. H. Massey, rector.

RESOLUTIONS OF THE GARNET EQUAL RIGHTS LEAGUE.—MR. EDITOR.—The following resolutions were passed on the occasion of the lecture of Rev. James Lynch in this city:

Resolved, That our words are inadequate to express our estimation of the logical and eloquent lecture of the Rev. James Lynch, editor of the "Christian Recorder," on "OUR MOVEMENT ON THE TRACK," still it is a duty and a pleasure to formally express our thanks, congratulate him on his masterly success and hail him as an accomplished orator.

Resolved, That we commend to the confidence and patronage of the public, the "Christian Recorder, as worthy the support of all who appreciate so ably conducted journal.

ALEXANDER T. HARRIS,
Cor. Sec'y, Garnet League.

Harrisburg, April 25th, 1866.

DAUGHTERS OF CONFERENCE, of Union Bethel Church, Washington, D. C., made a most handsome present to the Baltimore Annual Conference—the sum of $150, which was divided among the preachers. Sister Tillman, President, Sister Thomas, Secretary, Sister Wood, Treasurer.

HELP FOR A MINISTER.—Rev Cyrus Boey of Oswego, N. Y., was the recipient of a gift of $10.15, on the occasion of a surprise visit by some friends on the 20th ultimo. The colored Sabbath-school at this place is highly prosperous.

There were three funeral sermons preached at Fifth Street Baptist Church, Louisville Ky., on last Sunday, by the Rev H. Adams—the three corpses all in the church at the same time. *Colored Citizen.*

EXECUTION OF A COLORED BOY.—A small colored boy was hanged for murder at Mobile, Alabama, a few days since. A large crowd of white young men and boys were assembled on the occasion, who indulged themselves in the most unbecoming behavior.

COLORED PEOPLE SAVING MONEY.—The total amount of money received on deposit by the National Freedmen's Savings and Trust Company, during twelve months, ending March 31, 1866, was $424,006.86. All of this money is from the Freedmen "*That could not take care of themselves.*"

A GREAT TIME IN NEW YORK CITY.—This month is one of great importance in New York City. Large numbers of distinguished strangers have flocked to the city. The progress of the religious and humane movements of the land will be made known, and plans for future operations formed, at the anniversaries of the great societies which we mention below, many of which have a world-wide influence. The names of the societies holding anniversaries, and the time are as follows.

Monday, May 7, American Seamen's Friend Society. Irving Hall, 7.30 p. m. Union Theological Seminary, 7.30 p. m. Mercer Street Presbyterian Church. Orations by members of the Graduating Class.

Tuesday, May 8. American Tract Society (Boston). Irving Hall, 7.30 p. m. American Anti-Slavery Society. Church of the Puritans, 10 p. m., and 7.30 p. m. Howard Mission and Home for Little Wanderers. Academy of Music, 7.30 p. m. American and Foreign Christian Union. In the Presbyterian Church, corner of Fifth Avenue and Nineteenth Street. New York Sunday-school Union. Semi-centennial anniversary exercises in the Fourth Avenue Presbyterian Church (Dr. Crosby's) at 7.30 p. m. American Missionary Association. Cooper Institute, 10 a. m. Five Points House of Industry. Meetings in the chapel.

Wednesday, May 9. American Home Missionary Society. Irving Hall, 7.30 p. m. National Temperance Society. Convention at 10 a. m., in the Central Presbyterian Church, Broome Street near Broadway. American Tract Society (New York). Reformed Dutch Church, Fifth Avenue corner of Twenty-ninth Street, at 10 a. m. American Female Guardian Society. Business meeting at Home Chapel, No. 29 East Twenty-ninth street, at 10 a. m. American Anti-Slavery Society. Business meeting at 10 o'clock, a. m., in the lecture room of the Church of the Puritans. Institution for the Deaf and Dumb. Exhibition of the pupils at 3.30 p. m., in the Academy of Music. Universalist Association. Meeting of delegates from the societies, churches and Sabbath-schools in Bleecker Street Church at 9 a. m.

Thursday, May 10. American Bible Society. Academy of Music, 10 a. m. New York City Mission, Irving Hall, 7.30 p. m. Howard Mission and Home for Little Wanderers. Academy of Music, Brooklyn. American Congregational Union. The Eleventh National Woman's Rights Convention, will be held at the Church of the Puritans, on Union Square at 10 o'clock. Christian Union Association. Twenty-ninth Street Dutch Church, 3 p. m.

Friday, May 11. American Board of Commissioners for Foreign Missions. Irving Hall, 10 a. m. Institution for the Blind. Irving Hall, 8 p. m. Freedmen's American and British Commission. A. M. E. Church, Sullivan Street near Bleecker, 7½ o'clock, p. m.

Sunday, May 17. Baptist Societies. The anniversary exercises of the American Baptist Home Mission Society, American Baptist Publishing Society, American Baptist Historical Society, American Foreign Bible Society, and American Baptist Union will be held in Boston this year, commencing on May 17, and concluding on the 24th.

Saturday, May 19. American Bible Union Anniversary held in Boston, in Shawmut Avenue Baptist Church, (the Rev. Wm. Hague, D. D.)

PERSONAL ITEMS.

BISHOP WM. PAUL QUINN arrived in Philadelphia on Tuesday last. It is expected that he will attend the Philadelphia Annual Conference.

BISHOP A. W. WAYMAN, accompanied by Rev. Stephen Smith, dedicated the A. M. E. Church at Millville, on Sunday last. It is a snug building, and reflects much credit on our denomination in that vicinity.

REV. JAMES A. SHORTER, Agent of Wilberforce University, is at present in Washington. Never was a solicitor of our Church more heartily welcomed in the Baltimore Conference District than he.

GEORGE JORDAN, of Baltimore, a highly promising youth, son of the lamented Rev. John Jordan, is being educated by his mother, at one of the best institutions of learning in the State of Massachusetts.

MR. W. E. MATTHEWS, who represented the colored people of the State of Maryland, at Washington, is on a lecturing tour in the south-eastern section of Pennsylvania. Mr. Matthews is an excellent and entertaining speaker, and has clear and practical views in regard to the prospects of our people.

MR. BRADLEY, the colored lawyer of Boston, more recently of Savannah, Ga., is lecturing in Baltimore. This gentleman enjoys the highest considerations of our citizens in Washington and Baltimore.

PROF. W. H. DAY spoke at Bridge St. A. M. E. Church, Brooklyn, N. Y., on last Sunday evening.

W. C. NESBIT, Esq., and Mr. O. C. L. Hughes, the former President and the latter Secretary of the Pennsylvania State Equal Rights League, have been in our city this week.

THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion Morality, Literature and Science.

Rev. Elisha Weaver, Publisher. PHILADELPHIA, MAY 19, 1866. Vol. VI. No. 20. New Series, Whole No. 280.

THE CHRISTIAN RECORDER
Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
No. 631 Pine Street, Philadelphia.

Agents.—All letters and matters pertaining to the Book Concern, subscribers, sale of papers, and all moneys belonging to Book Concern or the paper, must be directed "Christian Recorder," Box No. 1979, Philadelphia, and all matters sent by express, and in the city, must be directed to E. Weaver, No. 631 Pine St.

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Single copies six cents.

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Hymnological.

"EIN FESTE BURG."

As sung at the English Services connected with the Dedication of Emmanuel Evangelical Lutheran Church, Baltimore, Md., 1866.

A mighty bulwark is our God,
Armor and arms unfailing.
He helps us free from every rod,
His people now assailing;
The old foeman's will
Works in earnest still,
Great might, skill to lure,
Is his dread armature,
On earth is not his equal.

With strength of ours we naught can do,
Soon would we sink dejected,
But for us fights, the Hero true,
Whom God himself elected.
Ask ye, Who is this?
Jesus Christ it is,
Of Sabaoth Lord,
And he alone is God,
The field is his forever.

Though devils all the earth should fill,
Each waiting to devour us,
We tremble not, we fear no ill,
They cannot overpower us.
This world's Prince may still
Rage fierce as he will,
His threats are but vain,
We shall unharmed remain,
One little word o'erthrows him.

The Word unshaken shall remain,
Whatever foes invade us,
Christ takes with us the battle-plain,
With gifts and grace to aid us;
Let them take our life,
Goods, fame, child and wife,
Let all things be gone,
Yet have they nothing won,
The kingdom ours abideth.

Luther, 1530.

Communications.

INTEMPERANCE.

I take this opportunity of writing a few lines for your paper in regard to intemperance, which is the great evil of our country. It is the beginning of all evil. We see the effects of it every day. There is no greater evil existing than intemperance,—although it is practised among our statesmen, and even the youth of our country are slaves to this great evil. They are bound down, as it were, with the chains of this abominable curse of the land. It is a weakness of mind yielding as a prey to this great evil. You will hear some persons say they can't quit using tobacco, or they can't stop smoking. They must have their tobacco, and to be in the fashion they must take a glass of brandy with their friends, and all this is no harm, as it is to pass time. Why it is a grand insult to refuse to drink with their friends, and then take a cigar. They are not counting the costs. There are so many who claim that they cannot get along, they can hardly support their families; and some don't do it. What is the reason? Why, it takes so much for their bitters. This they must have. It is impossible for them to do without it. They must have a drink in the morning before breakfast, then one to settle their breakfast, then take a chew of tobacco, or a good cigar, some a pipe. Now, this is repeated two or three times a day for a year, which amounts to more than it would take to keep up his family. They don't think ten or twenty cents three times a day amounts to much when their families at the same time are suffering at home for the want of the money that it takes for his pleasure, as he calls it. If this were counted up, we find it would amount to a great deal. It will amount to $181,20 a year; besides, he has to treat his friends occasionally. This, all counted up, will not fall short of $300. Now this amount would be a great help to his suffering family, but still they never count the cost.

Permit me to say a word to our young men: that is, count the cost of intemperance. You may think it only a small thing to take your dram two or three times a day and smoke your cigars, or take a chew of tobacco; all of which is injurious to you. It poisons your constitution, which of course shortens your life. I appeal to any man to tell me the good there is in taking whisky or brandy, or any intoxicating liquors for a beverage, or to smoke for company, or chew tobacco. You will hear them say: it is company for them to smoke; it is nothing but a habit they have. And some persons say they can't break off this habit. It is strange that persons have such weak minds as to yield to so bad a habit. How do young men expect to enter into business, who have such poor self-government? Is it possible that the enlightened young men of the day will say they can't leave off this dangerous habit of intemperance? There are a good many who confess it is injurious, and say they will quit, but still partake of it. How strange it is that men knowing the effects of intemperance, will yet hug it so closely. You will see boys ten or twelve years old chewing and smoking, and even go to the bar and take their dram. What is more shocking than to see boys of this age or older indulge in such habits? But still they are upheld by their parents to a great extent. I think parents are very much to blame for the conduct of their sons. In the first place, they should not allow them to indulge in these habits; they think that it makes them men; but it is a bad step towards manhood. Look at the living drunkard, and you will find him but the remnant of his former self. His immortal mind is not less blighted by this withering curse than his dying body; his memory, once retentive and ready, has lost its wonted elasticity and power. His understanding, which once could grasp and wield and elucidate almost every subject, becomes debilitated and childish. In his cup the drunkard is a temporary fool or madman. It may be found almost every where that man brought this calamity upon himself, by the immoderate use of ardent spirits. From men of intellect, and men of business, and perhaps men of prominent attainments, they have sunk themselves to a common level with the swine. Who has not witnessed the wane of intellect around him? who has not seen the shrewd accountant become dull; the proud intellect become obtuse; the arch politician bewildered? The eagle flight of the learned advocate flags and the precocity of genius, which in the dawn of life attracted the steady gaze, and promised a giant manhood, dwindle into mental imbecility and even death. The world may perhaps stand and wonder at the change, and speculate upon the latent cause; but lift the curtain and the mystery is solved: there stands the bottle, and the death of intellect is in it.

Joseph H. Roberts

Wabash Town, Ind., April 1st, 1866

A TRIUMPHANT DEATH.

BY REV. M. M. CLARK.

"And I heard a voice from heaven, saying unto me, *Write*, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev 14: 13

A heavenly voice proclaims this blessedness to the faithful dead. How exalted the testimony! A voice from heaven! No earthly voice, but from the *Eternal Throne*, the voice comes, breaking through the parted skies, like the soft dew lights upon the enraptured vision of the "called John," assuring him, that "from henceforth, while time should last and eternity endure, those who die in the Lord are blessed."

Betsey Ann Terrel, the subject of our thoughts, was the only daughter of Parker Campbell and Margaret Campbell his wife, who resided for many years in the city of Pittsburg, Pa., where Betsey was born, but at the time of her death, they lived in the city of St. Louis, Mo. Betsey Ann, departed this life on the twentieth day of March, A. D. 1866, at the age of twenty-five years, in the fullest assurance of a happy eternity. She professed faith in Christ when but a child, at the age of nine years, and like other Christians, she had the *world*, the *flesh* and Satan to combat, and like a courageous soldier of the cross, she armed herself for the contest, and "fought a good fight, finished her course, kept the *faith*—henceforth, there was laid up for her the crown of glory, which the Lord, her righteous judge, gave her as the reward of her successful warfare.

About three weeks, before her most triumphant departure, she was, during that time, as grace can make a soul while in the flesh, and her only and constant desire was, that, the tabernacle of clay might dissolve, and let her blood washed spirit go, on angels' wings, to "that *house*, not made with hands, eternal in the heavens."

An occurrence took place in the sequel of her days, quite deserving of note. In rebel times, Betsey brought a pretty young girl up the Mississippi River, and kept her in her house. Some time after, the pretended owner came for the girl. Betsey stood him a lawsuit; the girl was given up to the claimant. Betsey finding a flaw in law in her favor, got the girl back and freed her. In this affair, pistols were several times presented at Betsey's breast, but she declared she felt no more fear than if so many straws had been pointed at her. Such was her love for liberty and freedom. During the three weeks immediately preceding her death, very many citizens, colored and white, called in to see one who had been so brave in health, now to witness her struggling with the "king of terrors."

She exhorted every one to prepare, as she had done, to defy *his* frowns and scorn his terrors: saying, "O death! where is thy sting?"

Her works will follow her, to add gems of heavenly beauty to her *crown* of glory, and stars to deck her robe of righteousness, immeasurably bright, through ages never to end.

Betsey leaves a weeping and widowed mother behind, pressing on "toward the mark of the prize of her high calling of God, in Christ Jesus." Amen.

THE INFLUENCES OF NIGHT.

What is more calculated to draw forth the finer emotions of the soul, and fill the mind with more sublime ideas of the power and knowledge of the Deity, than to contemplate the scenes of night? The calm, silent, solemn, awful, grandeur of night.

Day hath its attractions, powerful and vivid, while the earth is bathed in the pure, dazzling sunlight, and nature basks in its genial influences. We are delighted with the rising morning, with its fresh blown landscape, decked with gems of pearly dew, or enchanted with the splendor of mid-day with the music of its babbling brooks and the ever-varying beauty of its waving forests; or the soft, pensive eve, with its halcyon sweetness, calming the soul to rest. Yet these in all their enchanting beauty, have not the power to draw out and expand the faculties of the mind as the scenes of night.

Day obscures from the natural vision all but the scenes of earth. Those things which are calculated to comfort and please the beholder, and lead not the mind into the purer essence of its intellectual pursuits. But when the curtain of night is drawn and we are freed from the cares and anxieties of passing existence, with what admiration do we gaze on the outspread heavens above us! 'Tis then, and then only, that the universe opens to us its rich and abundant fields of thought. 'Tis then that the Almighty unveils himself in his handiwork and leads the mind into the secret chambers of his power. It is then that the mind goes up in rapture and adoration to Him who spread out the gorgeous heavens and formed their shining host. He who looks not upward from his earthly pathway upon the silent tokens of God's overwhelming greatness knows not the rapture which pervades the soul of him who contemplates these mysteries, and feels that he is drawn nearer to the Holy Spirit which overshadows the universe. Even the silence of night fills the mind with awe. When all things with which man is associated are shut out from his natural vision, and he is left to commune with his spiritual being; when the ideas of Omnipotence, Omnipresence, and eternity are drawn closely around him, and the wonders of a far extending universe quicken his perceptions of the native grandeur of Jehovah, then it is that the soul is filled with emotions fearful and glorious.

He who is thus habitually carried above the ordinary walks of life into a purer element, approaches nearer his Creator who dwells in light inaccessible and full of glory.

It is then, too, that the mind gains a greater conception of the vastness of the universe. Whenever he turns his eyes to those upper regions, infinity appears to stretch above him and on either hand in awful and overwhelming dimensions, and countless assemblages of the most resplendent objects are every where found diversifying immensity. He looks not upon them as mere lambent sparks which play upon the surface of creation and will pass from the sight of the beholder, but he views them as magnificent worlds, and shining suns, whose philosophical structures are a source of constantly growing interest.

How wonderful and how glorious the reflection that these numberless myriads of revolving bodies are all sustained in their proper places in creation by that hand which is invisible, and yet whose power is felt by the lowest of his creatures!

How incomprehensible the wisdom, and yet benevolent the deed, that after having grouped all these mighty spheres into families and assigned to each his proper position in the great scheme of the universe, yet gives to man the power to adore and worship that Being who alike presides over all his creatures!

AMICITIA

Xenia, May 5th, 1866.

MUSICAL LECTURE.

NO. 12.

Zwingle, another one of the leading Reformers, exhibited a *fondness for music* scarcely less ardent than that of *Luther*. He never ceased to cultivate that talent for music which he had acquired in his infancy. But *Calvin*, the Geneva Reformer, had rather gloomy views of the *science of music*, which led him to pursue a course very different from that of *Luther*, and to mark his hostility to the pretensions of *Rome* by an entire rejection of all the usages of her church. Not a musical instrument was suffered within the walls of Geneva for more than a century after the Reformation; and music, except his own plain Psalmody, was proscribed wherever the doctrines of Calvin were received.

In England, as in Germany, the object of the Reformers was to purify religion from whatever was corrupt, and retain all that was good, and true; therefore, sacred music was universally preserved.

Henry VIII., Edward VI., Queen Mary and Queen Elizabeth were practical musicians, and cherished a great fondness for the art and science of music, which enabled them to effect considerable improvement in this part of divine service. The progress of sacred music was soon interrupted by the effects of the usurpation, and the sullen character of the unhappy times. Music was not only banished from the church, but in a great degree also from private families. By an ordinance made in the year 1644, organs in churches and chapels were ordered to be taken down, and the fury of the people was not less conspicuous in the destroying of the instruments, than in the impious zeal with which they disfigured and destroyed whatever else had been used in the service of God.

The controversy between Paganism and Christianity was so great, that in order to impede the progress of divine religion, they prohibited the cultivation of music.

On the restoration of Charles II., and the restore of the clergy to the church and property of which they had been despoiled, the next measure after the establishment of the Liturgy, was the Revival of sacred music and the choral service of the church.

His work was attended with peculiar difficulty, in consequence of the dispersion of all persons who had previously been engaged in this service, but few persons could be found who were capable of leading or sustaining the parts of a pious song. The Universities of Oxford used most diligent endeavors to meet these wants, by getting books of instruction written, anthems composed, to supply the place of those which were lost.

Able persons were appointed to teach and conduct the choir, and by the help of the musical taste and science of the sovereign, and the direct encouragement given by him to the work, this portion of the service of God and the science of music was ultimately established very nearly upon the footing on which it stands at the present day.

There is considerable improvement going on at present among the musical fraternity of Germany, Italy, England and America, such as Myerbeer's new opera, *L'Africaine*, or Gounod's celebrated opera, *Faust*, and a number of other scientific oratorios, which are being performed by the Handel and Haydn Society at the Academy of Music.

We would like to see a colored troupe bring out one of these compositions.

TACIT.

Philadelphia.

Correspondence.

LETTER FROM ALLEGHENY CITY.

About six years ago, I received an appointment from the hands of Bishop Nazrey, to take charge of the Wylie Street Church, in the city of Pittsburgh, Pa. I realized the pleasure of serving out my full time (three years) in that responsible and worthy charge.

During the period that I was there, I can truly say that I never spent a more happy time any where. When my time had expired, a commission was given me by our venerable and worthy Bishop, Rev Wm Paul Quinn, to take charge of the Brown Chapel charge, in Allegheny city, Pa. Here likewise I can truthfully say that I spent equally as happy a time as in my former charge.

Now that my full time has expired in both these charges, I take this method of expressing my sincere and heart-felt gratitude to my many friends in both cities, for their kind and generous support while serving in their midst. As a further exhibit of their munificence towards me, I append the following, which I received on the eve of my departure for Conference.

1st. A gift of $40, realized from a festival gotten up under the auspices of the Trustees of Brown Chapel, under the management of which my worthy friends Bro. Thomas Roach, Sisters Sarah A. Gross, Ellen Barnes and Mary E. Blue took an active and conspicuous part.

2d. A donation of $35, presented to me by the congregation of Brown Chapel, on taking the parting hand with them on my farewell occasion.

3d. A subscription of $10 from the Daughters of Naomi Court, of which Mrs. Serena Williams is the M. A.

4th. $9 from the brethren of Mount Moriah Lodge, of Pittsburgh, of which Bro Joe Owens is the W. M.

5th. $34 from Mr. John Fitch, of the Monongahela House, contributed by himself, and others, among whom the following names appear:

Mr. John Fleming, Mr. George Walker, Mr. Fred Louden, Mr. Frank Banny, Mr. Daniel Jackson, Mr. Wm Wilson, Mr Robert Campbell, Mr. Henry Stanton and Mr. John Lawe.

Your humble servant devoutly hopes that an over-ruling Providence may grant success to all who have contributed to his welfare.

SAMUEL WATTS.

Allegheny City, March 29th, 1866.

TENNESSEE CORRESPONDENCE.

To the Editor of the Christian Recorder:

DEAR BROTHER:—I am happy to be able to congratulate you upon your honorable position as Editor of our great Church organ, the Christian Recorder. My prayer is that the blessing of God may ever follow you and crown your efforts with success.

I have long postponed the time of writing to you, from the fact that I was not prepared to lay the facts before your readers previous to this late hour. Having become better acquainted with matters and things here, I hastily glean the following summary.

First, I shall speak of the condition of our people here, second, the progress made in our schools; and third, the state of the Church in my vicinity:—

I.—THE PEOPLE.

The condition of our people here is generally good. There is a goodly representation of the "greasy mechanic" (as brainless young *ladies* and rebel half-breeds would say) in this place; and, what is better still, they contrive to find steady employment, friend Andy notwithstanding. Our people here are engaged in almost all branches of mechanism, as well as in the other departments of manual labor. We have a colored population of at least twelve thousand souls. During the last two months, about two thousand left here for different parts of the South, for the purpose of obtaining honorable employment.

II.—SCHOOLS.

We have some most splendid schools. There are thirteen in all here. Nine of them are presided over by colored teachers. The remaining four are taught by white persons. Two of the latter are graded schools. The Fisk School is of this class, and has about seven hundred scholars. It is situated immediately west of the city, on one of the most beautiful sites for a school that I ever beheld. Professor Ogden is the respected Principal. This school is supported by the American Missionary Association and the Western Freedmen's Aid Society. It was organized by General Fisk, in January last, and was named after him.

There is in existence a school under the care of the Presbyterian Mission Board of Ohio. They have about five hundred scholars. Rev. Mr. McKee is the Principal of this very flourishing school.

There is also a school in the south-western part of the city, which is fostered by the Baptist Board of Pennsylvania. There is an orphan asylum connected with this institution, which makes it very valuable to our people here. Rev. Mr Mitchell is the Principal of this school, and is doing a great work.

There is another school in operation in the Andrew charge, in South Nashville. I cannot tell much about this school yet. Rev Mr Night is Principal. This school is under the supervision of the M. E. Church North, and is getting along finely.

III.—CHURCHES.

There are seven churches located in and around Nashville, owned by our people,—three Baptist, three Methodist, and one "Christian" church. Our church is called the St. John's Chapel, and we have had considerable trouble to retain our church property; for a portion of the leading members have left us (the A. M. E. Church) and gone back to the M. E. Church South. There are about twenty of these backsliders, and they are trying to get the property, because it was "deeded" to white trustees belonging to that body; but the Lord has been with us, and they have not yet succeeded,—and my prayer to God is that they never will succeed in their dishonorable design.

Elder Woodfork has also had much trouble in his charge in South Nashville. Some of his members are treacherous. They were worshipping in what is called the Andrew charge, and were making arrangements to buy it. During this time, some of the colored people told the ministers of the M. E. Church North that if they would buy that property, the congregation would join the M. E. Church North. They did so, and paid three thousand dollars more for it than we could have bought it for; for they paid fifteen, when we could have bought it for twelve thousand dollars.

They told our people that they had bought it for us, but I told the people that they would never own a brick in the wall, unless they joined that Church or bought the house. They soon found it so; for they had to move out shortly; and then they rented a room in the College, in the month of March, at thirty dollars a month. And then some of the treacherous colored people influenced the proprietors to turn them out of the room.

The Lord still provided, and they secured a lot nearly opposite the Andrew charge, and are now worshipping there. They are to give six thousand dollars for the lot, and they bought a Government house that stood on the lot for five hundred dollars, so that they are now struggling hard to make the proper payment. Our cause is just, and we fear not.

Yours as ever,
B. L. BROOKS,
Pastor of St John's Chapel, A. M. E. C.
[*To be continued.*]

SOUTH CAROLINA CORRESPONDENCE.

The progress of events in this department—Churches—and changes—parties and principles—the M. E. Churches North and South, and the A. M. E. Church—principles and not men are at stake—opposition to the African Church, on the part of the colored people of the M. E. Church North, groundless—dedication to take place after the rise of Conference Camp Meeting.

MR. EDITOR:—Every day reveals God's purposes in saving a ruined world. Every revolution of the wheels of time, develops something new, and mankind, ever intent upon bettering their condition, are grasping after that which satisfies. This truth holds in all the relations of man. Since my last communication, constant changes have been going on. Much excitement in political circles over the Civil Rights Bill; but it has been received, and become a fixed fact in law, and all begin to acknowledge its power. Our city is as quiet as any one could wish; no disturbances more than ordinary, in a large city with a mixture of interests. Black men and white get along smoothly together, and seem to recognize a mutual interest in the country's future growth and prosperity.

In church affairs there is much interest manifested at this date. All the colored congregations have changed their relations with the former churches and pastors, with one or two exceptions. The separations incident to a revolution in churches, naturally engender feelings of unpleasantness, more especially among a people reared under such unfavorable circumstances as slavery presents.

The former existing laws, separated the free from the slave person in this State. This separation by law, made separations greater still in families. When the causes of separation ceased, the hope was indulged that freedom's bright rays would dispel the mists of ignorance and prejudice, and that a common interest in churches at least, would have united Christians in their efforts for good among themselves. Such doubtless would have been the case, if the evil genius which has destroyed so many people, had not entered into their midst, and set them at variance. Had not parties disinterested in the well being of the African race, so far as its aggrandizement is concerned, so far as our true manhood goes, had they not have entered with their false pretensions and deceived the people, much more good would have been done. Self praise and "*our honor and our wealth*," seemed to have been the great desideratum with those time-servers. The great principles which inhere in truth, and which make a people freer and prosperous, have not been brought prominently forward by that class of men.

The agents of the Methodist Church North, have certainly mistook their mission in this section, and do not understand the designs of Christ, in sending out his disciples. From that church the African M. E. Church have received many marks of respect and Christian greeting. Some of its ablest men have contributed to the growth and well being of our organization. The paternal greetings at the last General Conference held in Philadelphia, had prepared the way for still indulging the hope that our future, as two distinct and friendly organizations, would be verging toward a better understanding and harmonization between us, and the great work of evangelization among the liberated millions would progress rapidly under our joint Christian effort. It was not contemplated by any of the missionaries sent by the A. M. E. Church, that they would find opposition from the M. E. Church North, in planting our Zion. If we had met opposition from the M. E. Church South, we should not have been surprised, but to find it from those of the North, we are more than surprised. *What object can the M. E. Church North have in opposing the establishing of a church, by black men among black men?* What is it which prompts the agents of that church to seek to tear down the work of colored men among colored men, the very people whom they profess to come to benefit? Why is it, that that organization will not commit its means into the hands of enlightened colored men, to make use of it for the good of their people, if they think they need so much done for them? On the other hand, we have the cordial welcome and co-operation of all Southern clergymen of that denomination, bidding us God speed, and a hearty good will. The Southern ministers every where, have given their encouragement to us, although in so doing, they give, in some cases, nearly their entire congregations, upon whom they have depended for support. The magnanimity of the latter, is in strong and striking contrast with the M. E. Church North. While we are seeking to elevate and redeem our people from dependence, and place them on a basis of respectability, by being self-reliant and supporting, we find these members of a Christian Church seeking to divide us, and foster and encourage strife and unkindness among us, by keeping up those distinctions which have been our ruin. The African M. E. Church is about *her legitimate business*, seeking *children of African descent*, and *organizing* them into churches and schools. In no case have they sought to take the white people from *the M. E. Church North and South*, but have come to our own people and appealed to them, called them to become a happy and a God-fearing people; to elevate themselves by industry, frugality, morality and religious improvement. No class of professing Christians have sought to counteract this noble work by us begun, but the agents of the M. E. Church North, in this department. On several occasions have they attempted to break up our church organizations, by *offering money to the official men as an inducement for them to leave the A. M. E. Church and join the M. E. Church North*. Great promises have been made to induce them to relinquish their relations to our church in Columbia and in Georgetown, S. C, as well as other places. Not the good of those people is subserved or desired, but proselytism is the design. Cannot a colored man be just as good a Christian worshipping under a black bishop as under a white one, who has no interest in his race? This work has been so fully done that the members of the M. E. Church who are under T. W. Lewis' jurisdiction, are as bitter (some of them) against their former classmates as if they were enemies. This feeling is the fruits of the teachings received. There certainly are no grounds for this, because both parties *have withdrawn from the M. E. Church South*. There is no reason for a war between them, each have made choice for themselves. One elected to be governed by men of their own race, believing that thereby they exhibited the most real evidence of manhood. The other chose to *go under another white order*; it was their right to do so being free to choose for themselves. Why should there be any feeling existing on these grounds? No reason. Notwithstanding these things, the A. M. E. Church is progressing daily, hundreds are being added to the church, and the new building is being pushed rapidly to completion. It is hoped it will be ready for dedication at the rise of the Conference. We are now holding camp meeting, 15 miles from the city. Many souls found peace last night, and to-day there was a Pentecostal shower on the people, and the Lord is giving his presence in the church. Rev. Charles H. Pierce is with us doing a good work.

A. M. E. ZION CHURCH

PHILADELPHIA, May 15th, 1866.

[By special request, we print the following:]

The Philadelphia Annual Conference of the A. M. E. Zion Church in America met in Wesley church, Lombard street, on the 5th instant, at 4 o'clock, P. M. Superintendent John D. Brooks presiding, assisted by Superintendent William H. Bishop.

The sessions throughout were conducted in a easy harmonious and agreeable manner, in every respect.

Business of vital importance was brought before the Conference, and at once satisfactorily disposed of.

The cause of Missions claimed a considerable portion of time and attention, and was properly considered.

Letters on subjects of a general character were read—one emanating from Superintendent J. J. Clinton, and another from Elder S. M. Jiles, of the Baltimore Annual Conference, on the subject of Missions, stating the present wants of the Southern mission, and asking for some assistance. The subject of an organ for the Connexion was also brought before the Conference, and letters from Elder Wm. F. Butler in reference thereto were read.

During the session, a circular was received from New York, stating that a paper would be issued on or about the 15th of June by the corporation of Zion church, in behalf of the General Conference, entitled "The Zion Standard and Weekly Review." Terms, two dollars and twenty-five cents per annum. M. B. Coss, Business Manager, Post Office Box 6164 New York city.

A Board of Missions was organized. Elder D. Stevens, Chairman; and S. G. Golder, Corresponding Secretary.

Elder J. S. Wilson, formerly a member of the Conference, came forward, and was restored to his membership.

Elder H. H. Blackiston, having been suspended by a former Conference, came forward, and his case was investigated; but as sufficient and satisfactory evidence failed to appear, the matter was left in the hands of the Superintendents, to be finally disposed of, when the evidence required of the delinquent brother shall be forthcoming.

Delegates were elected to the different Annual Conferences in the Connection, as follows: Geo. Bosley to New York Conference, D. Stevens to Baltimore Conference, S. G. Golder to New England, Thomas H. Bidde to Genesee, J. P. Hamer to Kentucky, Thomas H. Harris to North Carolina, and the Elder of the Lewistown Circuit to the Allegheny Conference.

Elder John Green goes to the Louisiana Conference.

Very interesting reports on Education, the Sabbath School, and State of the Country, were read and considered.

The subject of the union of the A. M. E. and A. M. E. Zion Connections was duly considered. The Conference determined to adhere strictly to the articles of agreement as laid down at the convention of the two bodies in 1864, and to be ratified by the General Conferences of the two Connections.

After nine days had been spent in a very agreeable manner, Superintendent J. D. Brooks delivered a very interesting and appropriate address to the Conference, setting forth the duty of the ministers in their various charges, after which, part of the first chapter (17th and 18th verses) of Deuteronomy were read, as was also Paul's charge to Timothy. With wondrous power and effect the sacred passages fell from the speaker's lips amid a silence impressive and profound.

The appointments for 1866 were then read in the following order:

STATIONS.

Wesley Church, Lombard street, Philadelphia, J. P. Hamer.

Wesley Union church, Harrisburg, Penna., D. Stevens.

Williamsport, Pa., Isaac Gasaway.

Chambersburg, Pa., and adjacent parts, John W. Green.

Trenton, N. J., Wm. T. Biddle.

Keeseville, N. J., George Johnson.

CIRCUITS.

Lewistown, Milroy, Bellefonte and Philipsburg, J. S. Wilson.

Carlisle, Shippensburg, Spruce Run and Newville, J. H. Anderson, and in his charge, John Davis.

York, Gettysburg and Wrightsville, S. G. Golder.

Peach Bottom, Fawn township and Hurst's Run, L. Hill.

Middletown, West Harrisburg and Marysville, George Bosley.

Burlington and Timbucto, Thomas H. Harris.

Newtown, New Hope, Makefield and Flemington, Otto J. Scott.

North-western Mission, embracing Milton, Jersey Shore and Lockhaven, under the supervision of J. Gasaway.

Susquehanna Mission, including Marietta, Conestoga Centre and Mortis township, under the supervision of G. Bosley.

S. T. Scott, Supernumerary.

Wm. Young and H. H. Blackiston were left in the hands of the Superintendents.

Chester Maddix, at his own request, was transferred to the Baltimore Annual Conference.

York, Pennsylvania, was the place selected for the next sitting of Conference, which will convene on the first Saturday in May, 1867, at 4 o'clock, P. M.

The benediction was pronounced by Elder S. T. Scott, and the meeting closed.

J. P. HAMER, Secretary.

General Items.

THE COLORED BAPTIST CHURCHES, of Georgia, are holding an association at Augusta, Ga. The colored Baptists have three large churches, with flourishing congregations, in this city.

CAPT J. E. BRYANT, who has been identified with the interests of the colored people, at Augusta, Ga., since its first occupancy by Union troops, was brutally assaulted by a constable, not long since. The offender has been arrested. Captain Bryant is a whole-souled, earnest, and strong minded man, and is only offensive in Augusta, in proportion to the extent of his loyalty to the Government.

FREE SCHOOLS IN RICHMOND.—The Richmond *Republic* has an interesting article on the free schools established in that city by the Union Commission. We quote a couple of paragraphs:

"Over the building in which the boys are taught, there floats a beautiful United States flag—the expressive symbol of the spirit that prevails, and the work that is done on the premises. The children are taught that the friends of the Union are their friends, and that the Union itself is their friend, but nothing that can wound their feelings or lessen their self-respect is done, or said, or encouraged. If any are badly clad, clothes are given them; if they are hungry, they are fed; if they are sick, they are visited; and it would be unnatural, indeed, if they and their parents were not sincerely and strongly attached to their benefactors.

"On four nights of the week, the grown people of Belvidere Hill, of both sexes, who have not been blessed with an education, meet at the Laboratory Schools, and receive gratuitous instruction. On some nights as many as thirty-five attend, and apply themselves with an eagerness and an earnestness that are inspiriting. Some of the pupils in the day schools are enough in earnest to come to the night school also. A Massachusetts school-teacher trying for an hour to show a one-legged Confederate soldier how to write, and doing it with all pleasure and delight, is a subject for an artist."

THERE was a large and enthusiastic meeting of the friends of impartial suffrage, at Trinity colored church, Augusta, Ga., on Monday evening last. We are informed that Rev. Frank Quarles, of Atlanta, made an able and eloquent speech on the occasion. Speeches were also made by several of the colored citizens of Augusta. The colored citizens of the State are alive to the importance of the issue.

THE COLORED PEOPLE of Madison, Georgia, recently gave, as a donation, the sum of one hundred and thirty-four dollars, to aid in keeping in circulation the *Loyal Georgian*, a paper that ably advocates their interests. Such things are powerful arguments in their favor, at the North.

SUFFRAGE IN GEORGIA.—The following resolution was passed unanimously by the Georgia Equal Rights League:

"*Resolved*, That in regard to the franchise, we will never cease to protest against all partial legislation, based on color, or race, or other adventitious distinctions."

THE Grand Inquest of Philadelphia, at the close of its late session, in addition to finding a large number of true bills for the crimes that are generally prosecuted with despatch and vigor, adverted to several chronic evils for which no effective remedies have been devised, namely:—The abuses that unavoidably result from the want of a House of Correction; the existence of many gambling houses; and the immense number of drinking-saloons open in all sections of the city. An immense field for practical philanthropy is opened by these suggestions.

COLORED TESTIMONY IN TENNESSEE.—A Bill, allowing colored testimony in civil Courts, has passed the Tennessee Legislature.

THE Church of England has a prosperous mission along the valley of the Niger, in Central Africa. It is under the charge of the Right Rev. Samuel Crowther, a native African, who has been duly consecrated as a Bishop of the Church of England. He has with him two clergymen and ten native lay teachers; the native Christians, 202; the communicants, 78. Its cost to the society during the previous year, was £958. The Niger mission is purely native. It is rapidly becoming extensive and important. Five stations are in action along the bank of the great river; at two of them congregations have been already gathered.

IRON CARS.—The Chicago *Tribune* has the following: "The Chicago and Great Eastern Railway Co. has recently adopted the use of passenger cars wholly constructed of iron, which are in the highest style of railroad architecture, and complete in all their arrangements for strength and comfort. We have, for a long time, been waiting for the adoption of this improvement, as it will render railway travelling much safer than it ever yet has been. The effect of collision will be almost entirely neutralized by the adoption of the iron cars. We may have contusions, but not dangerous wounds from splinters and broken beams. These new cars are manufactured in New Brighton, near Pittsburgh."

ADVICES from the Straits of Mackinac say that the past has been the hardest winter ever known there. On the 20th of March the ice remained perfectly solid, and it is the general opinion that it will be late, the 1st of May, at least, before it can break up.

RARE COINS.—The Chicago *Tribune* is informed that R. J. Lake, Esq., of that city, has purchased from the Rev. Justus Doolittle, for twenty years a missionary in China, a complete set of Chinese coins dating from 245 B. C., down to the present dynasty. The earlier specimens, before the time of Christ, are of uncouth shapes, some resembling a razor, others a padlock, although the common shape is circular, with the customary square hole in the centre for convenience in stringing. Accompanying the collection are a few samples of old Chinese legal tenders.

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, May 19, 1866.

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ATWORK FOR THE CHRISTIAN RECORDER

MOBILE, ALABAMA. We received the following letter from our worthy friend J. L. Holmes, Esq., Cor. Sec'y of the Lincoln Association. Mr. Holmes is hereby appointed as agent for the Christian Recorder in that city. Our stationed minister, Rev Johnson Reed, is also an agent.

MOBILE, ALABAMA, April 26th, 1866.

TO EDITOR OF THE CHRISTIAN RECORDER:—

SIR:—For the benefit of your paper, and for your subscribers in this city, you should appoint an agent for this place, and there is no doubt but that you would have an increase in your subscription list. Mr. A. Sason, who was the agent, has been dead some three months. I drop you these few lines for your own benefit and that of the public.

Yours respectfully,
J. L. HOLMES.

THE DAWN OF THE FUTURE.

No one gazes on the morning twilight and doubts that the meridian blaze of the sun will gild the skies at noonday. No one looks upon the clouds which may veil his glory, and believes that their dark folds will forever remain. Sun and clouds parting and vanishing, are God's voice speaking through nature, saying to humanity "Hope." The twilight of a future that will be full of blessings that are equal to those enjoyed by the most favored race, is now relieving the darkness which for a long and painful period has shrouded our people. Such a future must as certainly follow the present as the noonday sunlight follows the faint glimmering rays he first throws upon the earth.

To what point has the last five years brought our race in the United States? We cannot consider this question and find the true answer without feeling hopeful and thankful.

1. *The supreme law of the land makes us freemen and citizens*, and a public opinion that is dominant throughout the northern states, sustains this law. Opposition to it is not dominant, however violent and painful it may be.

We think every reflecting mind must concede that prejudice among the whites originated in our relationship to them as slaves. Slavery has been declared by the Government and the people, first, to be at war with the perpetuity of the Government; secondly, contrary to the teachings of political economy. Encouraged by this, the people (we mean a majority) have pronounced by Ecclesiastical Conventions, by Societies, by the Press and the Platform, that it is a crime against God and humanity. *It has been destroyed.* Who, then, admitting that slavery was the foundation of prejudice, will doubt that its foundation has not been destroyed, and it only stands upon the ruins, with "*Mene Tekel Upharsin*" marked upon its hideous front.

If it took, since the days of the founders of our Republic, until the present, to get rid of slavery, is it strange that we have not got rid of its *outgrowth* in five years? Are we to doubt that prejudice against color which has been growing two hundred and fifty years, will entirely pass away, because five years of revolution and civil war has not destroyed it? No! Great changes embracing *complete* results, some out like the tornado and the lightning,—immediate and overpowering—they come from the groundwork of Divine Providence, as does the great oak from the sprouting acorn; and oft, more slowly, as does the coral reef out of the bed of the ocean, up above the surged surface of the sea.

We are enjoying the twilight of a future that shall be happy, so far as a common enjoyment of the institutions of our land, and sharing equally with others its political privileges, can make it so.

2. *Our cause is being advocated fearlessly by the most of the clergy, the statesmen and writers in our land.* This is not entirely confined to the Northern States. In the Southern States leading men can be found who, loving justice, and guided by the promptings of right impulses and conceptions, have resolved "*To do justice to the negro.*"

3. *We are no longer considered impudent intruders, when we claim the benefits of State and National Legislation.*

4. *The universal education of the colored race in this country.* Why, there is hardly a county in the entire South, where the colored people, to some extent, have not felt the influence of the great educational movement sustained by the true, loyal and intelligent citizens of the North. It seems that this grand enterprise of educating the Freedmen, upon which the favor of God so signally smiles, is provoking the emulation of the Southern people, and in many instances they, too, are moving in this direction.

Fear of failure is the most prolific source of it. Hope makes us strong, and gives impetus to exertion. There has been nothing during the last four years that we should allow to discourage us. This is the day of hope, the day of work. Things are in the bud, the blossom will soon appear, and the fruit hang in rich clusters.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

PRESIDENT JOHNSON AND CONGRESS.

"Out of the eater came forth meat, and out of the strong sweetness." The happy suggestion of this Samsonian riddle is applicable to the singular condition of our national affairs.

Almost at the opening of the present session of Congress, a breach between it and the President of the United States commenced. Both Congress and the President justly claimed the confidence of the people in their loyalty to the Government, love of Union, and hatred of Rebellion. Yet we find them, though uniting on this, diverging on other points to such an extent, that it requires the utmost ingenuity to prevent a *dangerous* hostility.

However much we may be opposed to the plans and administration of President Johnson, and in favor of the principles by which the Congressional majority is guided, we have faith enough to see and believe that the difference between President Johnson and Congress has been made productive of good to the white and colored people of this land.

We do not believe that President Johnson desires our political elevation—but he has not succeeded, by his course, to *hindering it!*

We are apt to attach too much importance to men, when they are indeed but tools and instruments in the hands of Divine Wisdom and Omnipotence.

The unexpected policy of our *anomalous* President may be just as necessary to the great work of our enfranchisement in this country as were the defeats sustained by McClellan to the employment of colored soldiers and the recognition of our citizenship.

Our success and happiness in life depend so much on the fact that many of the elements of nature oppose obstacles to our progress and cause inconveniences, as that many of them facilitate our progress and render easy our actions. The brakes on the railroad car are often of more service than the locomotive. We often need the cloud more than the sunshine.

The present Congressional majority is composed of men who carried this country through the war with Spartan courage and heroism. They recognize, because they realize, the value of the services rendered by the colored men in the South, who fought, labored and periled life for the Union cause. They are earnest in their demand for our protection and citizen endowment. They bear freshly in their minds the unrevoked butchery and suffering for which the Southern whites are responsible,—and while they may be too magnanimous to look back through the glories of the last triumphant victories of Grant, Sherman and Sheridan, or allow themselves to be influenced thereby, they still look upon them with suspicious eye. Now, then, it could not be expected that this Congressional majority could create in the Southern mind a revival of the old love for the Government, or bring about a harmonious feeling between the white and colored people. An extreme political hostility toward the Southern people would have kept them from rebuilding their industry and making use of their resources, and thus left the colored population,—the most of whom are on plantations, without organized labor,—in hopeless poverty, uncertainty and perpetual conflict; or, if this had been prevented by the charitable interposition of the Government, the great expense incurred would have produced a reaction in the North, under the lead of the "Democrats," which would, in the end, have been a triumph for the Southern revolutionists.

The President is loyal, but believes, as his actions indicate, that "this is a white man's government;" and thus he gives inspiration to the Southern people, lifting them out of a despondency which always makes men dangerous, and inciting them to the organization of society and labor. Congress is the manager, making them do the business right. Without a Congress of the present character, the whites of the South would hold in their hands, uninfluenced and unrestrained, the destiny of the colored people. Now, then, our position is this: that the sequel will prove that Johnson, with his inconsistencies, and Congress, with its rigid adherence to justice, working at the same time, are going to bring about the very result which is the earnest prayer of our hearts; and, paradoxical as it may seem, President Johnson's opposition to our political interests will finally result in securing them to us.

President Johnson is but the bait on the great Congressional hook which swings from the rod of the loyal North. Congress would have thrown out the hook unsheathed with the customary decoy, but President Johnson voluntarily transfixed himself upon it as a bait,—and the Southerners will *bite!* They will be raised up out of disorganization by the Anti Slavery North, and be "cooked and eaten," and subjected to process after process, until they become a part of this great FREE REPUBLIC, and an element of it that will not admit of separation.

"God moves in a mysterious way
His wonders to perform."

THE A. M. E. CHURCH IN THE SOUTH.

We call particular attention to the letters of Revs R. H. Cain and B. L. Brooks, missionaries of the A. M. E. Church, respectively in South Carolina and Tennessee. It will be seen that the agents of the M. E. Church are acting in opposition to the A. M. E. Church; and that they effect but little by so doing. The A. M. E. Church has grown up and prospered amid the chilling blasts of opposition. What does opposition's chilling blast avail, when the genial sunshine of God's favor comes beaming upon us? We regret, on account of our respect for the M. E. Church, that its agents may, by their course towards us in the South, create a distrust in the minds of our people as to a genuine sympathy with our race.

In regard to Zion's Church, they are essentially different in important denominational features from the colored Methodists of the South; and the colored Methodists who are or have been members of the Methodist Episcopal Church South, cannot join Zion's Church, with its Superintendents, without giving up their belief in Episcopacy. When they join Zion's Church, they repudiate the Episcopacy in which they have professed belief during their connection with the Church.

OUR DELEGATES TO THE M. E. CHURCH SOUTH.

A full report has been made to our Bishops by our delegates to the General Conference of the M. E. Church South. We hear on all sides words of the highest approval of their course in discharging the delicate trust, which were committed to them, and also of the memorial which the Bishops presented to them through that body. No doubt great advantage has been gained by the prompt, judicious and far-seeing act of our Bishops. Certainly this much has been gained; that henceforth we can pursue our work of labor and love in all parts of the South gathering in those colored Methodists who may desire to unite with us; without provoking the hostility of ministers of the M. E. Church South. An amicable understanding has been reached. We have no doubt that the memorial and our delegation did much to shape the liberal policy, towards the colored members who may remain in the M. E. Church South, which was inaugurated at that General Conference.

Many regard the Bishops as fortunate in their selection of the delegates, Revs. M. M. Clark, John Turner and Charles Burch, for they are well known among us as men of large experience, a high order of intelligence, zealous lovers of their race, humble, but fearless ministers of the Lord Jesus.

We think that while the Southern Bishops, the members and the chairman of the committee on colored people, hailed our delegates as "Brethren Beloved," the studied avoidance of introducing them to the General Conference was an unfortunate feature in the programme. Our delegates were officially acknowledged, and likewise our denomination; but they were not introduced to the assembled General Conference. This seems to be a strange procedure, and could not have been an *oversight*, for it is the first thing that would have been naturally suggested.

We can make allowances for old habits of conduct, and the influence of confirmed prejudices, yet we cannot permit their exercise, without criticism, protest and censure; if we did, we should be hypocritical. The mere circumstance of an introduction would have amounted to little, but we cannot fail to see that its omission is *highly indicative*. Indeed, it receives importance, when we remember that the General Conference of the M. E. Church South passed a resolution indicating that it would be their pleasure for us to unite with *them, subject to a plan proposed by them.*

It is one of the main objects of the existence of the African M. E. Church, to protest against, and destroy prejudice against color in ecclesiastical relations; therefore, in alluding to this shabby treatment of our delegates by the General Conference of the M. E. Church, South, we feel to be in the line of our duty.

OUGHT WE TO VOTE?

THE CONGRESSIONAL RECONSTRUCTION PLAN.

While the majority in the House of Representatives deservedly possess the entire confidence and highest regard of the true and loyal of the nation, irrespective of color; the recent plan of reconstruction adopted by that body is very strongly objectionable. It has not even the merit of being calculated to conciliate the whites of the South; though it fails to give the colored people of the Southern States the right to vote. The penalties which it will inflict by disfranchisement of certain classes of Southern men lately in rebellion, will fall upon those who are not the worst enemies of the colored people, but who may become our best friends; for it is a fact, that the wealthy, educated, and influential men of the South, are more inclined to sympathize with the interests of, and act reasonably toward the colored people, than are the middle classes or poor whites.

The failure to make impartial suffrage the basis of reconstruction, is to keep in existence a political warfare. Reconstruction on any other basis will be the prolific source of confusion and antagonism. It is so utterly absurd and wicked to prohibit a man from voting because he is not white, that whatever of pure love for God, justice and liberty, exists in the land, must inevitably war against such a procedure. No man is weaker than when he tries to do right in the wrong way, and no government is weaker than when it tries to do right in the wrong way. It remains to be seen whether the Thirty-Ninth Congress will have the moral courage to do what they believe to be right, regardless of being ridiculed or anathematized by the "Tribune of the People."

How dare any man say that the colored man ought not to vote, because he is not white, when foreigners and men destitute of moral worth and mental culture vote, all over the land. If they say a man shall not vote because his skin is black, why not say a white man shall not vote because his hair is red? If they say a man shall not vote because he is *black*, why not say a recently arrived Irishman shall not vote because *he is "green?"*

Government has no more right to say that we shall not vote, than it has to say we shall not breathe. The *power* to prohibit does not give the right to prohibit. We get our right to vote just where we get our right to breathe.

Every citizen of this nation, who exercises the right of voting, has registered a solemn oath to support the colored man in the exercise of that right. They did they swore to support the Constitution of the United States. For, if this part of the Constitution means any thing, it means that the whole national domain shall constitute a free Republic. If, then, any State or States have the power to prohibit black men from voting, they have the power to prohibit white men from voting, for both are citizens under the constitution, and then they could reduce the States to separate principalities, with titled dignitaries, and destroy this, "the best government the world ever saw." The seeds of disorganization are hanging from the branches of this Upas tree of "white man suffrage," and they will drop and sprout, and grow, and taint our political atmosphere, corrupting our institutions and dwarfing the nation's progress.

The United States ought to be strong enough in intellect, in moral sensibility, and in Christian feeling, to conquer her prejudices. Until she does this, the poet's tribute to Columbia as "The land of the free and the home of the brave," will be a satire that shall provoke a reproachful smile of common sense. We indulge in no impatient haste, for we think that the nation, after being four years in the school of civil war, should graduate, with a diploma, attesting its fidelity to Justice and Liberty—God and man.

THE PROPER ACTION.

With commendable promptness, Congress has taken steps to ferret out and punish the unprovoked and awful crimes of murdering colored persons, and burning their dwellings, school-houses and churches, at Memphis, Tenn.

SPECIAL ATTENTION.

We call special attention to the able report of Revs. M. M. Clarke, John Turner and Charles Burch, who were appointed delegates to the General Conference of the M. E. Church South, which recently assembled at New Orleans. It will be found on the third page. In our next issue will appear the memorial which our Bishops submitted to the General Conference through our delegates, and also a communication from the delegates transmitting the same.

GET LAND.

Now is the golden opportunity for colored men to become landholders. There are thousands of acres of land, throughout the South, being sold cheaply, because the owners have not capital to work them. Let the colored men take their money, which they may have saved or commence to save money for that purpose, and buy land, and go to farming.

Don't lose the opportunity. If we want to have influence in the nation, and be respected, we must be landholders.

A farmer has more influence than a waiter, and a mechanic is considered of more importance than a boot black. Waiting and boot blacking are respectable employments, but if you can be a farmer or mechanic, it will be far better for you.

If you have not got much money, then dress less expensively, and take less pleasure, and you will soon have the money. If we rise in this country, it will be by our own exertions.

The most our friends can do is to make the way possible. The men who flatter our people, and the men who keep drinking houses, dance houses, ball rooms, billiard saloons, and policy shops for their accommodation, are doing us more harm than the copperheads.

ERRATUM.

Some of our readers had much fun at our expense, last week, on account of a freak of the types which made us say Bishop Campbell "was born in 1825." We meant to say he was born in 1815.

TO OUR CITY FRIENDS.

George B. Lynch will carry around in this city and offer for sale the Christian Recorder every week. We think Philadelphia ought to take at least fifteen hundred copies weekly.

EDITORIAL ITEMS.

COLORED PROPERTY HOLDERS AT HARRISBURG, PA.—The taxable property of the colored people of Harrisburg, Pa., is assessed for $376,000. They pay a school tax of $3,500, and about $1200 is expended for the support of colored public schools, which are not adequate to the wants of the colored community.

REV. A. WOODFORK, our faithful missionary who lost the church edifice he was using for his congregation on account of the Agents of the Methodist Episcopal Church offering, and paying more for it, is worshipping in a temporary building hastily erected near the old place.

REV. HENRY HIGHLAND GARNET is the most successful pastor who has had charge of the 15th St. Presbyterian Church, Washington, D.C., since the days of the lamented Rev. John F. Cook. The most eminent men in the nation, among whom are congressmen and high officials of the government, help to make up his regular congregation. At present, quite a revival is in progress in this church.

THE COLORED DELEGATION TO CONGRESS.—All the colored delegation appointed to represent the interests of the colored people, have left Washington, considering that their work was done. Their mission is considered a success by the friends and enemies of our cause.

THE COLORED people at Albany, N. Y., have recently been greatly excited by the action of Mr. Powell, Notary Public of New York City, who attempted to form colored men into society; when they already belonged to a society of the same kind in which white and colored met together on terms of equality. The order is a secret one, and the colored men preferred meeting with the whites as they had done. Mr. Powell is a member of the order in another city, and we learn made strenuous effort to carry out his views. Whether he succeeded or not, what news we have does not allow us to say.

REV. DR. BRAINERD.—Immediately in front of our office is the residence of Rev. Dr. Brainerd, a distinguished minister of the N. S. Presbyterian Church, who has been one of the leading pastors in Philadelphia for over thirty years.

THE 4TH U. S. C. T. were mustered out of service last week in the city of Baltimore.

This regiment did some of the heaviest fighting during the war, around Petersburg and Richmond. Many of the sergeants of this regiment so distinguished themselves that they would have been line and field officers if their skin had been white. Sergeant Fleetwood obtained a medal for gallant conduct.

REV. W. H. HUNTER, CHAPLAIN, a member of Baltimore Conference of the A. M. E. Church, received an earnest official recommendation for a chaplaincy in the regular army by the colonel commanding; setting forth that his whole term of service was characterized by faithfulness, efficiency and general acceptableness with the men.

UNION OF REFORMED BODIES.—There is on foot a grand movement to unite all the non-Episcopal bodies of Methodism in one compact body. We have no doubt that it will ultimately succeed.

KEEP UP WITH THE TIMES.—Some men do not read the papers nor any thing else, and when they come out in public, they must keep as dumb as Jackalls.

GHOST STORIES AND DREAMS.—Some kind friends have been writing us Ghost stories and Dreams to publish in the CHRISTIAN RECORDER. We say to them most respectfully, that we cannot attend to the visits of the dead, as we have too many visits from the living; and we cannot publish what you *dream*, when so many ask us to publish what they *think*. We have joined the "wide awake company," and cannot wait for the sleepers.

FREDERICK DOUGLASS, ESQ., is pronounced by Fowler, the great Phrenologist (in the last number of his journal,) to be possessed of the highest order of *practical intellect*. We always believed Mr. Douglas to be a thoroughly practical man, and no theorist.

REWARDS for the assassination of President Lincoln and the capture of Jeff Davis, have been awarded, but the colored man through whom the captures were made, in both instances, got nothing.

An old colored man in Georgia, mending a wagon, pointed out the route Jeff Davis took, and another put the pursuers of the assassin Booth on his track. Our white friends generally shove a colored man to the "Leeward."

PERSONAL ITEMS.

REV. WILLIAM PAUL QUINN left Philadelphia for his home at Richmond, Ind., on Tuesday last. The people in this section regret that he did not remain longer with them.

MRS. MARY SIMMS of Hamilton, Ohio, long known as a useful member of our church left this city for her home on Tuesday last.

MR. W. B. SCOTT, Editor of the *Colored Tennessean*, left this city this week for Pittsburgh, Pa. Mr. Scott made many friends here, and carries with him the earnest wishes of our citizens for his success.

Life in the Churches.

NEWS FROM THE A. M. E. CHURCHES.

Connecticut.

NEW HAVEN:—Rev. L. C. Lewis, writes April 24th. We have been blessed with a revival of religion. We celebrated the Semi-Centenary of the A. M. E. Church. Rev. W. W. Grimes of N. Y. District, preached a historical discourse which gave great satisfaction. At the close of our celebration by a Sabbath-school concert the exercises were very interesting the whole being conducted by Mr. H. H. Harris.

Kansas.

LEAVENWORTH, May 10th, 1866.

EDITOR RECORDER:—Rev. Hiram Revels' church has just closed a fair and festival which netted one thousand, forty dollars and twenty cents (1040.20). This very handsome sum is the result of Mr Revels' zeal and eloquence which has inspired his church with renewed energy and devotion.

Nor least we forget to give due credit to Mrs Revels, whose unwearied labors, extraordinary energy, and remarkable executive ability, was evinced in the general management of the fair, &c. The new church is now in an easy condition.

Yours, KANSAS.

New York.

BUFFALO, April 10th, 1866.

DEAR MR EDITOR:—I was born in Scotland, and have passed much of my life in that country and England. Assisted by a college education and common sense, I do not possess one atom of prejudice against any man for the color of his skin, the weight of his person, or the shape of the same. I cannot get the idea out of my head that he who judges others by the color of his skin must be *something less than a man*.

I have much pleasure in stating that since the Reverend Mr. Peck came to preach at Vine St. Church I have frequently associated with the entire community, and I entertain the utmost affection for many of them. Mr. Peck is an excellent minister, a powerful preacher, and in social life he is quite the gentleman and scholar. It has been to me a source of great pride to see how kind the people have been to him; they have shown a proper appreciation of his worth and labors, which is the slightest thing that any people ought to do for their minister if they think of him at all. They lately made him a handsome and valuable present. Righteousness has excited their hearts to act thus to their worthy preacher.

There was a festival held at Mr Pecks church last week. The music, singing, recitations, &c., passed off in beautiful style, and convinced me that education can do very much to polish men and women, no matter whether they be black or white. A mass meeting was called to have a general jollification over the passage of the Civil Rights Bill, which was a great success. A committee of three was appointed who drew up an address and sent it to Washington.

Education is doing much, as I have above shown, for the good people here. There is a literary association which meets every Thursday night, where useful debates ensue, and highly intelligent papers are read by the young of both sexes, very much to their credit, I do assure them. I have had great pleasure in attending, many a night, because I like to be there to listen to others; I desire to contribute to the improvement of my juniors, and finally, as a simple unpretending individual, I desire the colored man to consider me as his friend and companion.

There is a bright future in store for the colored race. The Lord God Almighty is at the helm, and *justice shall be done*. Let us all be thankful for such glorious improvements so far, and rest assured that Providence in his own good time will bring more wondrous things to pass.

Yours very truly, J. H. SCOTT.

Illinois.

Chicago.—Rev. A. T. Hall writes, under date of May 7th, 1866:

After passing through a cold and bleak winter, and the Semi-Centenary Celebration, I take this opportunity of announcing our progress.

We had a protracted meeting the last winter, and had thirty conversions. Since the first of January about fifty joined the church. We lost some, as usual, who became tired and quit the service, but the rest are doing well. We have had some marriages and deaths, which, however, are common events. We held our Semi-Centenary celebration on the day appointed, and collected one hundred and four dollars and twenty-three cents, of which the Sabbath School concert raised fifty-eight dollars and forty nine cents.

Our people are scattering fast. Many have returned, and many intend returning to the South, not being able to endure the cold lake-winds. You will please notice the removal and change the addresses of the following persons: Mrs. Mellody Williams has moved to Xenia, Ohio. Send her paper there. Mrs Carrie Cole has moved to West Chicago. Please send her paper to 108 Carroll Street.

Methodism is prospering out this way, and all our local preachers have local missions out in the country villages around Chicago. Much more might be said, but I will stop here.

A. T. HALL,
Quinn's Chapel,
Chicago.

Alton.—Brother E. C. Joiner, under date of April 24, writes:

MR. EDITOR:—We held our Semi-Centenary celebration at the time appointed. We had a good time. The hearts of many of the old veterans were made to rejoice. We collected for the fund, at Alton and Rocky Fork, $40.00. I have, also, procured you one cash subscriber. You will find the amount, $2.50, enclosed.

Your brother in Christ,
E. C. JOINER.

Iowa.

Keokuk.—Under date of April 16, 1866, Rev W. P. Arbuckle writes:

DEAR EDITOR:—I am, through the will of God, doing very well. A number have been added to the Church, and we are prospering in our labor.

As regards our church edifice, we are doing extraordinarily well. Our building is going up finely. We intend to have a church that will be an honor to the place and our race.

Massachusetts.

New Bedford.—Under date of April 17, Bro G. H. Hamer writes:

MR EDITOR:—Will you please give the following a place in your paper, for the satisfaction and assurance of brethren who have just arrived from California, and brought us these subscriptions to help us to complete our church.

We, the Elder in charge, and trustees of the A. M. E. Church, do hereby return our sincere thanks to the following staunch friends of California, for their benevolence towards us in this, our earnest struggle to complete our house of worship, which has been long in an unfinished state, but which, through the help of God, will be finished on the 1st of June:

W. H. Brown, currency, $5.00; Mrs Miriam Brown, currency, $5.00; Rev. T. M. D. Ward, gold, $5.00; J. H. N. Scott, gold, $5.00; Edward J. Handy, gold, $5.00; Lloyd H. Houck, silver, $2.00; Mrs. Anderson, currency, $2.00, silver, $1.00; Abram Lee, silver, $1.00, and C. M. Bodley, silver, 5 cents.

May the blessings of God attend our friends, and repay them tenfold.

All donations will be received and promptly credited by sending them to

Rev. J. P. SHREVES,
President of the Board of Trustees,
Corner of Middle and Emerson Sts.,
New Bedford, Mass.

Pennsylvania.

FOR THE SEMI-CENTENARY.

Philadelphia.—Collected from the Zion A. M. E. Mission Church, $20.65. From the Sabbath School $12.35. Total amount $33.

H. J. RHODES,
Minister in charge.

FOR THE SEMI-CENTENARY.

Collected from the A. M. E. Church, Germantown, Pa., $14.12. From the Sabbath School, $9.05. Total amount, $23.17.

H. J. RHODES,
Minister in charge.

Arkansas.

HELENA, May 4th, 1866.

Our correspondent writes:—

DEAR RECORDER:—Since my last communication we have been busy, and to-day we are happy to be able to inform our brethren and friends, that we are worshipping God in our own house, a church edifice that would be a credit to any modest New England village. In less than a year we have bought the ground, and built the church, and will shortly add to it a neat little parsonage for our energetic pastor, Rev. Brother Carter. There may be many in the connection who may excel him in theology, but I doubt if the same amount of energy and indomitable will can be found laying around any where. We have several business houses here conducted by colored men. The firm of Winslow and Robinson, Grocers, and dealers in plantation supplies. This house did a business last year in groceries &c., to the sum of twenty or twenty-five thousand dollars, and shipped, perhaps, something like a hundred bales of cotton. This year they are running four or five hundred acres of land on their own account, and will probably control from three to five hundred bales of saleable cotton. What the colored people need here more than any thing else, is capital, in the hands of our own people, managed so that black men can handle black men's cotton. White men supply the capital, of course they handle the produce. If this firm, with its wide-spread reputation, could supply the means to enable them to advance on and ship the cotton belonging to colored men, they could make a handsome profit for the capitalist, and strike a death-blow to the hopes of those who expect to continue to live by the sweat of the negro's brow. Now is your chance, to let your enterprise take a practical form. Organize, open a commission house or wholesale establishment, advance on cotton, as white men are willing to do, and we'll send you cotton and buy your goods.

Mr. J. M. Alexander, colored, is doing a fair business in the dry goods line. This gentleman like the others, has a credit not in Helena, but on New Orleans, Memphis, St. Louis and Cincinnati. Their orders and names are good in mercantile circles for five or ten thousand dollars. Come to their assistance, help them grasp the golden prize and reap the rich reward of enterprise and industry. The only available argument for us in the South, is to get money and manage our own affairs. Thousands of bales of cotton shipped to the South is the property of negroes, but it passes through the hands of men who would never sell it; and what is more, will not receive any return for it for twelve months or more perhaps, hence you see poor black men compelled often to work for laborers' wages, when the very men that employ them are making a crop out of their money.

Black men must handle black men's labor, or we sink to our former condition of "hewers of wood and drawers of water." ARKANSAS.

Shiloh Baptist Church.

The following is a brief account of the services of public recognition of the Rev. Chauncey Leonard as pastor of the Shiloh Baptist Church, corner of Clifton and South Streets, Philadelphia, which took place on Thursday evening, May 3d, 1866, at quarter before 8 o'clock.

1. Hymn, No. 918, by Rev James Underdue, pastor of Union Baptist Church, Philadelphia.

Father of mercies, bow thine ear,
Attentive to our earnest prayer;
We plead for those who plead for Thee;
Successful pleaders may they be.

2. Reading of Scriptures by Rev. J. Newton Brown, D. D. 3. Prayer by Rev Samuel W. Madden, pastor of First Baptist Church, Alexandria, Va. 4. Selection by the choir. 5. Sermon by Rev Reuben Jeffery, D. D., Pastor of Fourth Baptist Church, Phila. 6. Prayer by Rev D. W. Anderson, Pastor of First Baptist Church, Washington, D. C. 7. Hymn, No. 350, by Rev. C. Harris.

We bid thee welcome in the name
Of Jesus, our exalted Head;
Come as a servant: so He came,
And we receive thee in His stead.

8. Hand of Fellowship, by Rev Theodore D. Miller, Pastor of First African Baptist Church, Philadelphia. 9. Address to the Candidate, by Rev Thomas S. Malcom, Pastor of Nicetown Baptist Church, Philadelphia. 10. Address to the Church, by Rev. James H. Simmons, Pastor of the Fifth Baptist Church, Philadelphia. 11. Anthem by the choir. 12. Benediction by the Pastor.

Miscellaneous.

REPORT OF THE DELEGATES

of the A. M. E. Church, to the Southern General Conference.

The following is the report of the delegates of the African Methodist Episcopal Church, to the General Conference of the M. E. Church South, which they have submitted to our bishops. We also append a letter from Rev. Thomas O. Summers, Secretary of the General Conference of the M. E. Church South, which was forwarded by our delegates.

NEW ORLEANS, April 24th, 1866.

RIGHT REV. AND DEAR BISHOPS:—The delegates appointed by you to represent you, and your interests in the General Conference of the M. E. Church South, having faithfully attended to that duty, now, respectfully report to you,

1. The manner in which we presented ourselves to the Conference.

2. The reception we met with in the committee.

3. The progress of the business in the Conference.

4. The final action of the Conference upon our matters.

5. Some remarks.

1. The manner in which we represented ourselves to the Conference.

We first addressed a note to the bishops, informing them that the delegation was in attendance, and ready to present your communication, with the communication of the delegates, and asked them, respectfully, to state to us the channel through which our matter should come before their body.

The bishops replied, that we must present all our matter to the committee appointed on the colored churches.

We then presented to the committee your *Episcopal Address*, with a carefully written communication from ourselves, which you shall see published in due time. Both the *Episcopal Address*, and the communication of the delegates were laid before the committee, and we were called on to speak and explain them, which we did, and had a long conference with the committee, on the history, and general character of our church and government.

2. The reception we met with in the committee.

Our reception was very cordial; perfectly free and open, and without any apparent disguise. The majority of the members seemed to receive us on perfectly equal terms of ecclesiastical fraternity, bid us most welcome to their Conference, and hoped that our mission might meet with as great success as we had desired or anticipated.

3. The progress of the business in the Conference.

Three days after our interview with the committee, which was on the 19th of April, the committee reported the *Episcopal Address*, and some other communications we had made to them, to the *General Conference*, and the report of the committee, recommending to Conference the adoption of the following propositions, which we will presently name.

All of those documents were read, and then the Conference proceeded to take action on them. That action resulted as follows:—

The report of the committee presented to the Conference. Report of the committee on the religious interests of the colored people, that we recommend the several Annual Conferences of the connection, that they make provision to transfer such church property as may be owned by colored congregations of the M. E. Church South, to the African M. E. Church, in such cases as shall appear to them, that said colored congregations, shall have voluntarily united with the A. M. E. Church; provided, such transfer, be not in conflict with the interests of the white congregations; and provided that the *deed* of transfer shall be so constituted or conditioned, that, should said congregation at any time sever its connection with the A. M. E. Church, the property in such case shall revert to the M. E. Church South. Our communication to the General Conference contained these three propositions:

1. We asked to have transferred to us, by *deed*, as the committee above recommended, the property of those congregations coming to us.

2. That those congregations which have already come, have their church property secured to them by deed, and that the *General Conference* so recommend.

3. That a fraternal reciprocity be formed between the A. M. E. Church and the M. E. Church South, and that it be perpetuated in an unbroken phalanx to counteract the rapid aggressions of the unscrupulous agents of the M. E. Church North, whom we find in every place here, in the South, buying off whole congregations and embittering our people against our church and against the M. E. Church South.

These propositions, the substance of which was embodied in the report of the committee, the *General Conference* took up, and considered. A very long and spirited debate took place; all taking sides against the transfer of the property to our connection, except Mr. Evans of Georgia, the chairman of the committee on our case, and Bishop Early. These urged the transfer on the ground of our right to our own people and their property, and that the congregations of colored people belonging to the M. E. Church South, ought not to be interfered with in joining our church, and only in the case of uniting with the M. E. Church North. Some of the members were bitter against us. One in particular, a Mr. Richardson, of Florida. He said, all those churches and people coming South to interfere with their churches and people, ought to be driven out, and that our application ought to be turned out of the Conference. Others thought we had no right to make any such application, and hoped it might be voted out. Others still were more reasonable, but still opposed to the transfer. Finally the vote was taken on the transfer of property, and nearly unanimous against it.

A vote was then taken on the *reciprocity* between the A. M. E. Church and the M. E. Church South, and it was affirmed by the whole Conference.

Such was the result of our first set of propositions. As soon as that vote was taken, the delegation immediately rose and went out of Conference. This produced a deep and saddening effect upon the reflecting and more considerate portion of the members. We went to our lodging and commenced to write out our report; but next morning, word came to us that the Bishops and the reflecting part of the members, had come to the conclusion to reconsider the whole matter, that they had been too hasty, and hoping that we would not yet make out our report, till the final action of the General Conference.

We then addressed a note to the Chairman, on the colored churches, to which the following is an answer:

New Orleans, April 25, 1866.
To the Delegates from the African Methodist Episcopal Church.

Brethren:—Your note of this date is just received. Allow me to say in reply, that it is the purpose of the committee to have another meeting on the Relations of the M. E. Church South, and the Church you represent. And it is believed that additional action will be had on this subject by the Conference, that will place the whole subject in a new aspect. Until the General Conference adjourns finally, the subject may undergo changes, and we beg that you make no report until Conference adjourns. Be assured that no action of the body is intended in unkindness towards the Church you represent.

Yours in Christ,
a. E. Evans,
Chairman of Committee.

In the evening session of the General Conference, after we received the above note, the committee on the Colored Churches, recommended to the Conference the following reports, which were unanimously adopted, all of which we forward to you in this envelope.

4. The final action of the General Conference you will find embodied in these reports.

5. Remarks.

Dear Bishops, your delegates are of opinion in view of all circumstances surrounding the General Conference South, that their official and private treatment of the delegation, and in view of the recent state of things, before and during the civil war, our mission has been a success, far beyond our fondest anticipations. The exception to the above remarks has been only in the case of Mr. Richardson, and, this morning, the 27th, he made a frank and personal acknowledgment of his wrong course, saying that his remarks in Conference were not intended to apply to us, but to the agents of the M. E. Church North.—In all other respects, except some small informalities in the manner of our reception in the General Conference, not being formally introduced to the main body, but to the committee, which omission we readily looked over, our treatment has been most cordial.

We remark further, in regard to our general cause in this section of the South, that nothing will retard its rapid progress but the want of a sufficient number of our very best qualified men, who can measure equally with the best of the white preachers, in all respects, in regard to abilities and efficiency in organizing and establishing churches. Let these men be appointed by the Bishops, and under their inspection, over regulated districts, and nothing can be successful in opposing the steady and rapid onward march of our cause in this section. The white ministers from every region of the South, who are now here, tell us that we fail in the efficiency and ability alluded to, for want of the class of men we speak of. But with such a class, they vouch for our great and glorious success.

All of which your delegates most humbly submit.

John Turner,
Charles Burch,
M. M. Clark,
Delegates.

LETTER OF REV. THOMAS O. SUMMERS.

To the Right Rev. Bishops of the African Methodist Episcopal Church.

Dear Brethren:—Agreeably to the instructions of the General Conference of the Methodist Episcopal Church South, I herewith transmit to you through the delegates of your Church, copies of several reports adopted by the Conference in reference to the documents laid before the Conference by said delegates.

Allow me to add that the Conference entertains towards your Connection, the most friendly and fraternal feelings, and I take pleasure in assuring you of the fact.

Your brother in Christ,
Thos O. Summers,
Secretary of the General Conference of the M. E. Church South.

Gen. Con Rooms,
New Orleans,
April 26th, 1866.

JUSTICE AND GENEROSITY

Washington, D. C., April 23rd 1866.

To the Rev. James Lynch:—

Editor Christian Recorder:—Rev. and Dear Sir:—One who is comparatively a stranger to you, but who has for years been connected with the Press in this country and in England, having read your *critique* upon the course of The *True Communicator*, takes this occasion to say that the cause of the T. C in that matter, is neither "just" nor "generous."

In speaking and in writing, we must learn the spirit of that prayer of the church—"from envy, hatred and malice, and from all uncharitableness, Good Lord deliver us."

Yours for proper freedom of speech and of the Press. Traveler.

RESOLUTIONS ON THE DEATH OF FRANCIS M SEYMOUR.

At a special meeting of the Senior and Middle classes of the Institute for colored youth, held on 7th inst., the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased the all-wise Ruler of the universe, in his inscrutable providence, to remove from our midst our beloved fellow student, Francis M. Seymour, who was endeared to us by every tie of friendship and affection; and,

Whereas, The noble character of the departed, and the ardent zeal manifested by him in pursuing his studies, do call forth from us an expression of our feelings and sentiments; therefore, be it

Resolved, That in the removal of our late fellow-student from the busy scenes of life, to the dark shades of death, we have lost a genial and warm-hearted companion, and society a beloved and useful member, in whom were endowed virtues which deserve remembrance, a faithful friend, gracious in his intercourse with his fellow students, generous to the deserving, with no admixture of selfishness in his nature, a brilliancy of talent and nobility of soul.

Resolved, that we sincerely condole with the father and family in their affliction, by the loss of a dear son and brother, and that we mingle our humble regrets with them and with the rest of his dear friends in this sad stroke of divine dispensation, bowing as we do to the will of "Him who doeth all things well."

Resolved, That a copy of this preamble and resolutions, be sent to the family of the deceased and published in the Christian Recorder and Press.

Horace F Owens, Pres
Frazelia Campbell, Sec'y
F D. Minton,
John H. Davis,
Henry J Locke,
Hester A. Glasgow,
Sarah L. Iredell,
Committee.

Our Country.

CONGRESS

Senate

The Legislature of Montana asked, by resolution, for the establishment of a branch mint in that Territory. The bill to change the time and place of holding the United States courts in Virginia was passed. The bill to provide quarantine measures against the introduction of cholera was discussed, and then passed with some amendments. A message from the President, announcing that he had vetoed the Colorado bill, was received.

House

The Constitutional Amendment reported from the Joint Committee of fifteen to form the basis of a system for the restoration of the revolted states to representation in Congress and thus to a complete National Reconstruction, passed the House by yeas 128; nays 37—far more than two-thirds in the affirmative. Every member elected by the Republican-Union party voted yea, including even Mr. Raymond. Messrs. McKee and Randall of Kentucky voted with the Republicans—yea.

Several bills relating to California were introduced. Resolutions were adopted concerning a limitation in the appointing power, and to appoint a committee of investigation into the Memphis riots. Mr. Chandler offered resolutions of censure on Congress, which the House refused to receive by 82 to 20, and a resolution of censure on Mr. Chandler was subsequently adopted by 72 to 29.

Mr. Wilson offered an amendment to be proposed to the bill from the Reconstruction Committee. It provides for equal and universal suffrage.

CLIPPINGS.

There continue to be large numbers of freed people at Fortress Monroe and Hampton, but the demand for hands is reducing them. A large number of orphans are about to be transferred from the vicinity of the fort to Mr. De Mareil's farm-school near Washington.

Gen. Fisk reports 48 schools for freedmen, in which there has been an average attendance of 8,180 scholars and 131 teachers. He states that some of largest planters have established schools on their plantations. During the month of March, only 194 freed people received rations in Kentucky, and 225 in Tennessee, and these were old and sick and orphan children. Gen. Fisk telegraphs from Memphis that the school-houses destroyed by the riot will be rebuilt within ten days, and the schools resumed.

A free woman of color has recovered $4,888 damages for violation of trusts, in the Freedmen's Court at Nashville.

The English reform bill passed second reading, but not passed the House as the telegraph reported, by five majority, which is equivalent to defeat.

NOTICE

"There's a cry from Macedonia, come over and help us." The trustees and minister of the A. M. E. Macedonia Church, intend to have a grand rally on Sunday, the 27th day of May, at which time, they hope to raise two hundred dollars, which amount will clear the entire church property of debt. We expect one or more of the bishops to be present, and also a number of the members of Conference. The Choirs of Bethel Union and Little Wesley A. M. E. Churches, are invited, and we contemplate having the greatest day in our history. Bring all your friends and come over on the 27th.

NOTICE.

Lecture. Rev T. D. Miller.—Rev. T. D. Miller, pastor of Pearl Street Baptist Church, will deliver his celebrated lecture on "Love," at Union Church, Coates St., below Fifth Street, on May 22d. The proceeds are for the benefit of the Union Sabbath School. Let our young friends come out, they will be greatly interested.

W. H. Davis.

NOTICE

A grand concert will be given by the Sabbath-school attached to the Pearl Street Baptist Church, on Thursday evening, May 24th, 1866, at Sansom Street Hall. Rev. T D. Miller will deliver an address. All are invited to attend.

Admission 30 cents.

NOTICE.

To the Trustees of Wilberforce University.—Dear Brethren:—In view of our great undertaking to rebuild the college, it is therefore, very essential, that we should have a full meeting of the Board at our next annual meeting, which will be on the 26th of June.

And the Annual Commencement will take place on the Wednesday following, June 27th.

As our success depends much upon this meeting, dear Brethren, do be punctual in attendance, and let us be willing to make some sacrifice for the common cause of education.

E. A. Davis,
Sec. Trustee Board.

Xenia, Wilberforce, May 8th, 1866.

NOTICE.

The ladies who held the recent fair for the Christian Recorder, propose to continue receiving votes for the silver pitcher which is to be presented to the minister receiving the highest number of votes. Go and vote for your favorite minister at the house of Mrs Mottbist, 1038 Lombard Street, or at 708 Minster Street. The proceeds are to aid the Book Concern.

SPECIAL NOTICE.

The anniversary of the Philadelphia Conference Sabbath school, will take place in Bethel Church, South Sixth Street, Philadelphia, on Monday afternoon, June 4th, 1866. The superintendents of all the schools which intend being present on the occasion, will please have their scholars at the church in proper time.

A. W. Wayman,
Baltimore, May 12th, 1866.

DEDICATION OF THE NEW CHURCH

The A. M. E. Church of New Bedford, will be dedicated on the 10th day of June, 1866. Rt. Rev. Wm. P. Quinn, and Bishop A. W. Wayman are expected to be present, and others.

J. P. [illegible],
Pastor

NOTICE.

The fourth year's Class, to be examined, Daniel Sexton, Gilbert Waters, John W. Stevenson, Jacob P. Jay, Edward Laws and Thomas A. Cuff, are requested to meet in the Elder's study, at Bethel Church, on Monday morning, 21st inst., at 9 o'clock.

Peter Gardiner,
Wm. Moore,
Joseph H Smith,
John Henson,
Committee.

FOREIGN INTELLIGENCE

The Lutherans in Russia.—It is a well known fact, that under Nicholas, the Emperor with the leaden looks, the prominent principle of the Russian government, was to use all means by which the Russian Empire in its whole social condition, civil and religious, would be moulded into one great unit. The motives, why under the dominion of that principle, all religious bodies, differing from the Greek Church, were under great pressure and found themselves narrowed in by innumerable rules and regulations, prohibiting free action, can easily be understood. Under Alexander, the present Emperor, many of the oppressive measures, formerly exercised against the dissenters within the confines of the Russian Empire, were removed. Among those who now enjoy a somewhat extended sphere of free action, are our own brethren in the faith, the Lutherans, who in considerable numbers, are found in the Russian provinces on the borders of the Baltic sea. Formerly the inviolable rule was, that children whose father was a Lutheran while the mother was an adherent of the Greek Church, or *vice versa*, were to be looked upon as *per se* belonging to the Roman Greek Church. Under this rule, a Lutheran minister educating in the evangelical faith, children belonging to such mixed households was in danger of being deposed and sent to Siberia. This difficulty is now removed, and the religious education of children born under these circumstances, depends hereafter on the option of the parents. We are happy to record this symptom of the progress of principles of tolerancy and justice in Russia. But we are far from thinking that the Lutheran Church there enjoys the rights and the liberty, which belong to her and which agree with the spirit of the age in which we live.

The Evangelicals in Italy are from time to time exposed to outbreaks of priestly fanaticism and plebeian ignorance and superstition. The political government is not strong enough to keep the passions of mobs, stimulated by priestly influences, in check, and to maintain the tolerant principles incorporated in the constitution of the kingdom of Italy. One of the disgraceful scenes of the character alluded to, was, on the 19th of March, transacted in *Barletta*, where, since about two years, an evangelical school is in existence, a fact hardly known, or heretofore noticed, by the population of the city. The Protestants of the town used their school-house also as a place of public worship. While they on that day came out of the school-house after the close of a religious meeting, they were met by a mass of people, who, shouting for the Pope, attacked them with stones and other missiles, and poured their wrath in bitter invectives and epithets over them. A number of Protestants were instantaneously killed, many others seriously wounded; the infuriated mob did not even discriminate between Protestants and Papists, and quite a number of the Pope's own adherents were no better treated than the Protestants. Houses were forcibly entered, ransacked and then burned. The arrival of troops from Naples made at last, and not without having encountered considerable resistance, an end to the prevailing lawlessness. Public opinion in Italy seems to be harmonious in decidedly condemning the spirit exhibited by the fanatics at Barletta. It appears that a priest by the name of Ruggiero Postiglione, played a very prominent part in the outrages perpetrated in that locality, and is charged with having instigated the people to massacre the Protestants and rid the town of them. In the House of Representatives at *Florence*, the Secretary of State announced that already seventy participants of the anti-Protestant riots were imprisoned, and that the laws would in this case most severely be executed.

We are informed that the next General Conference of the Evangelical Alliance will take place this year on the 26th of August, in the city of Amsterdam. X.

Miscellaneous Items,

The Dead of the War.—The Provost Marshal-General has completed a careful compilation, from the muster rolls, of all the deaths in battle, from wounds and from disease, in every regiment and company from every loyal State from the beginning to the close of the war. From this it appears that 280,739 officers and men have lost their lives in the service. Of this number 5221 commissioned officers and 90,886 enlisted men have been killed in action or died of wounds, while 2321 commissioned officers, and 182,329 enlisted men have died of disease, or, in a few cases, from accident.

Progress.—The Great Sand Patch Tunnel on the Pittsburgh and Connellsville Railroad, is about through the mountain, and it is expected the tunnel will be completed in about six months. The tunnel is about 4750 feet long, or one thousand feet longer than the Allegheny Mountain Tunnel of the Pennsylvania Central Railroad. It was commenced some two years ago, is to accommodate a double track of rails all through, being twenty two feet wide, and nineteen feet high. As soon as the tunnel is completed, the road from Connellsville to Cumberland will soon be in running order.

The Wheat Crop Promising.—A newspaper correspondent, who has travelled over several hundred miles in Pennsylvania, Delaware and Maryland, reports that, excepting, perhaps, one field in twenty-five, the wheat is in fine condition.

The submarine telegraphic cable connecting Vancouver's Island, in the Pacific, with the mainland, was completed last week, and found to work successfully. The event was celebrated with much enthusiasm in the Island, and in Oregon and British America.

Economical.—In some of the counties in Southern Illinois, where cotton is raised, families spin and weave more than half their clothing.

A company has been formed in Hartford, Conn., with a capital of $100,000, for the manufacture of the machinery for making the syrup and sugar of the sorghum cane.

The *Journal of Mining* states that one-third of the manufacturing business of the country is centred in mining operations; that one-third of that vast amount of capital, which is enumerated by the million is devoted to the extracting from the earth of its mineral wealth.

Miss Greenfield's Concert, which came off at Concert Hall on last Wednesday evening, was a grand success. This distinguished vocalist does not lose in reputation or musical power with the advance of time.

INFORMATION WANTED.

Of my brother, Gideon Johnson, who formerly lived in Shenandoah County, Virginia, and left there in 1860 or 1861, for Pennsylvania. The last time heard from he was at Carlisle, Pa. Any information will be thankfully received by his wife and family. Address

Wesley Johnson,
35 Sixth Street,
Pittsburg, Pa

Ap'l 28—1m

INFORMATION WANTED

Of my son, Jefferson Chamberlaine, who was formerly owned by Harriet Philbates, of Lanesville, James City County, Va. He was in Washington, D. C., last year. I also desire to hear from my son-in-law, Orange, and his wife, my daughter, Matilda. I want them to come and help me, as I am unable to take care of myself. Any information will be gratefully received, and may be sent to

Mrs. Chamberlaine,
Care of J. Greenbaum,
No. 222 Broad Street,
Richmond, Va.

May 19—4t.

INFORMATION WANTED

Of Oliver Franklin Lee and Charles William Lee, the children of Alfred and Eliza Ann Lee. Oliver belonged to William H. Cassadey, of Virginia, and Charles to David and Josephine Denham of Virginia.

The mother and father, who are anxious to see them, reside on M street, between 16 and 18½ streets, Washington, D. C.

May 19—2t.

INFORMATION WANTED

Of John Humphrey, also, of my mother, Milly Humphrey and my sisters Sarah Ann Humphrey and Helen Humphrey. I left them at Fairfax County Court House, Va., in 1851.—They were owned by Cook Fitzhugh. Any information concerning them please send to

Henry Humphrey,
Williamsville, Mich.
or, Rev. Wm. J. Anderson,
Niles, Michigan.

Ministers please notice for them and govern themselves accordingly.

May 19—2t.

INFORMATION WANTED

Of my mother, Catharine Seegon, and Isabella, Rachel, Parry, and David Seegon. When I last heard of them, in 1863, they were at Atlanta, Ga. The ministers will please announce it to their congregations. Any information will be thankfully received. Please address

Richard Seegon,
Pottsville, Schuylkill Co.,
Pennsylvania.

May 19—1t.

INFORMATION WANTED

Of my husband, George W. Birton, of Company A, 115th Regiment, United States Army. When last heard from, in 1865, he was in the hospital at Brownsville. Any information will be thankfully received by his wife. Address

Jane Birton,
No. 20 Acorn Alley, Philadelphia.
(Chap. R. R. Laitine, U. S. A.)

May 19—2t.

Marriages.

May 2d, 1866, by the Rev. G. E. Boyer, Mr. John Holt to Miss Adaline Davis, both of Camden, N. J.

May 2d, by Rev. J. B. Hamilton, Mr. Henry Lane to Mrs Elizabeth Jones, both of Princeton, New Jersey.

On the 16th of May, by Rev. Jacob M. Mitchell, Mr. Thomas Bracy to Miss Sarah Hettar, all of Philadelphia, Pa.

May 8th, by the Right Rev. Bishop Campbell, Mr John Henry Smith to Miss Lavinia Downing, all of Philadelphia.

On the 3d of May, in Columbus, Ohio, by the Rev. Samuel Watts, Mr. John H. Simpson to Miss Sarah J. Perkins, both residents of Columbus, Ohio.

Obituary.

On Wednesday, March 14th, sank peacefully and gently to her eternal rest beyond the vale of tears, Mary Jane Briggs, daughter of Moses and Sarah A. Freeman, in the second year of her age. Just on the verge of blooming, the beautiful bud has been transplanted to the skies!

Gaily angel guards attend thee:
To the arms of Jesus go.

In the city of Albany, N. Y., on the 25th of March, after a long and painful illness, Peter Van Rensselaer, in the 45th year of his age. He was for many years a member of the A. M. E. Church, and an earnest exhorter and class-leader at Catskill, N. Y.; but lately he became a member of the A. M. E. Zion Church, at Poughkeepsie, N. Y. He fell asleep in Jesus, in the full hope of a blessed immortality beyond the portals of the grave.

On the morning of the 19th of April, 1866, in the full triumph of a living faith, in the city of Vicksburg, Mrs Amanda Lee. She was for more than twenty years a resident of Vicksburg, and a faithful follower of Jesus. She was a devoted member of the African Methodist Episcopal Church since its organization in this city, and was a model of the Christian faith. She leaves few relatives, but a host of friends to mourn her departure. H. P. S.

Departed this life, on the 15th of March, in the city of Terre Haute, Indiana, Zacharias Bridges, son of Rev R. and Emeline Bridges, aged 4 years, 8 months and 27 days. His remains were carried to Charleston, Ind., and deposited in the silent grave, there to mingle with the dust of his sister, who had gone before him. He leaves parents, sisters and brothers, together with a great many friends, to mourn their sad bereavement.

"Sweetly are thy silent slumbers
In the lonely grave so low.
Thou no more wilt join our number,
Dear Zacchie, in thy bed so low.
But we hope that we will meet you
On the blissful shore above,
There to join with you in number,
And to sing our praise of love."

M. B. Abner

Terre Haute, Indiana, March 1, 1866.

Brother Henry Bard departed this life on Tuesday morning, at twenty-seven minutes past 12 o'clock, triumphant in Jesus. His funeral took place on Wednesday, at the Baptist church grounds, at half past 3 o'clock. His funeral sermon was preached by Rev. Wm. Warrick, who was followed by Rev Skinah, Rev Brodie, an Elder in the African Methodist Episcopal Church, and Rev. Gladdon. The text selected was Heb. 11, (and part of the 4th.)—"Being dead, he yet speaketh." He was highly respected and esteemed by all who knew him. He was an officer of high trust to the church at Raleigh.

W. W.

Advertisements.

Mrs M. E. Davis & Mrs E. Armstrong
will open a
Private Boarding House

For the accommodation of Ladies and Gentlemen who may wish to spend some of their time out of the city during the summer months. They will take great pleasure in accommodating their numerous friends as far as they possibly can. They would respectfully present this Circular for your favorable consideration, and take this manner of informing you and the public that no pains will be spared in making their guests comfortable.

TERMS { LADIES, $4 per week, GENT'N, $5 per week, } In Advance.

We shall open our house for the reception of boarders on the first day of April, 1866.

Williams Street, (opposite Micah Williams,)
STONEHAM, MASS.

Only nine miles from Boston. Just a nice little ride—fare only 40 cents, going and coming. Take the cars on the Boston & Lowell Railroad, for Stoneham, and get out at Farm Hill Station. may 19-4mos

PHRENOLOGY.

MESSRS. FOWLER & WELLS
(389 Broadway)

Have just issued a new and improved Phrenological Bust, showing the latest classification and exact location of the Organs of the Brain, designed for learners. All the newly discovered organs are given. It is divided, so as to show each Organ and all the groups—Social, Executive, Intellectual and Moral—classified. It is now extensively used in Europe, and is almost the only one in use here. There are two sizes. The largest—nearly the size of life—is sold at Two Dollars. The smaller one, which is not more than six inches high, and may be carried in the pocket, is only One Dollar. May be sent by Express or as Freight. Address—

Fowler & Wells,
389 Broadway, New York.

SHROUDING
and
Laying Out of the Dead,

MRS. SARAH IRONS
(an old citizen of much experience)

Solicits the patronage and attention of our citizens and the public generally, as she is now engaged in the business of Shrouding and Laying Out of the Dead. Her terms are moderate, and satisfaction is ensured to all who call upon her. Her knowledge in this department is complete. She can always be found at

No. 619 Pine Street,
Philadelphia.
may 12-1yr

DAVIS'S HOTEL.
212 K Street, bet'w. 17th and 16th Sts.,
WASHINGTON, D. C.,

This First-Class House is now open for the accommodation of the travelling public. The situation of the House is most respectable, and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

Board at reasonable prices, in advance, by the Day, Week, or Month.

A RESTAURANT on the "European Plan," is on the premises. Choice brands of Wines and Cigars at the Bar.

Dinner parties furnished at the shortest notice.

No unbecoming conduct allowed on the premises.

St. Clair Davis, Proprietor.
March 10, 6 mo.,

THE
Masonic Gavel,
A MONTHLY MAGAZINE,
Devoted to the Interests of
MASONS AND MASONRY.
TERMS $1 00 PER ANNUM,
Payable in Advance.

All Communications must be addressed to

JOHN W. REAMS,
Post Office Box 116, Annapolis, Maryland
Dec 4-1y

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COAL!! COAL!!!
THOMAS J. BOWERS,
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Has constantly on hand a full supply of the best
LEHIGH AND SCHUYLKILL COAL,
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Call and Try. —:— *Call and Try*
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Life Insurance Co.,
Of New York.

This Company ranks amongst the first in the country. It divides its profits among the insured, thus giving them the benefits of a Mutual Company. At the same time the Security has a guaranteed cash capital. Its rates are as low as those of any other Company. It grants policies on 10-life endowment and non forfeiting plan. It takes notes for one half of the premium when desired by the insured. The dividends go towards liquidating the same, for any information, books, blanks, &c. Call on

EZRA WILLITS, Gen'l Agent,
No. 528 Walnut St., Phila.
Jos. C. Bustill, Solicitor,
No. 403 South Sixth Street.

REFERENCES

Charles Ellis, Druggist, N. E. 7th and Market Streets
Richard Cadbury, 117 and 119 Chestnut Street.
James Whitall, Glassware, 410 Race Street.
J. Wistar Evans, do do.
John Tatum, Dry Goods Com., 377 Chestnut Street.
John S. Hilles, Reading R. R., 13 Callowhill Street.
A. R. Pharo, 1017 Green Street.
Joseph C. Turnpenny, 913 Spruce Street.
T. Ellwood Chapman, 5 South 5th Street.
Robert Biddle & Co., 141 Market Street.
T. R. Beesley, M. D., 33 North 11th Street.
Dillwyn Parrish, 1017 Cherry Street.
Edward Hopper, 839 Arch Street.
Samuel R. Shipley, 1623 Filbert Street.
David Scull, Jr. & Bro., Wool Dealers, 125 Market St.
Joseph Howell, 125 South 2d Street.
Elias E. Hilford, Merchant, 24 North 2d Street.
R. Haterbrook, Manufacturer, 400 Arch Street.
Caspar Wistar, M. D., 730 Arch Street.
Joseph Thomas, M. D., 63 Vine Street.
J. M. Whitall, 410 Race Street.
Jno. S. Detwiler, Merchant, 1013 Delaware Avenue.
Mar. 9—4m.

PENNSYLVANIA CENTRAL RAILROAD.
CHANGE OF TIME AND DEPOT.

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts. as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market st. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every ten minutes commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7 45 P. M., to connect with Pittsburg and Erie Mail, and at 10 35 P. M., with Philadelphia Express.

Mann's Baggage Express will hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE.		
ERIE EXPRESS	at	7 30 A. M.
MAIL TRAIN	"	8 00 "
PAOLI ACCOMMODATION, No. 1	"	10 00 "
FAST LINE	"	12 00 M
PARKESBURG	"	1 15 P. M.
HARRISBURG ACCOMMODATION	"	2 30 "
LANCASTER ACCOMMODATION	"	4 00 "
PAOLI TRAIN, No. 2	"	6 30 "
PITTSBURG AND ERIE MAIL	"	9 30 "
PHILADELPHIA EXPRESS	"	11 10 "
ARRIVE.		
PITTSBURG AND ERIE MAIL	"	6 30 A. M.
PHILADELPHIA EXPRESS	"	7 00 "
PAOLI ACCOMMODATION, No. 1	"	8 30 "
PARKESBURG	"	9 10 "
LANCASTER TRAIN	"	12 30 P. M.
FAST LINE	"	12 50 "
PAOLI ACCOMMODATION, No. 2	"	4 40 "
DAY EXPRESS	"	5 40 "
HARRISBURG ACCOMMODATION	"	9 10 "
MAIL TRAIN	"	11 20 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to
FRANCIS FUNK,
Jan '64 137 Dock Street.

ONE PRICE CLOTHING.

JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(Above Sixth.)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 *Market Street,*
One Price Store.

DR. JONATHAN DAVIS.
Successor to C. R. Lowber, M. D.,
No. 733 S. 11th Street Philadelphia, Pa.

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 9 A. M.—from 4 to 6 P. M.

Agent for the Masonic Gavel. Jan 1 y

Mrs. Edith Mayhew,
NO 257 RASPBERRY STREET,
(2d door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is now respectfully requested.

Jan 6-6mo

EASTERN AVENUE HOUSE.
John A. Mulligan, Proprietor.
Numbers 25 and 27 Eastern Avenue,
BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.

Hot and Cold Water-Baths
Free for the Boarders.

Its situation is central; it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

Provisions of the best quality, and in a variety.

Meals by the Day or Week.

Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones')

Messrs. Perry & Co. have undoubtedly the largest stock of ready made clothing, and finest variety of styles ever presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

Attention is also called to
Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department.

In connection with each establishment, where we have constantly on hand
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third,
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South-east Corner Seventh and Market Sts., (Jones'.)
Perry & Co.

WANTED!
THE
Great Union Intelligence Office
Wants servants of all kinds,
COOKS,
WAITERS,
NURSES,
CHAMBERMAIDS,
SEAMSTRESSES,
and COACHMEN.

Also, men and women, just from the South, who wish to engage in

FARMING,

Can procure good homes by calling at the Office, No. 220, Washington Street.

GOOD WAGES

Paid to Good Servants, from $8 up to $20 per month. We hope persons wishing situations will improve this opportunity.

E. DEMUND & CO.,
No. 220 Washington St., Phila.
April 9th, 1866

To Rent,

A Large Furnished Room, suitable for the meetings of Societies, at the
S. E. Corner Seventh and Market Sts.
[Fourth Story.]

Apply to
ROBERT JONES,
No. 5 North 8th St., Philadelphia.
may 12-3t

OLIVE BRANCH
BOARDING HOUSE
No. 814 Lombard Street, Phila.

Mrs. H. M. Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS. M. BENNETT,
HERB DOCTRESS,
NO. 400 S. SEVENTH STREET, BELOW PINE.

Is prepared to cure Debility of the System, Bilious Fevers, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Fevers.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian syrup alone or a need by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK.

JOSEPH C. BUSTILL AND SARAH H. BUSTILL.
WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD DRESSERS,
No. 403 South Sixth Street,
Philadelphia.

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS

WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.,
BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles.

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

Bustill's Celebrated Neroline Hair Tonic.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Restoring, Softening, Lubricating, Invigorating, Beautifying, and preventing Premature baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24-tf

Cupping, Leeching &
BLEEDING:
ATTENDED TO BY
NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,
Also Solicitor for "Security Life Insurance Company."
jan 7-no 8-1y

"THE BEST AND THE CHEAPEST."
REIMER'S PHOTOGRAPHIC GALLERY,
NO. 616 & 617 NORTH SECOND STREET,
PHILADELPHIA,

Where you will find skillful hands, who use superior instruments, and have the advantage of a well arranged light.

Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which are guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. 1y

JAMES C. CLARK, M. D.
(ECLECTIC.)
No. 618 Pine Street, Philadelphia, Pennsylvania

OFFICE HOURS.
From 7 to 9 A. M.
From 12 to 2 P. M. } PHILADELPHIA.
From 6 to 9 P. M.

Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure without the use of Mercury, or any other injurious drug, warranted.
jan 7-no 1-1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore.

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House."

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber Shop attached to the Hotel.

Nos 28 and 30 Corner of Bath and Davis Sts., (Near the Harrisburg Depot.)

BALTIMORE.
DR. D. HUDSON, Proprietor.

House of Application
FOR
COLORED PEOPLE.

MRS. MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO. 1718 SANSOM ST.
Jan. 26 1y. *Philadelphia, Pa.*

Poetry.

A VISION OF IMMORTALITY.

This hymn was ascribed to William Cullen Bryant, Esq., but incorrectly, we understand. It is said to be the work of a New England lady. Mr Bryant, however, would have no ground for offence if held responsible for these lines, so excellent are they:

I, who essayed to sing in earlier days
The Thanatopsis and the Hymn of Death,
Wake now the Hymn of Immortality.
Yet once again, O man! come forth and view
The haunts of Nature; walk the waving fields,
Enter the silent groves, or pierce again
The depths of the untrodden wilderness,
And she shall teach thee. Thou hast learned before
One lesson, and her Hymn of Death hath fallen
With melancholy sweetness upon thine ear,
Yet she shall tell thee with a myrtled tongue
That there is there—life in uncounted forms—
Stealing in silence through the hidden roots,
In every branch that swings—in the green leaves,
And waving grain, and the gay summer flowers
That gladden the beholder. Listen now,
And she shall teach thee that the dead have slept
But to awaken in more glorious forms—
And that the mystery of the seed's decay
Is but the promise of the coming life.
Each towering oak that lifts its living head
To the broad sunlight, in eternal strength,
Glories to tell thee that the acorn died.
The flowers that spring above their last year's grave
Are eloquent with the voice of life and hope—
And the green trees clap their rejoicing hands,
Waving in triumph o'er the earth's decay!
Yet not alone shall flower and forest raise
The voice of triumph and the hymn of life.
The insect brood are there!—each painted wing
That flutters in the sunshine, broke but now
From the close cerements of the worm's own shroud,
Is telling, as it flies, how life may spring
In its glad beauty from the gloom of death.
Where the crushed mould beneath the sunken foot
Seems but the sepulchre of old decay,
Turn thou a keener glance, and thou shalt find
The gathered myriads of a mimic world.
The breath of evening and the sultry morn
Bears on its wings a cloud of witnesses,
That earth from her unnumbered caves of death
Sends forth a mightier tide of teeming life.
Raise then the Hymn to Immortality!
The broad, green prairies and the wilderness,
And the old cities where the dead have slept
Age upon age, a thousand graves in one,
Shall yet be crowded with the living forms
Of myriads, waking from the silent dust,
Kings that lay down in state and earth's poor slaves
Resting together in one fond embrace,
The white-haired Patriarch and the tender babe,
Grown old together in the flight of years,
They of immortal fame, and they whose praise
Was never sounded in the ears of men—
Archon and priest, and the poor common crowd—
All the vast concourse in the halls of death,
Shall waken from the dreams of silent years,
To hail the dawn of the immortal day.
Ay, learn the lesson. Though the worm shall be
Thy brother in the mystery of death!
And all shall pass, humble and proud and gay,
Together to earth's mighty charnel-house,
Yet the immortal is thy heritage!
The grave shall gather thee: yet thou shalt come,
Beggar or prince, not as thou wentest forth,
In rags or purple, but arrayed as those
Whose mortal puts on immortality!
Then mourn not when thou markest the decay
Of Nature, and her solemn Hymn of Death
Steals with a note of sadness to thy heart.
That other voice, with its rejoicing tones,
Breaks from the mould with every bursting flower,
"O grave! thy victory!"

And thou, O man!
Burdened with sorrow of the woes that crowd
Thy narrow heritage, lift up thy head
In the strong hope of the undying life,
And shout the Hymn to Immortality.

The dear departed that have passed away
To the still house of death, leaving thine own,
The grey-haired sire that died in blessing thee,
Mother or sweet lipped babe, or she who gave
Thy home the light and bloom of Paradise—
They shall be thine again, when thou shalt pass,
At God's appointment, through the shadowy vale,
To reach the sunlight of the Immortal Hills.
And thou that gloriest to lie down with kings,
Thine uncrowned head no lowlier than theirs,
Seek thou the loftier glory to be known,
A king and priest to God—when thou shalt pass
Forth from these silent halls to take thy place
With patriarchs and prophets, and the blest
Gone up from every land to people heaven.

So live, that when the mighty caravan,
Which halts one night time in the vale of Death,
Shall strike its white tents for the morning march,
Thou shalt march onward to the Eternal Hills,
Thy foot unwearied, and thy strength renewed,
Like the strong eagle's for the upward flight!

The Family.

TOO MUCH READING.

It is quite certain that many youthful minds in our age are made effeminate, and torpid, and incapable of strong, original thought, by too much reading. They read simply for amusement, to pass away weary hours, and there is no mental stimulus or growth, and no discipline of memory. Rev. F. W. Robertson says in one of his letters:

By E's. letter to you, I see she is reading Southey's "Peninsular War," and meditating one or two other works. At Oxford, Southey's "Peninsular War" would take six months to study, pen in hand, getting up the details of policy, battles, laws, geography. It is better not to read at all, than to run through such a book.

I have got a small, popular work on Chemistry, which I am reading now, of 160 pages. I have read little else for a fortnight; but then, I could bear an examination on every law and principle it lays down. Townes' "Manual of Chemistry," a small octavo, will take me six months, I calculate; but then, as a medical man said to me to-day, if you study it in the way you are doing, you will know by that time more chemistry than nine out of ten of the medical men in this town.

I never knew but one or two fast readers, and readers of many books, whose knowledge was worth any thing. Miss Martineau says of herself, that she is the slowest of readers, sometimes a page in an hour; but then, what she reads she makes her own. Do impress this on E.: Girls read too much and think too little. I will answer for it that there are few girls of eighteen who have not read more books than I have; and as to religious books, I can count upon my fingers in two minutes all I ever read, but then they are mine.

Sir Erskine Perry said the other day that, a fortnight ago, in a conversation with Comte—one of the most profound thinkers in Europe—Comte told him that he had read an incredibly small number of books these last twenty years—I forgot how many—and scarcely ever a review; but then, what Comte read lies there fructifying, and comes out a living tree with leaves and fruit. Multifarious reading weakens the mind more than doing nothing, for it becomes a necessity at last, like smoking, and is an excuse for the mind to lie dormant, while thought is poured in, and runs through, a clear stream, over unproductive gravel, on which not even mosses grow. It is the idlest of all idleness, and leaves more of impotency than any other. I do not give myself as a specimen, for my nervous energies are shattered by stump oratory, its excitements and reactions; but I know what reading is, for I could read, once, and did. I read hard, or not at all—never turning aside to merely inviting books, and Plato, Aristotle, Butler, Thucydides, Sterne, Jonathan Edwards, have passed like the iron atoms of the blood into my mental constitution.

CHILDREN BEDIZENED.

Among the extravagances which certainly entitle our country and period to some distinction, the present fashion of children's attire is very conspicuous, not to say glaring. Whether Paris is answerable for the extraordinary figures of child-life that meet the eye at every turn, or whether the thing is of native mushroom growth and of shoddy born, we are unable positively to affirm. At any rate, the subject is a racy one for the pencil of the caricaturist, only, alas! we have no first-class comic paper as a medium for disseminating the grotesque record. Besides color has so much to do with the cherished *chiffons* of the juveniles now that nothing short of chromo-lithography could do justice to the subject, which would fall far short of the reality even in the black and white treatment of *Punch's corps de crayon*.

Not many days ago we took the liberty of compiling an inventory of the clothing and accessories sported by a young lady of the mature age of six or thereabouts, who dispensed much local color to the scenery of a fashionable avenue, accompanied by her *bonne*. The shortness and expansive character of the skirt worn by this young person imparted to her the general appearance of a ballet dancer as one of those sensationary *artistes* appears when executing a *pirouette*. The expensive lace frill of the pantalettes descended no lower than just to kiss the top of the long white stocking somewhere in the region of the knee. The skirt, which was white, was adorned with much elaborate fluting in blue ribbon. Over this was worn a little cloak of black velvet which must have cost over so much a yard, and all the margins of this were studded thickly with small silver buttons. On the fair head of the young person under notice there sat jauntingly, a white jockey-hat trimmed with streamers of blue ribbon and surmounted with a white ostrich plume. Boots of a bright vermilion hue encased the feet of this favored child. Her parasol was of white silk, lined and tagged with the same in scarlet, and she was provided with a little pocket handkerchief, of which the lace might have been worth about ten dollars. The hair of the child was flaxen, and would have been beautiful had it not been crimped painfully over cushions or wads. She had jewelled rings in her little white ears, and, as she drew off one tiny, tan colored Jouvin glove, we could see that her little white fingers were bejewelled also. This a correct description of the article under notice so far as our memory serves us. It is not an exceptional instance. We have taken it at random, and its repetitions are to be seen on all our fashionable avenues—all different, perhaps, but all marked by the extravagance of cut and color in the garb.

Viewing such objects as these—and the little boys are, if possible, worse than the little girls in their extravagant bedizenings—the grave question arises as to how the mind of the rising generation is likely to be influenced by the idiotic frippery on which it is taught to dwell. In the matter of taste, even, the consideration is a very serious one. It is by early associations that taste is, for the most part, formed. The spangled juvenile of the circus grows up to be a spangled clown. Simplicity has been reckoned as an element inseparable from republics; but that is an idea of the past, and, in the extravagance that has taken its place, there is a vista of much future trouble. We sometimes think that there may be such a case as too much civilization, and, really, at this period, the extremes appear as if they were about to meet.

The rage for frippery is a marked characteristic of man in a savage state; and we really seem to be coming round to the point of the circle when tattooing our little children, and putting rings in their noses, and bars of *lignum-vitæ* through their under lips will be quite the thing, and when Tom Fool will be king, and shall have his own again.—*Round Table.*

Child's Cabinet.

THE LITTLE CHIMNEY SWEEP.

"Lord, convert me—change my heart, teach me to love thee, and to love my brethren as Jesus Christ loves us. Amen."—*The prayer his mother taught him.*

In London, May 1st, 17—, the Countess of Belville, and her son eleven years of age, were sitting in a magnificent saloon, at the head of a long table; around her table, filled with cakes, sugar plums, &c., *fifty little sweeps* were seated, with clean hands and faces, and with joyful hearts, singing,—

"Sweep ho! sweep ho!
From the bottom to the top."

Some years before, Lady Belville had a son about five years old. She prayed without ceasing that God would touch his heart, and that he should be truly converted to God. She prayed without ceasing that God would touch his heart and turn it to him. The more she prayed and pains she took, the less he seemed to regard them. He was idle, disobedient, and wilful. When the Bible was read to him, he became weary. When she required him to repeat his morning prayers, he said he wanted his breakfast first,—in the evening he was too sleepy and wanted to go to bed. He had no desire to be more wise, no wish to ask God to teach him, and his mother never could be satisfied that he ever prayed from the heart. In the hope of encouraging him, she composed some prayers for him to recite each night, yet he would never learn but one of them.

"Lord, convert me—change my heart; teach me to love thee, and to love my brethren as Jesus Christ loves us. Amen."

She wept much, prayed more, but did not correct him. Emboldened to disobedience, he became very wicked. Seeing that he changed not, she began to doubt the promises of God. It seemed to her that the promise failed, "Call upon me and I will answer."

One day while she was plunged in grief, a servant came to tell her, that for an hour they had sought for him without finding him; that the outer gate had been kept fast—that all the morning he had been in the garden.

No person could give any news of him, servants sought through the streets of the city—notices were sent to the authorities—published in the papers and large rewards offered. Twenty different persons came within a few days to tell of children—but none were satisfactory.

One was seen going away in a coach—one in the streets asking for his mother—near the bank of the river, &c., &c. She had reason to believe that he was drowned, and had been picked up and buried.

She concluded to raise a tombstone over the grave and prayed God to console her. She tried to persuade herself that he had not been so wicked—to remember some one time when he seemed to have uttered the prayer she taught him, from his heart; but alas, her remembrance was only of his disobedience, impatience, and weariness during prayer. She caused to be sculptured upon a tomb a young child kneeling, and had inscribed upon the black marble the prayer, "Lord, convert me—change my heart &c., &c."

Three years passed away. Every child of his age she met she examined with care, but found he was not her son.

One day returning from the country, unexpected by her servants she saw with surprise, on entering the saloon, a little chimney sweep leaning against the jamb. He was very sorrowful, and in spite of the soot might be seen his white skin and extreme thinness. His head rested upon his breast; the poor child was weeping, and large tears rolled down his cheeks, leaving white traces on his black cheeks.

"What is the matter, child?" said the countess.

"Nothing, madam—it is nothing, we are come to sweep your chimney. My master is on the roof—he is coming down."

"Why do you weep?"

"It is because," trying to restrain his tears, "it is because——"

"Take courage, my boy, tell me your troubles."

"It is because my master will beat me again."

"*Again*, you say—does he beat you often?"

"Almost every day, madam."

"And for what?"

"Because I don't earn money enough. When I return at eight, after having cried out all the day without having obtained any work, he says I have been idle; but I assure you, madam, it is not my fault. I cry out as loud as I can, but nobody calls me. I can't force people to let me sweep their chimneys."

"But then every day does not pass without work, and then your master don't whip you?"

"Then he says to me that I do not climb fast enough—do not scrape hard enough; and when I come down he strikes me again, and all the time I do all that I can. More than once I have run the risk of falling; yesterday I hurt my leg you see, madam, my pantaloons are worn through at the knees," and he wept bitterly.

"But then when you work better?" said the countess.

"Oh! when I work better, he is content to scold me."

"And how much do you gain each day?"

"Nothing—only he gives me my food, but so little that I often go to bed hungry."

"Ah! well, I will speak to thy master."

"No, madam,—he will beat me more, yet I complain to nobody, but in the evening to ——"

"To whom?"

"To God."

"And what do you say to him?"

"I ask to take me back to my mother."

"You then have a mother."

"Yes! and a very good mother; if I could go to her, I should not be so unhappy."

"Do you know where she lives?"

"No; I recollect only one house—one garden. Madam, it was like this. The trees of the garden were seen through the window, as you see these poplars in front. The chimney was on the right hand like this; the door in front: and my mother was like you only she was handsomer, and not dressed in black as you are.

Shivering through her frame, her hands trembled—she could scarcely stand on her feet. Sinking on the sofa, she took him by the hand, continuing the conversation.

"And has the Lord never answered you, my child?"

"Not yet, madam; but he will hear me one day, I am sure."

"Sure, and why?"

"Because he has said so in his word."

"You have confidence then in prayer?"

"Yes, madam, because I have already been heard."

"In what?"

"I have asked God to make me better, and it seems to me that I am not so bad as formerly. Now I do almost all that my master tells me. When I can, I read a little in the New Testament which a good gentleman gave me; and I pray every day with pleasure."

"With *pleasure* do you say?"

"Yes, with pleasure; above all, when I repeat prayer that my mother taught me by heart."

"And what is that prayer?—tell it me, I beseech you."

The child knelt down, joined his hands, and shedding some tears, he said, in a trembling voice:

"*Lord, convert me—change my heart; teach me to love thee, and to love my brethren as Jesus Christ loves us. Amen.*"

"My child! my child!" cried the countess, pressing the boy in her arms, "thou art my son Charles!"

"My mother," said the child, "where is she? It was thus that she used to call—Charles! Charles!"

"I am thy mother, I tell you." And sobs stopped the voice of the mother and the child. They both wept, but they were tears of joy. The mother knelt by the side of the child, and exclaimed in the fulness of her heart: "My God! my God! forgive me for having offended thee by unbelief—pardon me for having doubted thy promises—forgive my impatience. I have prayed for his conversion, but I was unwilling to wait, and yet thou hast heard me, and answered my prayer. Teach me, O Lord, to confide in thee; teach me to remember that thou hearest always, but if thou deferrest to answer, it is in order to bless the better: but if thou dost not as we would wish, it is because thy ways are not as our ways, and thou knowest better than we, what is for our good. Henceforth I will say, 'Let thy will, not mine be done.'"

Here the master sweep entered the saloon, and was much surprised to find his apprentice and the lady both on their knees. She asked him how he had become possessor of the child. He said, a man calling himself his father placed him in his hands for a sum of money; that this man had for some time been ill at the hospital, and was probably dead now.

Lady Belville now hastened to the hospital, and found a dying man who confessed to her that about three years since, he had stolen a child who was jumping over a garden wall; and that he committed this crime in the hope of gaining some money, by letting him out as a chimney sweep to one of his vocation. Lady Belville, too happy at this moment to reproach him, and thinking that God had permitted this event in order that Charles might be placed in circumstances more favorably for the good of his soul, freely pardoned the unhappy man, and she saw him die in the hope that God had pardoned him also.

From this time Charles was the joy of his mother; and she, to perpetuate the event in his history, assembled every year, on the 1st of May, a large number of sweeps of his age, to give them an entertainment, and to relate the history of Charles, to teach them, that God always hears our prayers, and answers them; but oftentimes in a manner that we do not expect.—*North-Western Presbyterian.*

Miscellaneous.

ORIGIN OF LONDON FOGS.

The origin of these dense local fogs, which occasionally occur in London, and which impede so much the heavy commercial traffic, particularly on the river and riverside, is owing principally to the proximity of the Thames. The temperature of the river in frosty weather is always considerably higher than that of the air immediately above it. Besides, the temperature of the air on the surface of the ground of London is higher than that of the atmosphere above. The cold currents of the atmosphere coming in contact with the warmer and lighter strata which cover the town, displace the latter, and cause that condensation of the vapour which produces the aqueous precipitation which we call fog. In the country districts these different atmospheric currents have not the same effect, on account of the equality of specific gravity. For this reason London may be enveloped in gloomy darkness while the surrounding country is clear and bright. But there is no doubt that much of the intensity of an opaque London yellow fog is produced by the immense amount of smoke, which in winter is pouring forth from the hundreds of thousands of chimneys from early morning. In very calm weather this great accumulation of carbon in the atmosphere inevitably tends to give to the fog that peculiar dirty yellowish appearance which belongs to a truly genuine city specimen of this phenomenon. Under ordinary circumstances, when the air is in motion, the smoky impurity which is constantly emitted from the London houses has but a partial effect in producing gloom; for when once escaped from a chimney, the particles of carbon absorb air, and consequently increase in weight; but the wind at the same time is sufficiently strong to carry them some distance, separating the individual particles. But as in the case of fogs, the air is very tranquil, and also saturated with moisture, the specific weight of accumulation of carbonic particles rapidly increases, causing them to be completely amalgamated with the aqueous deposition. The compound effects of this combination of aqueous and carbonic particles is shown in London fogs.—*Leisure Hours.*

THE EYE OF AN EAGLE.

The eyes of all birds have a peculiarity of structure which enables them to see near or distant objects equally well, and this wonderful power is carried to the greatest perfection in the bird of prey. When we recollect that an eagle will ascend more than a mile in perpendicular height, and from that enormous elevation will perceive its unsuspecting prey, and pounce on it with unerring certainty, and when we see the same bird scrutinizing, with almost microscopic nicety, an object close at hand, we shall at once perceive that he possesses a power of accommodating his sight to distance to a manner to which our eye is unfitted, and of which it is totally incapable. If we take a printed page, we shall find that there is some particular distance, probably ten inches, at which we can read the words and see each letter with perfect distinctness, but if we move this page to a distance of forty inches, or bring it within a distance of five inches, we shall find it impossible to read it at all. A scientific man would, therefore, call ten inches the focus or focal distance of our eyes. We cannot alter this focus except by the aid of spectacles.

But an eagle has the power of altering the focus of his eye just as he pleases; he has only to look at an object at the distance of two feet or two miles in order to see it with perfect distinctness. Of course, the eagle knows nothing of the wonderful contrivance which God has supplied for his accommodation; he employs it instinctively and because he cannot help it. The ball of his eye is surrounded by fifteen little plates, called sclerotic bones; they form a complete ring, and their edges slightly overlap each other. When he looks at a distant object this little circle of bones expands, and the ball of the eye being relieved from the pressure, becomes flatter; and when he looks at a very near object, the little bones press together, and the ball of the eye is thus squeezed into a rounder or more convex form; the effect is very familiar to every body; a person with very round eyes is near-sighted; and only sees clearly an object that is close to him; and a person with flat eyes, as in old age, can see nothing clearly except at a distance; the eagle, by the mere will, can make his eyes round or flat, and see with equal clearness at any distance.

THE BIG TREES OF CALIFORNIA.

They were not discovered until the year 1850, when a Mr. Dowd, who was out hunting, was led by a herd of deer which he was following into the Big Tree valley. He stopped as one enchanted, feeling like Gulliver when lost in the field of barley in Brobdignag—the dear were forgotten, and he gazed with utter astonishment on monsters of vegetation such as he had never ever dreamed of as existing in the world. He told his companions of the adventure on his return, but all laughed at his story as a barefaced attempt to impose upon their credulity; and it was with the greatest difficulty he succeeded in inducing some of them to accompany him to the spot, and verify his statements by actual inspection and measurement. The newly discovered trees, called *Washingtonia gigantea* by Americans, and *Wellingtonia gigantea* by Englishmen, puzzled the botanists sorely. Some declared them to be a species of cedar, which they certainly closely resemble; others, again, considered them to be of the family of the *Taxodia*; while Professor Lindley doubted whether a new order would not have to be made for them, and it still appears undecided to what order they properly belong. The seed has been largely exported, and young Walbngtonias may be seen gracing many an English lawn. Yet, strange to say, although the seed grows readily, and the trees flourish with rich luxuriance wherever they have been planted, both here and in America, they are, in the natural order of things, limited to two tiny valleys about fifty miles apart. Not a single tree of the kind, except those which have been lately planted by the hand of man, is known to exist out of the Calaveras and Mariposa valleys. They have never spread from their quiet nooks in the Sierra Nevada, and have remained hidden in its recesses for hundreds, perchance thousands, of years, until discovered in the manner related.

We turned out early next morning into the fresh frosty air, and after breakfast wandered about the grove for several hours, amid a scene of wonders, the mere description of which we should have laughed at as a traveller's tale. There are about one hundred trees of this species, of every age and size, intermingled with various kinds of pines, yews and deciduous shrubs, and all standing within an area of about fifty acres.

The younger ones are singularly graceful and handsome, but those of mature growth—a few thousand years old perhaps—are a little withered at the top. The enormous trunks are bare and branchless for from one hundred to one hundred and thirty feet, and the boughs seem small in proportion to the central stem.—*Blackwood's Magazine.*

DOWNFALL OF NAPOLEON III.

Some one, curious in the statistics of fatality, has been making calculations to show that Napoleon III will come to his downfall in 1869. The calculations are founded on some very odd coincidences of dates which we will try to explain. In the first place, they take the dates of the principle events in the history of Louis Philippe and his Queen, which they group together so as to sum up 1848, the year of his downfall. Thus Louis Philippe was born in 1773 and ascended the throne in 1830. Now to 1830 add separately the figures 1, 7, 7, 3, of his birth date, and they make 1848, thus; 1830, and 1 and 7 and 3 make 1848. The same result is reached if we take the year of his marriage. That event occurred in 1809, and he ascended the throne in 1830 and 1 and 8 and 0 and 9 make 1848. Again, if we take the date of his Queen's birth 1782, and go through the same process—1830 and 1 and 7 and 8 and 2, we arrive at the same fatal year, 1848 in which he lost his throne.

The second part of the calculation is this: Napoleon III, was born in 1808, and ascended the throne in 1852. Now if we start with 1852, and the separate figures in his birth year, we come to 1869—for 1852 and 1 and 8 and 0 and 8 make 1869. So, too, of his Empress Eugenie was born in 1826. Taking the date of his ascent to the throne in 1852, we have: 1852 and 1 and 8 and 2 and 6—again bringing us to the fatal 1869. He married Eugenie in 1853, and taking the year 1852 and adding the separate figures of his marriage year, and it still points to 1869. Thus 1852 and 1 and 8 and 5 and 3 make 1869. In fact, these French historical dates are full of such curious indications. Robespierre fell in 1794. Taking that date and adding the separate figures of it as above, and we have 1794—and 1 and 7 and 9 and 4—making the date of Napoleon's fall, 1815. Pursuing the same method, we take 1815, and 1 and 8 and 1 and 5, making 1830, the date of Charles X's fall. Going on to 1848, the date of Louis Philippe's downfall, and we find that 1848 and 1 and 8 and 4 and 8 brings us once more to the fatal 1869.

But there is still another fatality attending these French dynasties, which is put in this form: Seventeen years was the limit of the supremacy of Napoleon I.; seventeen years the restored Bourbons reigned; seventeen years Louis Phillippe occupied the throne; and the same seventeen years being accorded to Napoleon III., it carries him to the same fatal 1869 as the end of his career. And this fatal seventeen is also produced by strange coincidences. Taking the figures in the year of his birth, 1808, and adding them up thus, 1 and 8 and 0 and 8, and they sum up 17; taking the figures in the year of the Empress, birth, 1826, and adding them, 1 and 8 and 2 and 6; and they also make 17; then taking the figures in the year of his marriage, 1853, 1 and 8 and 5 and 3, and they likewise foot up 17.

These coincidences are extraordinary enough to set the wonder-mongers at work, and some of them see the finger of fate in it all. And it not unfrequently happens that such shadowy prophecies set influences in motion that enable them to work out their own fulfilment. The Bonapartes are all confirmed fatalists, and these things may cause the present head of the family a great many anxieties about 1869.—*Public Ledger.*

Advertisements.

COAL! COAL!!

Coal delivered to any part of the city, by large or small measure, by
T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street
April 15—tf

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GENERAL OFFICE,
African Civilization Building,
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Brooklyn, New York
BRANCH OFFICES,
No. 66, Sullivan St., New York,
and F Street, Washington, D. C.
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President.—Rev. A. N. Freeman
Treasurer.—Jno. Peterson
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This Society, incorporated under the General Act of the Legislature of the State of New York, most earnestly appeal to the friends of their race, and of education, to aid them in their laudable efforts to establish and sustain free schools among and for the benefit of the Freedmen of the South.

General Superintendent of Schools and Gen'l Agent,
REV RUFUS L. PERRY,
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Vermont. Massachusetts, and Connecticut.
Passports and Protections Secured
Careful attention paid to the collection of
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BOUNTY,
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PRIZE MONEY, &c.
And Real Estate Agent.

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Hon. Horace Greeley, Ex-Judge Beebe,
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Jan 28, 1866 tf

MRS. G. A. BROWN'S
INDIAN
AND
German Medicines.

Mrs Brown invites all that are afflicted with ANY DISEASE that is CURABLE, not to delay in making a trial of her Medicines, and they will be certain of obtaining relief, such as
CONSUMPTION,
BRONCHITIS,
ASTHMA,
AND ALL LUNG COMPLAINTS,
HEART DISEASE, TUMORS, PILES, GRAVEL, AND FEMALE COMPLAINTS
also,
Poisonous Bites—Such as the bite of a Mad Dog, and Snake Bite; Cancers and Scrofula, Erysipelas, Tetter
PREPARED AND SOLD BY
Mrs. G. A. BROWN, Indian Doctress,
NEWTOWN,
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Boot and Shoe Depot.
907 South Street,
(Fourth door above Ninth, Phila.)
Constantly on hand an assortment of
LADIES'
GENTS'
MISSES'
and CHILDREN'S WEAR
Repairing neatly done. Orders promptly attended to.
Mar. 3—6m.

THE
Indian Rejuvenator.
FOR
IMPOTENCY;
FOR
EXCESS IN INDULGENCE;
FOR
All Diseases proceeding from an Erratic Life

Vitality can be aroused with from four to twenty doses, in accordance with the stage of disease, but the patient must follow the advice given upon receipt of medicine. CURE Warranted, or money returned.

DR. J. W. CREEK,
Corner of North and Pleasant Street,
BALTIMORE

Testimonial.
"I am grateful to Dr. Creek. Through excessive domestic troubles, I was led to seek consolation in stimulants. I applied to him, by the advice of a personal friend, and have only to state that I am once more in the enjoyment of good health.
My gratitude alone prompts me to make this avowal."
R. WATSON BRIGGS,
Commanding Schooner "Lookout."
Baltimore, Md., August 15th, 1865. Oct 14—6m

E. MATLACK & SON,
FINE CLOTHING
ESTABLISHMENT,
NO. 904 MARKET STREET,
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We would respectfully call your attention to our Large Stock of
Men's and Boys' Clothing
now on hand
Ready-Made,
embracing every variety of Style and Material suitable for the season.
We have also on hand a full assortment of
Fall and Winter Goods
adapted to
Men's and Boys' Wear,
and would invite your early attention thereto.
These Goods have been purchased for CASH, and will be sold at a small advance for CASH.
Particular attention paid to all orders, so as to insure satisfaction to the purchaser.
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AND
LAYING OUT of THE DEAD.
MRS MARIA HIGHGATES
Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—
No 1026 Barley Street,
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CATHARTIC
PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.
DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her. ASA MORGRIDGE.

As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.
Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.
From Dr. Edward Boyd, Baltimore.
DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.
DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.
Yours with great respect, ED. W. PREBLE, *Clerk of Steamer Clarion.*

Bilious Disorders—Liver Complaints.
From Dr. Theodore Bell, of New York City.
Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR, Washington, D. C., 7th Feb. 1856.
SIR: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D., *Physician of the Marine Hospital.*

Dysentery, Diarrhœa, Relax, Worms.
From Dr. J. G. Green, of Chicago.
Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.
From Rev. J. V. Himes, Pastor of Advent Church, Boston.
DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.
DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the *fountains of the blood.* JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.
From Dr. J. P. Vaughn, Montreal, Canada.
Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.
I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.
PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.
HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec. 1855.
DR. AYER: I have been entirely cured, by your Pills, of *Rheumatic Gout*—a painful disease that had afflicted me for years. VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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MRS. AMELIA W. ADAMS
Will open a SELECT SCHOOL for the benefit of children between the ages of four and fourteen years, at her residence, 720 Juniper St., between Spruce and Pine, Thirteenth and Broad Sts., on Monday, 2d of October. Terms, moderate.
A share of your patronage is solicited.
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Gents' Shirts, Drawers, Under-shirts, Collars and Neckties.
A general assortment of Stationery.
Ladies' Dresses and Under-clothing made to order.
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Where he intends keeping Oysters and Meats of all kinds. This is an Old Stand. I have spared no pains in refitting it up.
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Persons called on at their residence, if desired
Nov. 17.

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Mrs JANE JOHNSON & Mrs ANN WEAR
Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,
No 618 South Eighth Street, Philada.
and are always prepared to serve customers at the shortest notice possible.
☞ TERMS MODERATE ly

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Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.
Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

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CLOTHES MADE TO ORDER.
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718 LOMBARD STREET, PHILADA
MRS. C. E. HARDING,
Having taken the Old Stand, 718 Lombard Street, has just opened a full assortment of
STAPLE AND FANCY DRY GOODS
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ALSO,
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Oct12—6 mos

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Further information will be given upon inquiry addressed to the Principal, ap5-ly
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GLOBE HOTEL
MRS WILLIAM P POWELL,
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HOSIERY, DRESS AND REGALIA TRIMMINGS OF EVERY VARIETY,
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Books, Pamphlets, Cards, Circulars, Catalogues, Paper Books, Circulars, Checks, &c., and Commercial work of every kind printed, ruled, and bound to order.

No. 21

first sheet missing.

Miss Anna E. Dickinson lectured at the Academy of music in this city on Friday evening, 20th inst., before an immense audience. She has just closed her Western lecturing tour, and was warmly greeted. Her subject was "My Policy." She criticised the administration of President Johnson with a sarcasm unequalled by any thing we ever heard.

Rev. Theodore D. Miller delivered an able lecture at Union church, Coates Street, (Rev. R. P. Gibbs, pastor,) on last Tuesday evening.

Sabbath School Concert.—There was a grand Sabbath School concert, given by the Pearl St. Baptist Sabbath School, on last Thursday evening.

Candidates for the Ministry.—Several candidates for admission to the Philadelphia Annual Conference of the African Methodist Episcopal Church, were examined by the committee, in the pastor's study, of Bethel Church, on last Monday. The committee spent the most of the day in session.

Exhibition.—The Sabbath School exhibition of Zion Mission A. M. E. Church, (Rev. H. J. Rhodes, pastor,) took place last on Monday evening.

OUR TALK WITH OUR CORRESPONDENTS

HANNIBAL.—In answer to your question, "Will you have any objections to publishing 'Theological Sketches?'" we answer, No! Such contributions, by you, will be welcome. We like your spirit, and admire your ability. You do not get angry if we fail to publish *every* article you write.

ONWARD.—In answer to your question, "Are the colored people exerting themselves in proportion to their opportunities?" we answer, that in our judgement, history does not record an instance where any people have done as much to elevate themselves, under similar circumstances, as the colored people of the United States.

ELDER.—In answer to your question, "Do the ministers of the African Methodist Episcopal Church do their duty to the *Christian Recorder?*" we beg leave to say that we intend, hereafter, to make mention of those who work for it, and "Elder" will have a chance to find out.

TO THE FRIEND who kindly sent us an account of the grand wedding and supper which took place at ——, we would say that we cannot publish his article. His description of the ladies' dresses and laces, etc., was, doubtless, *unique*, but, not being skilled in millinery, mantua making and the choice of dry goods, we fail to appreciate it. We would rather he would write about the status of our people in his town, something of their means, industry, education and religion.

THE SUBSCRIBERS IN LEAVENWORTH, Kansas, will be informed of their arrearages according to request. We like this anxiety to pay honest debts. It shows that the people of that city know what it requires to keep a paper going.

THE COLORED PEOPLE OF THE SOUTH.

SCHOOLS.

According to the May number of the *American Freedman*, we find that during last year, in the South, for the benefit of Freedmen 307 schools and 773 teachers have been sustained, and over 40,000 pupils educated by the various societies of the North. The amount of contributions to these societies was over $700,000; and it is estimated that altogether they have spent not less than 2,000,000.

SUSPENSION OF FREEDMEN COURTS.

The Superintendents of the Freedmen's Bureau in the State of Virginia have been directed to adjourn the Freedmen's Courts until further orders. The cases the trial of which have been begun in these courts will be adjudicated, but no new cases will be heard.

GEN. HAWLEY, recently inaugurated as Governor of Connecticut, spoke as follows on that occasion:

"And the war having been a success, we must affirm that it affected the destruction of slavery, in fact as well as in name; the abandonment, as a rule of action, of the perpetually disorganizing doctrine of secession; security against any taxation to pay debts contracted in aid of treason, and full protection, safety and honor, every where, for the rights of all loyal citizens, without distinction of race or color. These things were fairly won; they look to security for the future, and are not a part of any idle claim to indemnity for the past: they are not selfishly sought for a class or party, but demanded for all mankind; and they are essential to the success and glory of a Christian, democratic government."

Memorial of our Bishops.

THE AFRICAN M. E. CHURCH.

And the General Conference of M. E. Church South.

BALTIMORE, Md., March 21st, 1866.

To the Right Rev. the Bishops and Rev. Clergy, of the Methodist Episcopal Church South, in Session at New Orleans, La.

CHRISTIAN BRETHREN:—In the glorious name of the Lord Jesus, we send you these presents, greeting:

The business which we have now with you is to say:

First, That during the civil war, and since that event, thousands of persons, formerly members of the Methodist Episcopal Church South, have become members of the African Methodist Episcopal Church in the United States of America, and still desire to remain in our connection.

Second, That in many of the towns and cities of the South, are houses of worship, which were built—so we are informed—in some cases, wholly, by the means of the colored people, and for their special use; in others, partly, by the aid of the white members of the M. E. Church South, partly by the aid of white friends of said Church, and partly by the means of the colored members of said Church, but still, for the special use of said colored persons. But, be this true or not,

Third, We earnestly desire to know *if arrangements can be made* by which the said properties can be peaceably and permanently transferred to the authorities of the African M. E. Church, of the U. S. A., for the use of the persons named. We desire such arrangements for the following reasons:

a. We believe that Divine Providence has cast our lots with yours in the Southern portion of the United States—that we are to be neighbors, living side by side with you *under the same State laws and under the same National laws.*

b. That, therefore, it is meet and right that we seek peace, and cultivate it by all honorable means, viz., such as are dictated by Christian charity and Christian wisdom:

c. Because we believe that we are providentially called to labor in the same region of country for the salvation of *all men*, but especially for the enlightenment and Christianization of the needy freedmen, in order that they may become good citizens of this Republic, and be prepared for the citizenship of Heaven.

d. Because we believe an arrangement of this kind would prevent all contentions in the community, and litigations in the Civil Courts.

To bring about, and secure this oneness of spirit, this bond of peace, we are willing to accede to any proposition on your part, which will not fetter or jeopardize our ecclesiastical freedom, our conflict with the principles of right, equality and truth.

To represent us in your Reverend Assembly, we have appointed three of our ministers, viz: Rev. John Turner, Rev. Charles Burch, and Rev. Henry M. Turner.

That wisdom from on high may direct your deliberations, that love and unity may characterize all of your doings, is the fervent prayer of your fellow laborers in the great vineyard of our common Lord and Master.

DANIEL A. PAYNE,
ALEX. W. WAYMAN,
JABEZ P. CAMPBELL,
Bishops of A. M. E. Church.

FOREIGN INTELLIGENCE.

Preaching in the City of Rome in our Times.—A correspondent of *Hengstenberg's Ev. Kirch. Zeitung* gives the following on this topic: The arrangement of the churches of the most Catholic city is little calculated to invite the faithful to listen to somewhat extended speeches and addresses. No long rows of benches invite the visitors to be seated; the pious frequently appear in the sanctuary, but remain usually only a short time. Nothing is in the way to prevent a free view of the whole building, from the portal up to the high-altar, and the architectural beauty of the whole is fully spread out before the eyes of the spectators. In many churches there is no pulpit at all, and the altars, erected against the walls in various parts of the building, are the only localities where worship is held. It seems that the whole public service consists of the celebration of the Sacraments. The preaching of the Word of God is completely suppressed. But there are some churches where pulpits are found; these, then, are of very extensive dimensions, giving ample room to the vivacious movements and gesticulations of Italian preachers. Chairs are promiscuously piled up in one of the corners of the building. As soon as the orator appears on the pulpit, every one who may feel inclined to listen, helps himself to one of these chairs, and a group of people congregate before the preacher. There is only one church in which regularly, every Sunday, preaching takes place. This is the Church of *Gesu*, near the Capitol, and belongs to the order of the *Jesuits*. There prevails, undeniably, in this association, against which we justly lodge many and grave accusations, a certain spiritual activity and also an interest in matters of science. We know, that also in the German Church, *T. Maria del' Anima*, and perhaps in the French Church, *T. Luigi de' Francesi* preaching regularly takes place; but these churches do not, in undefiled manner, represent the type of Roman piety, and are more or less influenced by the peculiarities of the religious character of Germany and France. But even in these sanctuaries, preaching is, during mid-summer, given up on account of the climate. But two ecclesiastical seasons convoke from year to year for a number of weeks, day after day, in afternoons and evenings, congregations to the preaching of sermons. This is the season of Lent, and also the month of May, which is devoted to the worship of St. Mary. Some churches are, during these periods, particularly lionized, enjoying the reputation of having great orators at their service; amongst them we mention *San Carlo* and *San Ildefonso*, and especially *Gesu*. In the latter one, *Jesuits* hold forth; in the two other ones, *Capuchins*. Both form a remarkable contrast. These two orders and their preachers signify Democracy versus Aristocracy—terse, popular eloquence versus high-styled, polished art of oratory. The frame-work and the main division of the topics in the sermons of both, is rather the same; but the manner in which the matter is given, is quite different. They begin with the exposition of some dogmatical or moral subject. Then follow practical applications, advices, recommendations. Some ethical or religious rules are instilled, for instance, Bear the burden one of another; be not lazy; pray for one another. As a fitting finale, miracles of St. Mary and the Saints are narrated. There the difference between Capuchins and Jesuits is quite marked. The miracles with the Capuchins are rather clumsy, sensuous, highly colored, quite suited for the uneducated hearer. With the Jesuits they are refined, spirituous, with a meaning in them. They might be tolerated, if they were simply given as legends, but the Jesuit gives them as real facts. Who knows whether he takes them as such ones? Perhaps he allows himself the pious cheat, for effect sake to represent as a fact what he himself knows to be mythical. A Capuchin in San Carlo is responsible for the following: "A Saint was holding forth in the streets of the city of Naples. A large crowd of people gathered around him and listened attentively to his words. But there was one woman, Caterina, who felt no edification, and tried by striking her tambourine to disturb the edification of others. In vain were the warnings of the Saint. Caterina continued to drown the words of the Saint by her noisy music. After a few days the man of God came through the street where Caterina had her dwelling. He, with his companions, entered the house, visited the room of the impious woman. Behold, Caterina was dead. *Caterina era morta!* the Capuchin said, with suppressed voice. The Saint approaches Caterina, lying in her shroud. He calls her: Caterina, where art thou? *Io sono in foco!* I am in hell! the unfortunate creature cries, in lamentable sounds. Then the preacher began to admonish the congregation before him, and to make practical applications. This narrative was comprehensible for every one present, and it came right home to receptive souls, it needed no meditation. Sin and punishment were brought quite near to each other; one being made as tangible as the other. Very differently things are conducted in the Church of *Gesu*. There an aristocratic congregation is assembled, some desirous of edification, others greatly interested in the beautiful eloquence and perfect Italian elocution of the Jesuit preacher. In a serious and forcible manner he treats on *venial sins*. There is nothing of that trifling levity which, according to the well-known character of Jesuitic morals of former days, might be expected. The preacher warns against *piccoli serpenti*, small serpents; venial sins will soon enough transform themselves into *mortal sins*, the difference between them is not in kind, only in degree. Sin was truthfully analysed and depicted as the clinging of the soul to the created things instead of the Creator. The whole sermon breathed a certain mystical view of religion. As a narrative, the following was given. St. Theresia was extremely fond of flowers, and cherished and nursed them as her greatest pets. During day time she would carry them into her cell, to protect them against the sun's burning rays; in the evening she placed them in her garden, that they might be refreshed by the cool air of the night and the dew of the morning. One morning, as usual, she left her cell to enjoy the open air and the fragrancy and variegated beauty of her flowers, but alas! the joy of her heart was gone; the flowers were cut off; there were the bare stems, and the roots had been tore from the ground. Sadly did St. Theresia look upon this work of destruction, and a mournful feeling entered her heart, as if she was abandoned and forsaken. The only thing that had given joy unto her, was taken from her. But behold, to the mourning and lamenting Theresia, the Lord Jesus suddenly appears. "I have destroyed the flowers," he says. "I have taken from thee what thou complainest of. Thy heart was chained to those flowers; them thou didst love more than me; them thou hadst made thy God and selected for thy highest good. To save thee, I had to destroy them. I had to prevent, that the venial sin would not become a mortal sin. The essence of sin is this, with the love of thy heart to cling to a created being." X

A Good Answer.

It is an old saying, "It's a poor rule that won't work both ways." The following, from the *Richmond Religious Herald*, is a good illustration of it:

Many years ago, a minister was called to the pastoral care of a church in a famous old Baptist Association. He had just preached his first sermon, and the body had gone into conference, with the young pastor presiding. It was suggested by an aged brother that it might be well for the church to fix upon some amount as the salary of the pastor, so that he might know what to depend upon: but instantly objection was made all over the house.

"It is time enough," said they, "to think about that. We might fix upon a sum and not be able to raise it. Let that remain undetermined, and the church be uncommitted."

With this disposal of the salary question, they passed to the next item of business, which was to decide on what days the regular services of the church should be held.—All eyes were now turned to the new pastor, expecting that he would state definitely on what days he would be with them. In answer to their inquiries on this point, he remarked, in a careless manner:

"Brethren, I want my preaching days to stand on the same footing on which you have put the salary. I can't commit myself to come on any particular day, for it might not be convenient always to do so. Sometimes I will come the first Sunday in the month, then, again, I may happen here on the second or fourth, and then, again, *I may not find it convenient to come at all.* Just leave this matter as you have done the salary—unsettled."

In a few moments, a specified amount had been fixed upon as the pastor's salary, and the pastor himself had announced definitely the days upon which he would officiate.

The Form without the Power.

St. Paul tells us that in the last day perilous times shall come. Conspicuous among the perils he enumerates a formal, powerless religion, "having a form of godliness, but denying the power thereof." Are these perilous times upon us? We can approximate an answer to this question only by setting face to face a godliness in form and a godliness in power. Each has features and fruits peculiarly its own.

What, then, is religious formalism in the Church?

Is it to have a creed, and never really believe it, at least never so believe it as to get any spiritual nourishment from it? Is it to have a covenant, and to hear it read once in two months,—and that is the last and the whole of it; living up to it is out of account? Is it to pledge love and fidelity to each other as brethren, and then bite and devour one another? Is it to profess all confidence in the cross of Christ as the power and wisdom of God, and then demand that every thing else be preached but Christ and him crucified? Is it to descant on the importance of prayer, and then leave others to do the praying? Is it to appoint the weekly prayer meeting, and then seldom or never attend it; or to call it a social prayer meeting, and never lift a voice or finger to make it social? Is it to covenant to have family worship morning and evening, and then to have it occasionally, when the world's business is not crowding too hard? Is it to put a minister in the pulpit, and then go to be entertained with his wit, rhetoric and flashes of oratory? Is it to set pastors over the churches, and to profess great love for them, and then to reduce them to penury or starvation? Is it to build splendid churches, put into them a costly organ and a charming quartette, and then expect these will do the work of home evangelization? Is it to discourse charmingly of the service of song in the house of the Lord, and then hire strange men and women to do the singing? Is it to boast of our religious progress, while confessedly the portion of church-going people is less and less every year? Is it to glory over our religious organizations—our Missionary, Tract and Bible Societies—and then calculate they are going to move themselves—a sort of self-running machines to convert the world? Is it to write prize-essays and exhort on the duty of beneficence, and then scowl when a contribution is named? Is it to extol our Christian charities, and then average annually a sixpence apiece, all told?—*Vermont Chronicle.*

INFORMATION WANTED.

Any information concerning the whereabouts of Charlotte Thompson will be thankfully received by her parents. She was once "owned" by Captain Brisco, who married Susan Wright. They lived near the line of Spotsylvania county, Virginia, at that time.

HENRY AND VIRGINIA THOMPSON.

N. B.—Direct to Anthony Bowen, E street, between Ninth and Tenth, Agent for the Christian Recorder.

Washington, D. C., May 19th, 1866.

INFORMATION WANTED.

Mrs. Williams desires to obtain some information of her children, who were sold from Harper's Ferry on the 2d of August, 1862,—two boys and one girl,—named respectively Philip, Edward and Sarah Williams. They were sold by John Holding, and bought by Davis V. Brier, of Richmond, as was also Victoria West, who, when last heard from, was in New Windsor Co., Maryland. Address,

MISS EMILY WILLIAMS,
Care James Mays,
Box 1011 Richmond, Virginia.

INFORMATION WANTED

Of my brother, John Blunt, who may answer to the name of, John Blair or John Skinner, who formerly resided in Edenton, N. C., and owned by Martha Skinner. He was sold and taken to Charlottesville, N. C., in either 1860 or 1861, and when last heard from he was in Newbern, N. C. Any information concerning him will be most thankfully received by his sister, Rosanna Blunt, who can be addressed at No. 63 Webster street, New Haven, Conn.

New Haven, Conn., May 20th, 1866.

INFORMATION WANTED

Concerning my father and mother, Stephen and Patsey Harris,—my two brothers, Dennis and Manuel Harris,—and my three sisters, Maria, Rosetta and Aggie Harris, and also of Benjamin, Manuel and Austin Derrel. When I left my father, mother, brothers and sisters, they were living near Paris, Henry county, West Tennessee. When I last heard from my uncles, they were residing at Winchester, Franklin county, West Tennessee. Any information concerning either of the above named persons will be gratefully received by their son and brother, Benjamin Harris. I now live in Keokuk, Lee Co., Iowa; and any person who knows any thing about the missing parties will confer a great favor upon me by writing to me, or publishing the same in this paper, or by addressing a note to Benjamin Harris, care of H. C. Terrel, Box No. 476 Keokuk, Iowa.

INFORMATION WANTED

Of my husband, George W. Birton, of Company A, 115th Regiment, United States C. T. When last heard from, in 1865, he was in the hospital at Brownsville. Any information will be thankfully received by his wife. Address

JANE BIRTON,
No. 204 Acorn Alley, Philadelphia.
(Chap. B. B. Laitine, U. S. A.
May 19—2t.

INFORMATION WANTED

Of my mother, Susan Jones. I last saw her in Richmond, 15 years ago, when she left for Philadelphia. I have not heard from her since. Any information will be thankfully received, by addressing her son,

EDWARD T. JONES,
No. 708 Lombard street,
Philadelphia.

INFORMATION WANTED.

Of my brother, Gideon Johnson, who formerly lived in Shenandoah County, Virginia, and left there in 1860 or 1861, for Pennsylvania. The last time heard from he was at Carlisle, Pa. Any information will be thankfully received by his wife and family. Address

WESLEY JOHNSON,
35 Sixth Street,
Pittsburg, Pa.
Ap'l 28—1m

INFORMATION WANTED

Of my son, Jefferson Chamberlaine, who was formerly owned by Harriet Philbates, of Lanesville, James City County, Va. He was in Washington, D. C., last year. I also desire to hear from my son-in-law, Orange, and his wife, my daughter, Matilda. I want them to come and help me, as I am unable to take care of myself. Any information will be gratefully received, and may be sent to

MRS. CHAMBERLAINE,
Care of J. Greenbaum,
No. 222 Broad Street,
Richmond, Va.
May 19—4t.

INFORMATION WANTED

Of Oliver Franklin Lee and Charles William Lee, the children of Alfred and Eliza Ann Lee. Oliver belonged to William H. Cassaday, of Virginia, and Charles to David and Josephine Denham of Virginia.

The mother and father, who are anxious to see them, reside on M street, between 16 and 16½ streets, Washington, D. C.

May 19—2t.

INFORMATION WANTED

Of John Humphrey; also, of my mother, Milly Humphrey and my sisters Sarah Ann Humphrey and Helen Humphrey. I left them at Fairfax County Court House, Va., in 1851.—They were owned by Cook Fitzhugh. Any information concerning them please send to

HENRY HUMPHREY,
Williamsville, Mich.
or, REV. WM. J. ANDERSON,
Niles, Michigan.

Ministers please notice for them and govern themselves accordingly.

May 19—2t.

INFORMATION WANTED

Of my mother, Catharine Seegon, and Isabella, Rachel, Parry, and David Seegon. When I last heard of them, in 1863, they were at Atlanta, Ga. The ministers will please announce it to their congregations. Any information will be thankfully received. Please address

RICHARD SEEGON,
Pottsville, Schuylkill Co.,
Pennsylvania.
May 19—1t.

Marriages.

At Fairhaven, N. J., on the 22d of April, 1866, by the Rev. W. H. W. Winder, Mr. Elise Sylvester to Miss Catharine A. Augustus, both of Fairhaven, N. J.

Obituary.

Departed this life, on the seventh day of May, 1866, Mrs. Catharine Battis, in the 86th year of her age. From early life the deceased was an acceptable and useful member of the A. M. E. Church. Living an unblemished life on earth, she died in the full hope of a blessed resurrection and immortality beyond the grave. (She was a resident of Harrisburg, Pa.)

Died, at Bloomington, Illinois, on the 17th of April, 1866, of consumption, Sister Isabella Crow, in her 24th year. She had been a member of the A. M. E. Church about six years, and died in the full triumphs of a living faith. She leaves a husband and three children to mourn the loss of a good wife and truly devoted and kind mother.

"Peaceful be thy silent slumbers—
Peaceful in the grave so low,
Thou no more wilt join our number,
Thou no more our songs shall know.
Yet again we hope to meet thee,
When the day of life is fled,—
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

J. W. M.

Advertisements.

AGENTS WANTED!

Wanted—active and reliable agents throughout the South, to sell Photographic Copies of

Littlefield's Painting
OF THE
Death-Bed of Lincoln.

Endorsed by Speaker Colfax, Judge Chase, Surgeon General Barnes, and others at the death-bed.

☞ The only accurate representation of that sad scene. ☜

Address
J. W. Littlefield,
Box 555, Washington, D. C.
May 26—3m.

MRS. M. E. DAVIS & MRS. E. ARMSTRONG
will open a
Private Boarding House

For the accommodation of Ladies and Gentlemen who may wish to spend some of their time out of the city during the summer months. They will take great pleasure in accommodating their numerous friends as far as they possibly can. They would respectfully present this Circular for your favorable consideration, and take this manner of informing you and the public that no pains will be spared in making their guests comfortable.

TERMS { LADIES, $4 per week, / GENT'N, $5 per week, } In Advance.

We shall open our house for the reception of boarders on the first day of April, 1866,

Williams Street, (opposite Micah Williams,)
STONEHAM, MASS.

Only nine miles from Boston. Just a nice little ride—fare only 40 cents, going and coming. Take the cars on the Boston & Lowell Railroad, for Stoneham, and get out at Farm Hill Station. may 19—6mos

PHRENOLOGY.

MESSRS. FOWLER & WELLS
(389 BROADWAY)

Have just issued a new and improved Phrenological Bust, showing the latest classification and exact location of the Organs of the Brain, designed for learners. All the newly discovered organs are given. It is divided, so as to show each Organ and all the groups—Social, Executive, Intellectual and Moral—classified. It is now extensively used in Europe, and is almost the only one in use here. There are two sizes. The largest—nearly the size of life—is sold at Ten Dollars. The smaller one, which is not more than six inches high, and may be carried in the pocket, is only One Dollar. May be sent by Express or as freight. Address—

FOWLER & WELLS,
389 Broadway, New York.

SHROUDING
AND
Laying Out of the Dead,
MRS. SARAH IRONS
(an old citizen of much experience).

Solicits the patronage and attention of our citizens and the public generally, as she is now engaged in the business of Shrouding and Laying Out of the Dead. Her terms are moderate, and satisfaction is ensured to all who call upon her. Her knowledge in this department is complete. She can always be found at

No. 619 Pine Street,
Philadelphia.
may 12–1yr

DAVIS'S HOTEL.
212 K Street, bet'w. 17th and 16th Sts.,
WASHINGTON, D. C.,

This First-Class House is now open for the accommodation of the travelling public. The situation of the House is most respectable, and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

☞ Board at reasonable prices, in advance, by the Day, Week, or Month.

A RESTAURANT on the "European Plan," is on the premises. Choice brands of Wines and Cigars at the Bar. Dinner parties furnished at the shortest notice. No unbecoming conduct allowed on the premises.

ST. CLAIR DAVIS, Proprietor.
March 10, 6mo.,

THE
Masonic Gavel,
A MONTHLY MAGAZINE,
Devoted to the Interests of
MASONS AND MASONRY.
TERMS—$1.00 PER ANNUM,
Payable in Advance.

☞ All Communications must be addressed to

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Post Office Box 116, Annapolis, Maryland.
Dec 1-1y

BOWERS'
COAL DEPOT.
COAL!! COAL!!!
THOMAS J. BOWERS.
634 Lombard St.,

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price.

Call and Try. ——:—— Call and Try.
Oct. 7–tf.

SECURITY
Life Insurance Co.,
Of New York.

This Company ranks amongst the first in the country. It divides its profits among the insured, thus giving them the benefits of a Mutual Company. At the same time the Security has a guaranteed cash capital. Its rates are as low as those of any other Company. It grants policies on the life endowment and non-forfeiting plan. It takes notes for one-half of the premium when desired by the insured. The dividends go towards liquidating the same, for any information, books, blanks, &c. Call on

EZRA WILLITS, Gen'l Agent,
No. 528 Walnut St., Phila.
Jos. C. Bustill, Solicitor,
No. 403 South Sixth Street.

REFERENCES.

Charles Ellis, Druggist, N. E. 7th and Market Streets.
Richard Cadbury, 117 and 119 Chestnut Street.
James Whitall, Glassware, 410 Race Street.
J. Wistar Evans, do do.
John Tatum, Dry Goods Com., 228 Chestnut Street.
John E. Hiltes, Reading R. R., 18 Callowhill Street.
A. R. Pharo, 1831 Green Street.
Joseph C. Turnpenny, 718 Spruce Street.
T. Ellwood Chapman, 5 South 5th Street.
Robert Biddle & Co., 131 Market Street.
T. E. Cowley, M. D., 82 North 11th Street.
Dillwyn Parrish, 1811 Cherry Street.
Edward Hopper, 829 Arch Street.
Samuel R. Shipley, 1029 Filbert Street.
David Scull, Jr. & Bro., Wool Dealers, 125 Market St.
Joseph Howell, 125 South 2d Street.
Elias B. Gifford, Merchant, 22 North 3d Street.
R. Esterbrook, Manufacturer, 493 Arch Street.
Caspar Wistar, M. D., 730 Arch Street.
Joseph Thomas, M. D., 633 Vine Street.
J. M. Whitall, 418 Race Street.
Jno. S. Detwiler, Merchant, 1815 Delaware Avenue.
Mar. 3—4m.

PENNSYLVANIA CENTRAL RAILROAD.
CHANGE OF TIME AND DEPOT.

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every ten minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7.45 P. M., to connect with Pittsburg and Erie Mail, and at 10.25, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE.			
ERIE EXPRESS	at	7 30	A. M
MAIL TRAIN	"	8.00	"
PAOLI ACCOMMODATION, No. 1	"	10 00	"
FAST LINE	"	12.00	M
PARKESBURG	"	1 10	P. M.
HARRISBURG ACCOMMODATION	"	2 30	"
LANCASTER ACCOMMODATION	"	4 00	"
PAOLI TRAIN, No. 2	"	5.30	"
PITTSBURG AND ERIE MAIL	"	8 00	"
PHILADELPHIA EXPRESS	"	11.10	"
ARRIVE.			
PITTSBURG AND ERIE MAIL	"	4.30	A. M
PHILADELPHIA EXPRESS	"	1 05	"
PAOLI ACCOMMODATION, No. 1	"	8.20	"
PARKESBURG	"	9 30	"
LANCASTER TRAIN	"	12 30	P. M.
FAST LINE	"	12.50	"
PAOLI ACCOMMODATION, No. 2	"	4.40	"
DAY EXPRESS	"	5.45	"
HARRISBURG ACCOMMODATION	"	9.00	"
MAIL TRAIN	"	11 20	"

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

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JOHN F. VANLEER, Jr., Ticket Agent,
At the Depot.

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FRANCIS FUNK,
137 Dock Street.
Jan '65

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JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
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(Above Sixth.)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judges or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

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DR. JONATHAN DAVIS.
Successor to C. B. Lowber, M. D.,
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Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

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NO 257 RASPBERRY STREET,
(2d door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Jan 6–6mo

EASTERN AVENUE HOUSE.
John A. Mulligan, Proprietor.
Numbers 25 and 27 EASTERN AVENUE,
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This house has been built for the sole accommodation of BOARDERS,

ALL SINGLE ROOMS.

Hot and Cold Water Baths
Free for the Boarders.

Its situation is central; it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

☞ Provisions of the best quality, and in a variety.

☞ Meals by the Day or Week. ☜

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Messrs. Perry & Co. have undoubtedly the largest stock of ready made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
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Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to
Our Custom Department,
Our Custom Department,
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Our Custom Department,

In connection with each establishment, where we have constantly on hand
All the Latest and Best Styles,
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All the Latest and Best Styles,
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And can guaranty to our customers entire satisfaction in every respect.

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THE
Great Union Intelligence Office
Wants servants of all kinds,
COOKS,
WAITERS,
NURSES,
CHAMBERMAIDS,
SEAMSTRESSES,
and COACHMEN.

Also, men and women, just from the South, who wish to engage in

FARMING,

Can procure good homes by calling at the Office, No. 226, Washington Street.

GOOD WAGES

Paid to Good Servants, from $6 up to $20 per month.
We hope persons wishing situations will improve this opportunity.

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for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

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is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

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WIG MAKERS,
HAIR JEWELLERS,
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LADIES' HEAD-DRESSERS,
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WIGS,
BRAIDS,
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WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.
BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles

Ladies' Hair-Cutting, Shampooing, Dyeing and Head-Dressing.

BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair, removing Dandruff—Cleansing, Moistening, Softening, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c.

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Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24-tf

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Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.

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Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and Cure, without the use of Mercury, or any other injurious drug, warranted.

jan 7–no 7–1y

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"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore.

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

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MRS. MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO. 1718 SANSOM ST.
Jan 26 1y. Philadelphia, Pa.

Poetry.

BESIDE THE SEA
In August, 1864.

BY LYDIA M. BENO.

All wearily, a pilgrim I,
With mournful earnest soul,
Bore my heart's dead, my burdens down,
Where ocean billows roll.

I stood upon the white sea-sand,
Below me moaned the wave,
Above me hung the solemn sky
And at my feet—a grave.

And o'er the deep I sent a cry,
With passion's fiercest might
"Oh, billows, will ye bury deep
My dead out of my sight?"

And the wild sea-gulls went screaming past,
Between me and the skies,
While the restless breakers echoed back
The anguish of my cries

And the great white waves came sweeping up,
And thus to me they said·
"Hast thou no room in thy narrow heart
For the past with all its dead?

We will bury low—we will bury deep,
Thy dead out of thy sight,
But the feet of its pale ghost evermore
Will haunt thee, day and night"

Then I snatched the bier, and bore it back
To the weary world again;
Yet ever and ever the wild sea-waves
Keep moaning out my pain

Rochester, Penna.

The Family.

A STORY WITH A MEANING.

"O misery, thou art to be my only portion! Father of mercy, forgive me if I wish I had never been born! O that I were dead, if death were an annihilation of being; but as it is not, teach me to endure life—to enjoy it, I never can"

Had these words been written by a man who had passed through many years of suffering, who had seen all his hopes destroyed, and all his loved ones perish, who was worn by multiplied cares and enfeebled by manifold trials, whose only hope of rest or peace was in the grave—though we could hardly, even then, think them right—we might still consider them as the natural expressions of a heart, sunk in hopeless despair. But when we are told that they were written by a mere boy, by one who had not yet passed "youth's sunny season," who still heard the whispers of hope in his soul, who had laid bright plans for a life of usefulness, if not of happiness, it is difficult to believe that what we read is true. And yet these were words penned during his boyhood by Dr. John Kitto, who became in after years one of the most noted Bible students whom England has numbered among her men of learning. One can readily imagine that at the time of writing such lines as these he must have felt himself in unusual trouble. And well he might; for, to be poor, friendless, ill-treated, and, besides this, totally deaf and almost dumb, as he was, is to be in a condition which God in his mercy has called few others to experience. The boy's whole history was a sad one, but it may teach us a lesson which we need to learn. Until he reached his twelfth year he had been able, like other children, to hear the voices of his friends, the sweet songs of the birds, and all the pleasant sounds with which the air is filled. But at that age his ears were closed never more on earth to be opened. He lost his hearing by an accident which happened in this way:

It was towards the close of the day. From the morning until then the child had been working with his father, whose trade was that of a mason, and who was engaged at the time upon the roof of a building of more than average height. It was the duty of the boy to ascend again and again the ladder which reached from the ground to the roof, as he carried to his father the materials required for use. Already he had mounted many times; soon his task would be ended, and he would go home to enjoy the evening meal and the rest made sweet by labor. But truly we know not what an hour or a moment may bring forth. Just as his work was almost finished, just as he had gained the highest round of the ladder for nearly the last time, his foot slipped, and he fell a distance of many feet to the pavement below. He was found there lying senseless, was carried home and for two weeks knew nothing. When he awoke from his long sleep a strange stillness was around him, he could see the moving lips of those around him, but not a word that they spoke was he able to distinguish, his sense of hearing being destroyed. It was not long before, forgetting, perhaps, the sound of language, and unable to perceive whether he spoke correctly or not, he lost, in a measure, the power of speech, and could make himself understood only by signs or writing. This sudden affliction was indeed great, but the old saying that "troubles never come singly" was in his case to be verified, and he was called to farther sorrow. His grandmother, with whom he had previously lived, dying, left him without a home. His father, a man of dissipated habits, failed to provide for his son, and the deaf mute was sent to the work-house. There he was taught the art of making shoes, and was, after a time, apprenticed by the work-house authorities to a shoemaker. This man proved to be a most cruel master, who struck the boy when he made a wrong stitch, pounded his head with a hammer upon slight provocation, and ill-treated him in many ways. It was during this trying apprenticeship that the boy penned the lines found above, which express a degree of misery almost impossible to be realized by those, who, in comfortable homes, enjoy the kindness of the friends who are dear to them, and who possess, in all their perfection, the faculties of which the young shoemaker was deprived. Yet, even in the midst of his griefs, he found companionship and consolation in reading and study, for of these he was very fond, and all his leisure moments were devoted to self-improvement;—for this boy, whom no one could expect to become any thing more than a tolerable mechanic, just able, perhaps, to earn his daily bread, living and dying in the obscurity in which his lot appeared to be cast, had already determined to make himself all that he could, and had dreamed of one day writing books which should cause his name to be known and honored.

His extraordinary intelligence was not destined to remain long unnoticed. It attracted the attention of some gentlemen, who procured his release from his apprenticeship, and raised a fund to enable him to continue his studies. As his friends supposed that there were few occupations which he could pursue, it was proposed that he should learn the art of printing, which he soon thoroughly mastered. Having acquired it, he was engaged as a printer for a missionary station on the island of Malta, for which place he accordingly sailed.

His work there, though faithfully performed, was unsatisfactory to his employers, who quarreled with him because his spare hours were passed in study, and very soon dismissed him. Upon his return to England he was engaged as tutor to the sons of a missionary about leaving for Persia. With them the young man traveled for the space of three years, eagerly seizing the opportunities which were frequently offered of becoming familiar with the places mentioned in the Scriptures.

Returning once more to his native land Mr Kitto devoted himself entirely to literature, and in twenty years (from 1833 to 1853) composed twenty-one books, some of which were of great size, and treated of subjects requiring profound study. At length, at the age of fifty, his overtasked brain gave way, and then, when his work was done, God called him to himself. The trials of his youth had their compensation in the universal esteem in which he came to be held in after life, and, though to him they were grievous, for us their recital is full of instruction, since they show us what obstacles may be overcome when one has once determined to improve all the talents which have been committed to him. If a poor deaf mute could do so much and so well, what should be expected of those whose faculties are unimpaired, and whose advantages are better by far than his? All may not have the abilities which he possessed—all may not become authors, or make their names famous among men—but all may do something to honor God who made them, and whom it is their duty to serve. Our talents may be many or few, our gifts of one sort or another, but we all have at least one talent, one gift which may be of use to our fellow men. It may be no more than the power to speak kindly, to "weep with those that weep, and rejoice with those that do rejoice," or to give a cup of cold water in the Master's name; but whatever can be done, let us do, and our reward shall be sure. But we need to remember that we are responsible not only for what we can do, but also for what we may become able to do, and for this reason we should carefully cultivate all the powers by means of which it is possible for us to benefit others.

If learning to play on an instrument, or to sing songs of gladness, will make the home circle pleasanter and happier, and we can learn, then we should practise music—we have a talent to be improved. If by diligent study we can become better fitted to impart instruction to those who are more ignorant than ourselves, we should make study our business—it is a part of our duty. It may be one gift or it may be another that we are called to employ—all have not the same—but of one thing we may be certain—our work upon earth will not be rightly done unless we make of ourselves, our time, our opportunities, *all that we can.—Christian Intelligencer.*

BENEFITS OF FAMILY PRAYER

As connected in the bonds of the domestic charities, we are called upon to hallow these charities by meeting as a family in the presence of God, and thus declaring, in the holy and decided spirit of Joshua, "As for me and my house, we will serve the Lord." If the richest and purest pleasures are to be found in the endearing ties of kindred, surely the incense of gratitude should arise as a morning and evening sacrifice from the domestic altar. The father, surrounded by his children, who humbly supplicates the guidance of the Spirit of God, may draw down the dew of His blessings upon them, even when they are far removed from the parental hearth and home. If he who guides the devotions of his children and servants stands pledged to the watchful and consistent conduct which becomes a Christian; so the children for whom the divine blessing is daily and earnestly invoked (besides the encouraging promise vouchsafed to such petition,) are secured, by the powerful chain of habit, from the danger of being numbered among the many who forget God. Happily when in distant scenes, and exposed to the trials, and temptations of life, when harassed by its cares, or tired with its glittering show, the recollection of that early home, hallowed by the sanctity of parental piety, may steal over their hearts with no unprofitable remembrance; it may kindle up the flame of devotion, which had become dim and almost extinct in the atmosphere of the world, and blending with feelings of tenderness, may quicken the emotions of repentance, or confirm the virtuous resolve; for it must be remembered, that the grace of God operates through the medium of our natural affections and sympathies, and that in proportion as they are blended with holy recollections, they become auxiliaries and stimulants in our Christian progress.

Child's Cabinet.

OUR SUNBEAM.

The warm gold of the spring sunbeam stole softly in, and rested on the open Bible on Katie's lap, and on the folded hands of grandma beside her, as the soft, childish voice tangled itself slowly with these words: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then the righteous shall answer him, saying, Lord, when saw we thee an hungered and fed thee? or thirsty and gave thee drink? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Katie raised her face from the book, and an earnest, intent look came into her eyes and said: "O, grandma, how—how *beautiful* that will be!"

"Yes," answered grandma, musingly; "very beautiful."

"And, grandma, I wish I could do good, so I might hear those words."

"And can't you?" asked grandma

"Why, no, grandma, I can't, because I'm a little girl. See, it says, Naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." I couldn't do those things, grandma

"No, but I will tell you what I think; if you do all the *small* kind acts in your power for those around you; if you are kind and obedient, and sunny for Jesus' sake, I think you may win the great reward of hearing these words said to you. If you watch, Katie, I am sure you will see many little places where you can wedge in a sunbeam, where you can make others happier, and even these little things you can do for Jesus; so that 'Inasmuch as you do it unto one of the least of these, you will do it unto him.'"

Katie drew a long breath, the words sank into her heart; she resolved to scatter sunbeams for Jesus, and the sunshine creeping up, laid a bar of gold in blessing on her soft hair.

Only a few steps from Katie's pretty home stood a little red house. The daughter of the widow who lived there had been very sick, but was now slowly recovering. To-day the mother had been obliged to leave her alone, and go out to earn money for her scanty support. The little girl thus left alone was feeling sad and weak this bright morning. Just across the clover field, little happy Katie was watching the sunshine fill the gold, white, and purple cups of the crocuses in the garden. Very merry she felt today, for "dear aunt Fanny" was coming this afternoon. By-and-by she caught a glimpse of Jennie Dean's pale face pressed against the window of the little house. She looked so sad and unhappy that Katie said to herself, "I wonder if I could not be a sunbeam to her? I'm so happy to-day I should like to make her so too. Now, I should like to take one of you beds of crocuses right up, sunshine and all, and carry you to her." And Katie laughed, then added suddenly, "But oh, I know!"

Mrs. Merrill was rolling out pastry in the kitchen, when Katie dashed in. "O mother!" she cried; "mayn't I make something like yours, only little, you know—please, mother—for a sunbeam to Jennie Dean?"

"For what, Katie?" asked Mrs. Morrill smiling. Then Katie had to explain, and the kind mother could not deny the request, but gave the desired "Yes," with a food kiss.

So all the morning Katie worked zealously beside her mother, with flushed cheeks and eager eyes, and a very happy heart. She felt repaid when she arranged the results of her work temptingly on a large plate, and left them all ready in the cool pantry—a little cranberry pie, a miniature loaf of cake, a dozen of the "most cutest jumbles," said Katie, and some tiny tarts. But she felt happier yet to witness Jennie's delight, and see the smiles come back to her face again, at the dainty repast which was substituted for the small and frugal lunch which was all her mother could leave her. All that day the sunshine stayed in Jennie's heart, and made her glad because of this little act. This is one of the pleasant deeds Katie still tries to do for others: the little sunny acts which make her known as "our sunbeam."

Would not my little reader like to merit this loving title to be "a sunbeam in the house?" Will you not try to do all the kind deeds in your power? Is there any better work for you, dear "little pilgrim from this world to another," than to make sunny the paths of others? And what sweeter reward could there be than those words. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me!"—*Little Pilgrim*

BE KINDLY AFFECTIONED.

Harry Stewart was ten years old, when he was to have some of his little friends spend the afternoon and evening with him. It was the first thing he thought of when he woke in the morning, and all day he was wishing that the time would come. He had been all over the house and garden collecting his playthings, and now and then he would take a peep at the great, old-fashioned clock that stood at the head of the head of the stairs. At length the much wished for time arrived, and the little boys began to come, one by one, until they were all there.

Then a game was proposed. What should it be? After several things had been talked of, they decided on a game of ball, and one game followed another until they were called to supper. Such a lot of hungry boys never was seen, and the nice hot rolls disappeared in a wonderful manner, but at last the meal was ended. Then they repaired to the parlor. Here Harry had many very pretty things to show them, and a number of very amusing games. He brought out some large books full of pictures to show them, and also some curious things that his Uncle had brought from India.

All went on well for awhile till Charlie Jones happened to spy a book which had a very pretty story in it that he wanted to read. Just as he began, Neddie Wright came up, and seeing what he was reading, demanded it of him, saying that he had just been looking for it in order to finish that same story. Charlie refused to give it to him, saying that he had got it first, and had the best right to it. This led to a quarrel, which lasted some time, and might have come to blows, had not the door just then opened and Mr Stewart entered.

He went up to the two boys, and laying a hand upon the head of each he said: "Has either of you read the twelfth chapter of Romans?"

Charlie blushed and looked down, for that was the chapter he had just learned at Sabbath-school.

"In the tenth verse of that chapter," said Mr Stewart, "the Apostle Paul says, 'Be kindly affectioned one to another with brotherly love, in honor preferring one another.' Now which of you, do you think has disobeyed that command?"

"I have," said Charlie in a low voice

"I have, too," said Neddie

"Well, then, let me see who will be the first to forgive the other," said Mr. Stewart

The boys looked at each other a moment, then silently extended their hands, and embraced each other lovingly in token of forgiveness. From that time, whenever they were tempted to quarrel, they thought of this text, and strove "in honor to prefer one another."

How many of the little readers of this story are sometimes tempted to quarrel as Charlie and Neddie did! When this happens, let them think of the text mentioned by Mr. Stewart, and try to follow out its teachings, and they will be much happier for so doing.—*S. S. Visitor.*

Miscellaneous.

OUR NATIONAL PROGRESS

The fourth and concluding volume of the Census Returns is now, under the efficient superintendence of Secretary Harlan, almost ready for delivery. From its advanced sheets the following interesting statistics have been gathered:—

In 1700 the number of inhabitants in the Anglo-American Colonies was 262,000; in 1750, 1,000,000; in 1775, 2,389,300; in 1790, (U. S.,) 3,929,827; in 1860, (U. S.,) 31,443,321. At this rate of increase, the year 1900 will find within the present limits of the Republic 107,000,000 inhabitants. If our expanding borders should take in Canada and Mexico, this number will be largely increased.

From the mortality results in the volume in question, it appears that the names of diseases have been so generalized as to reduce them to a classification of one hundred and twenty-four, having a nomenclature sufficiently comprehensive, and yet so certain, as to embrace more than one thousand names of popular maladies by which the various diseases are called and known in different localities. In 1850, with a population of 23,000,000, 323,023 persons died, showing 28 deaths to every 2,000; and in 1860, when our population was 31,500,000, the deaths were 394,153, showing 25 deaths to every 2,000,—thus indicating an increase in vitality over the previous decennial period.

The number of educational institutions returned in 1860 was 113,006, teachers, 148,742; and students, 5,417,880. Of these, 445 were collegiate, with 54,969 students. In 1860 the churches of the country numbered 54,000, and the newspapers were 4,051, with an annual circulation of 28,000,000 copies.

In 1860 the commercial railroads in the Union were equal to 30,793 miles and the city railroads to 402 miles. The first costing $1,151,560,829, and the latter $14,862,840. In the same year there were in the country 118 slack-water canals and slack-water improvements completed, in length equal to 5,462 miles, the cost of 68 of which having been $147,393,997, the expense of the residue not having been reported.

In 1860 the unimproved lands of the United States amounted to 244,101,818 acres, the improved lands to 163,110,720 acres, and the cash value of the whole was estimated at $6,645,045,007. The product of our manufactures in 1860 was estimated at the enormous sum, in round numbers, of $2,000,000,000. The real and personal private property of the country was estimated at $19,089,156,280.

The first insurance office in the country was one established at Boston in 1724, and the second in Philadelphia in 1756. In 1866 the number of Companies was 291, with a capital of $82,170,219, while the Life Companies numbered 47, embracing 60,000 lives.

But perhaps nothing so strikingly illustrates the financial growth of the country as the amazing development of its banking system. The only bank which existed in the American colonies previous to 1775 was the "Land Bank" of Massachusetts, which was established in 1739, and soon after disallowed by Parliament. The only banks in existence when the National Government went into operation were, the Bank of North America, chartered in 1781; the Bank of New York, established in 1784, and chartered in 1791; and the Bank of Massachusetts, in Boston, with an aggregate capital of about $2,000,000. On the 1st of November, 1865, the National Banks of the Union numbered 1,601, of which 922 were conversions from State institutions. On the 1st of January, 1866, the estimated circulation was $380,000,000 of National bank-notes, and $80,000,000 from State Banks, while the gold and silver produced from mines for the fiscal year, ending the 30th of June, 1865, was $100,000,000, and the receipts of the Treasury for that year amounted to $925,500,000.

The army raised in the Revolution from 1775 to 1783 amounted to 231,791,—the militia adding one-half that force; and the navy consisted of four vessels. In 1812 the regulars numbered 32,600, the volunteers 6,000, the militia 80,000, and the navy consisted of 8 frigates and 170 gunboats. In 1815 we had 276 vessels, with 1,636 guns. In March, 1865, we had 684 ships-of-war, with 4,477 guns; and the aggregate number of men raised for the Union armies to put down the Rebellion was 2,688,000. If to the above be added the quotas constituting the Confederate armies, it will be found that the grand aggregate reached 4,000,000 of men at arms, the largest force ever yet put on a war footing in any one country in any age of the world.

A FOUNTAIN OF FIRE.

A recent number of the *Honolulu Friend* contains an account of the late eruption of Mauna Loa, on the island of Hawaii. If the passage we give below is any where near the truth, the spectacle must have been one of almost more than earthly grandeur.

The eruption commenced near the summit of the mountain, and only five or six miles southeast of the eruption in 1843. For two days this summit crater sent down its burning floods along the north eastern slope of the mountain; then suddenly the valve closed, and the great furnace apparently ceased blast. After thirty-six hours the lava was seen bursting out of the eastern side of the mountain, about midway from the top to the base.

It would seem that the summit lava had found a subterranean tunnel, for half way down the mountain, when coming to a weak point, or meeting with some obstruction, it burst up vertically, sending a column of incandescent fusia 1,000 feet high into the air. This fire jet was about 100 feet in diameter, and it was sustained for twenty days and nights, varying in hight from 500 to 1,000 feet. The disgorgement from the mountain side was often accompanied with terrific explosions, which shook the hills, and with detonations which were heard for forty miles. This column of liquid fire was an object of surpassing brilliancy, of intense and awful grandeur. As the jet issued from the awful orifice it was at white heat. As it ascended higher and higher it reddened like fresh blood, deepening its color, until, in its descent, much of it assumed the color of clotted gore.

In a few days it had raised a cone some 300 feet high around the burning orifice, and, as the showers of burning mineral fell in liquid torrents upon the cone, it became one vast heap of glowing coals, flashing and quivering with restless action, and sending out the heat of 10,000 furnaces in full blast. The struggles in disgorging the fiery masses, the upward rush of the column, the force which raised it 1,000 vertical feet, and the continuous falling back of thousands of tons of mineral fusia into the throat of the crater, and over a cone of glowing coals one mile in circumference, was a sight to inspire awe and terror. It was attended with explosive shocks which seemed to rend the moral ribs of the mountain, and sounds to waken the dead and startle the spirits in Hades. From this fountain a river of fire went rushing and leaping down the mountain with amazing velocity, filling up basins and ravines, dashing over precipices, and exploding rocks, until it reached the forests at the base of the mountain, where it burned its fiery way, consuming the jungle, evaporating the water of the streams and pools, cutting down the trees, and sending up clouds of smoke in murky columns or fleecy wreaths to heaven.

All Eastern Hawaii was a sheen of light, and our night was turned into day. So great was the illumination at night, that one could read without a lamp, and labor, travelling and recreation might go on as in the day time. Mariners at sea saw the light at 200 miles distance. It was a pyrotechnical display, more magnificent and marvelous than was ever made by an earthly monarch. In the day time the atmosphere, for thousands of square miles, would be filled with a murky haze, through which the sunbeams shed a pale and sickly light. Smoke, steam, gases, ashes, modes, capillary or filamentary vitrifications called Pele's hair, floated in the air, sometimes spreading out like a fan, sometimes careering in swift currents upon the wind, or gyrating in ever-changing colors in the fitful breezes. The point from which the fire fountain issued is 10,000 feet above the level of the sea, thus making the igneous pillar a distinct object of observation along the whole eastern coast of Hawaii.

During the eruption the writer made an excursion to the source. After three days of hard struggle in the jungle, and over fields, ridges and hills of bristling scoria, he arrived near sunset at the scene of action. All night long he stood as near to the glowing pillar as the vehement heat would allow, listening to the startling explosions and the awful roar of the molten column, as it rushed upward 1,000 feet, and fell back in a fiery avalanche which made the mountain tremble. It was such a scene as few mortals ever witnessed. There was no sleep for the spectator. The fierce, red glare, the subterranean mutterings and strugglings, the rapid explosions of gases, the rush and roar, the sudden and startling bursts, as of crashing thunder, all were awe-inspiring, and all combined to render the scene one of indescribable brilliancy and terrible sublimity. The rivers of fire from the fountain flowed about 35 miles, and stopped within 10 miles of Hilo. Had the fountain played ten days longer, it would probably have reached the shore.

THE RESTLESS SEA

The sea is not only the emblem of change; it is itself the cause, directly or indirectly, of nearly all the physical changes that take place in the world. Ascend the mountain summit, and there, amid the crags where the eagle builds her eyrie, and the heather grows in the blue immeasurable silence of heaven, you tread the shores of a former sea, whose shells and corals embedded in the rocks are still as perfect and beautiful as when the last retiring wave rippled over them.

Descend into the stony chambers of the earth, and there in the darkness of the quarry you will see the petrified skeletons of fish that once swam in the waters, and the sands that formed the shores of unknown seas, and the undulating ripple marks left behind by the ebb and flow of long forgotten tides. We cannot name a single spot where the sea has not some time or other been.

Every rock that now constitutes the firm foundation of the earth was once dissolved in its waters, lay as mud at its bottom, or as sand and gravel along its shore. The materials of our houses were once deposited in its depths, and are built on the floor of an ancient ocean. What are now dry continents were once ocean beds; and what are now sea beds will be future continents.

Every where the sea is still at work—encroaching upon the shore—undermining the boldest cliffs on the coasts by its own direct agency. And where it cannot reach itself, it sends its emissaries to the very heart of deserts, and the very summits of mountain ranges, and the very innermost recesses of continents—there to produce constant dilapidation and change. Its own waters are confined by the shore line; but no voice has ever said to its fleet-footed winds and its viewless vapors, "Hitherto shall ye come, and no further." They rise from their ocean bed, these messengers of the sea, and pursue their flight along the sky until some lofty peak far in the interior arrests them; and they discharge their watery burden into its bosom, forming the sources of streams, and rivers, and glaciers, that carry on the work of change where the roar of the sea itself is never heard.—*McMillan in Family Treasury.*

Advertisements.

COAL! COAL!!

Coal delivered to any part of the city, by large or small measure, by

T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 631 Lombard Street.

April 14—tf

AFRICAN CIVILIZATION SOCIETY.
GENERAL OFFICE,
African Civilization Building,
Dean St., near Troy Avenue,
Brooklyn, New York

BRANCH OFFICES,
No. 66, Sullivan St., New York,
and F Street, Washington, D. C.

OFFICERS
President.—Rev. A. N. Freeman
Treasurer.—Jno. Peterson
Secretary.—Rev. H. M. Wilson.
Assistant Secretary.—H. W. Bovart.

This Society, incorporated under the General Act of the Legislature of the State of New York, most earnestly appeal to the friends of their race, and of education, to aid them in their laudable efforts to establish and sustain free schools among and for the benefit of the Freedmen of the South.

General Superintendent of Schools and Gen'l Agent,
REV. RUFUS L. PERRY,
513, F Street, Washington, D. C.

The 4th Article in the Constitution provides that, "The donation or subscription of not less than one dollar annually, shall constitute any individual, of good moral character, a member of this Society, and the payment, at one time, of twenty-five dollars, shall make any person a life-member." July 22—tf.

W. P. POWELL,
ATTORNEY & SOLICITOR,
In the Adjustment and Collection of Claims against the United States.
OFFICES, NO. 1 and 2 DOVER ST.,
NOTARY PUBLIC AND COMMISSIONER OF DEEDS FOR THE STATES OF
Vermont, Massachusetts, and Connecticut.
Passports and Protections Secured.
Careful attention paid to the collection of
PENSIONS,
BOUNTY,
BACK PAY,
PRIZE MONEY, &c.
And Real Estate Agent.

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Hon. Horace Greeley,	Ex-Judge Busbo,
Brig Gen Wm. Hall,	Col. Vincent Colyer,
Wm. A Booth, Esq.,	J. O. Sholtz, Esq.,
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Jan 20, 1866 tf

MRS. G. A. BROWN'S
INDIAN
AND
German Medicines.

Mrs. Brown invites all that are afflicted with ANY DISEASE that is curable, not to delay in making a trial of her Medicines, and they will be certain of obtaining relief, such as
CONSUMPTION,
BRONCHITIS,
ASTHMA,
AND ALL LUNG COMPLAINTS,
HEART DISEASE, TUMORS, PILES, GRAVEL, AND FEMALE COMPLAINTS
ALSO,
Poisonous Bites—Such as the bite of a Mad Dog, and Snake Bite; Cancers and Scrofula, Erysipelas, Tetter.
PREPARED AND SOLD BY
Mrs. G. A. BROWN, Indian Doctress,
NEWTOWN,
Bucks County, Pennsylvania.
Jan 26—3m

LEIZEARE BROWN'S
Boot and Shoe Depot.
907 South Street,
(Fourth door above Ninth, Phila.)
Constantly on hand an assortment of
LADIES'
GENTS'
MISSES'
and CHILDREN'S WEAR.
Repairing neatly done. Orders promptly attended to.
Mar. 3—6m.

THE
Indian Rejuvenator,
FOR
IMPOTENCY;
FOR
EXCESS IN INDULGENCE;
FOR
All Diseases proceeding from an Erratic Life

Vitality can be aroused with from four to twenty doses, in accordance with the stage of disease, but the patient must follow the advice given upon receipt of medicine. CURE warranted, or money returned.

DR. J. W. CREEK,
Corner of North and Pleasant Street,
BALTIMORE.

Testimonial.

"I am grateful to Dr. Creek. Through excessive domestic troubles, I was led to seek consolation in stimulants. I applied to him, by the advice of a personal friend, and have only to state that I am once more in the enjoyment of good health.
My gratitude alone prompts me to make this avowal."
S. WATSON BRIGGS,
Commanding Schooner "Lookout."
Baltimore, Md., August 15th, 1865. Oct 13—6m

E. MATLACK & SON,
FINE CLOTHING
ESTABLISHMENT,
NO. 904 MARKET STREET,
PHILADELPHIA

We would respectfully call your attention to our Large Stock of
Men's and Boys' Clothing
now on hand
Ready Made,
embracing every variety of Style and Material suitable for the season.
We have also on hand a full assortment of
Fall and Winter Goods
adapted to
Men's and Boys' Wear,
and would invite your early attention thereto.
These Goods have been purchased for CASH, and will be sold at a small advance for CASH.
Particular attention paid to all orders, so as to insure satisfaction to the purchaser.
E. MATLACK & SON,
904 Market Street.
Oct 7 6m

SHROUDING
AND
LAYING OUT of THE DEAD.
MRS. MARIA HIGHGATES
Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—
No 1026 Barley Street,
tf *bet. 10th, & 11th, & Lombard & Pine Sts.*

AYER'S
CATHARTIC
PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.
Dr. Ayer. Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.
ASA MORGRIDGE.

As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.
Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.
From Dr. Edward Boyd, Baltimore.
Dear Bro. Ayer: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

Pittsburgh, Pa., May 1, 1855.
Dr. J. C. Ayer. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.
Yours with great respect, ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.
From Dr. Theodore Bell, of New York City.
Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

Department of the Interior,
Washington, D. C., 7th Feb., 1856.
Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.
From Dr. J. G. Green, of Chicago.
Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.
From Rev. J. V. Himes, Pastor of Advent Church, Boston.
Dr. Ayer: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends. Yours, J. V. HIMES.

Warsaw, Wyoming Co., N. Y., Oct. 24, 1855.
Dear Sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the *fountains of the blood*.
JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.
From Dr. J. P. Vaughn, Montreal, Canada.
Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.
I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.
Pulaski House, Savannah, Ga., Jan. 6, 1856.
Honored Sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec. 1855.
Dr. Ayer: I have been entirely cured, by your Pills, of *Rheumatic Gout*—a painful disease that had afflicted me for years. VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for $1.
Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

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Office Hours,	}	7 to 8 A. M.
Sprech-Stunden	}	2 to 3 P. M.
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Oct 21—6mo PHILADELPHIA.

MRS. AMELIA W. ADAMS
Will open a SELECT SCHOOL for the benefit of children between the ages of four and fourteen years, at her residence, 926 Juniper St., between Spruce and Pine, Thirteenth and Broad Sts., on Monday, 2d of October. Terms, moderate.
A share of your patronage is solicited.
Sept. 30—3mo. *Phila. Sept. 25th, 1865.*

MEDICINES WILL BE
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DR. J. W. CREEK,
Physician & Apothecary,
Cor. North and Pleasant Sts.
BALTIMORE.
Prescriptions Carefully Compounded.
EXPRESS, OR THROUGH

TRIMMINGS
AND
Fancy Goods.
633 PINE STREET, PHILADA
GEORGINA GLEAVES
Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Balmorals and Hoop skirts.
Gentlemen's Furnishing Goods
COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy articles.
Gents' Shirts, Drawers, Under-shirts, Collars and Neckties.
A general assortment of Stationery.
Ladies' Dresses and Under clothing made to order.
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RESTAURANT,
Confectionery and Dining Saloon,
Corner Saratoga and Davis Street,
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Where he intends keeping Oysters and Meats of all kinds. This is an Old Stand. I have spared no pains in refitting it up. dec 31—no 5—6m
DANDRIGE KELLY, Proprietor.

$6 From 50 Cents.
Call and examine something urgently needed by every body, or sample will be sent free by mail for 50 cents, that retails for $6.
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WHOLESALE DEALERS IN PAPER,
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We keep on hand, in connection with our other books Sabbath School books of various kinds. Question Books. Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Pens Envelopes and Blank Books.

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(No. 1126 Rodman Street.
Between 11th and 12th, and Lombard and South Sts.
PHILADELPHIA
Every department of Dentistry attended to.
Persons waited on at their residence, if desired.
Nov. 17.

SHROUDING.
Mrs. JANE JOHNSON & Mrs. ANN WEAR
Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,
No. 618 South Eighth Street, Philada.,
and are always prepared to serve customers at the shortest notice possible.
TERMS MODERATE. 1y

MRS. H. S. DUTERTE
General Undertaker and Furnisher,
Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 434 Lombard st., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.
Ready made Coffins always on hand. Also a hand some Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

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NEW AND SECOND HAND
CLOTHING STORE,
No. 12 Myrtle Avenue, Brooklyn
CLOTHES MADE TO ORDER.
Also, Second hand Garments Cleaned, Repaired or dyed, at short notice.
SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE
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Second door below Bethel Church.

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AND
Trimmings.
718 LOMBARD STREET, PHILADA.
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Having taken the Old Stand, 718 Lombard Street, has just opened a full assortment of
STAPLE AND FANCY DRY GOODS,
HOSIERY & TRIMMINGS
ALSO,
Ladies' Ready-made Under-clothing,
AND
GENTLEMEN'S FURNISHING GOODS
☞ Before purchasing elsewhere, call and examine our stock. *Philadelphia, Oct., 1864*
Oct12—8 mos

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Allegheny City,
PENNA.
This College duly incorporated under the laws of Pennsylvania, has special claims upon the patronage of colored parents, and affords excellent facilities for obtaining an education to colored youths of both sexes.
Further information will be given upon inquiry addressed to the Principal, apl 1y
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STEAM-DYEING, SCOURING, AND REPAIRING WORKS,
NO. 120 4 FIFTH ST., ABOVE WALNUT, AND NO. 1002 SHIPPEN ST., PHILADELPHIA, PA
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CONTINENTAL EATING SALOON,
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(Opposite Bethel Church.)
Where he continues to keep always on hand the very best assortment of OYSTERS and other refreshments—hoping that all his friends and the public in general will favor him with their patronage.
☞ Meals served at all hours. Families supplied with Oysters of the best quality and flavor at the shortest notice.
☞ Also, public and private waiting done on be most reasonable terms. 1y

ICH DIEN.
GLOBE HOTEL.
MRS WILLIAM P POWELL,
Proprietor
No. 2 Dover Street, near Franklin Square,
NEW YORK
April 14—1 yr

Dry Goods.
HOSIERY, DRESS AND REGALIA TRIMMINGS OF EVERY VARIETY,
AT
No. 615 Lombard Street, Philadelphia.
MRS. S. SHORTER HAWKINS continues to keep constantly on hand a splendid assortment of goods—calculated to suit all seasons—at the LOWEST MARKET RATES.
ALSO,
Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand.
☞ A liberal share of patronage is solicited. april 14—4 mo

JAS. B. RODGERS,
(Successor to Wm. A. Young,)
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52 & 54 North Sixth Street,
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Books, Pamphlets, Cards, Circulars, Catalogues, Paper Books, Bill Heads, Checks, &c., and Commercial work of every kind printed, ruled, and bound to order.

THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion Morality, Literature and Science.

Rev. Elisha Weaver, Publisher. PHILADELPHIA, JUNE 2, 1866. Vol. VI. No. 22. New Series. Whole No. 282.

THE CHRISTIAN RECORDER
Is published every Saturday on behalf of the
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No 631 Pine Street, Philadelphia.

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Hymnological.

COME, O COME, THOU HOLY SPIRIT.

Come, O come, Thou quickening Spirit,
Thou forever art divine:
Let Thy power never fail me,
Always fill this heart of mine.
Thus shall Grace, and Truth, and Light,
Dissipate the gloom of night.

Grant my mind and my affections
Wisdom, counsel, purity,
That I may be ever seeking
Naught but that which pleases Thee.
Let thy knowledge spread and grow,
Working error's overthrow.

Lead me to green pastures, lead me
By the true and living way.
Shield me from each strong temptation
That might draw my heart astray;
And if e'er my feet should turn,
For each error let me mourn.

Keep alive in me the witness
That I am a child of God,
In His holy will delighting,
Even when I feel His rod,
Since for me 'tis always best,
In my Father's will to rest.

Quicken me, that I may boldly
To the Throne of Grace draw nigh;
Groan for me in my devotions,
When to heaven I raise my cry.
Then shall all my prayers succeed,
And my faith grow strong indeed.

When my heart for sorrow fainteth,
When I cry for very pain,
"O my Lord! how long! how weary!"
Turn away my grief again,
With Thy comforts fill my breast,—
Give me courage, patience, rest.

Holy Spirit, strong and mighty,
Thou who makest all things new,
Make Thy work within me perfect,
Help me by Thy Word so true,
Arm me with that Sword of Thine,
And the victory shall be mine.

In the faith O make me steadfast;
Let not Satan, death nor shame
Of my confidence deprive me;
Lord, my refuge is Thy Name.
When the flesh inclines to ill,
Let Thy word prove stronger still.

And when my last hour approaches,
Let my hopes grow yet more bright,
(Since I am an heir of heaven,)
In thy glorious courts of light,
Fairer far than voice can tell,
There, redeemed by Christ, to dwell.

Charles W. Schaeffer, D. D. 1866. a.
Tr. Joachim Neander, d. 1680.

Communication.

For the Christian Recorder.

AN EDUCATED MINISTRY.

"Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." Proverbs, 4: 7

How often do we hear arguments presented against education, even in this enlightened age of the world! And ministers are not free from this outrage upon humanity. With what audacity do they appear before their congregations, making their boast that they do not understand Grammar, Geography, and all the different branches of learning:—and rather in an indirect manner denouncing those that do understand! How often is the sacred scriptures misapplied where God speaks to the prophet, and tells him to open his mouth, and He will fill it. The prophet was to tell of future events; hence the necessity of God's filling his mouth. Yet who will attempt to argue that the prophet was without an education? No one! For the prophets attended a prophetical school, that they might be prepared to come before the public. Then how much should ministers of the gospel in this enlightened age of the world apply themselves to study!

In the days of the Levitical priesthood, the priests labored not at all, neither had they part when the lots of ground were divided among the children of Israel; but received the tenth part of all that the people raised, that they might prepare themselves constantly for the duties of God's house. The person or persons who claim that the minister is prepared, if called by God, without applying himself to study, neither understand the scripture, nor the design of God in calling men to the ministry.

God works by means, or else by a supernatural power he might take men to heaven without any gospel. He has always worked by means or by a storm of his majestic power. He might have blown Lot and his family clear to the Mount they were to escape to; and Lot's wife would not have been turned into a pillar of salt. But he chose to send two angels to conduct them out of the city, and Lot's wife looked back and was turned into salt. If bawling, and stamping, and foolish gestures were preaching, we would have many preachers.

But as preaching is teaching to all "intents and purposes," we have but few that preach. I dwell more particularly upon the ministry, because they are the leaders of the people, and in proportion to the intelligence of the ministry so will the people be.

The words of our choice are the language of wisest man who ever lived, namely, Solomon.

Here again the enemies to education will say that Solomon never studied for wisdom, but asked God to give him wisdom; and God bestowed it upon him without an effort on his part. His own language will set us right, on this question. The 3d, 4th, 5th, and 6th verses of the same chapter say:

"For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments and live. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee."

There are many who have an education, but they lack an understanding. Saul of Tarsus was one of this class, (after being brought up under the instructions of one of the learned men of the day, viz:—Gamaliel.) After having finished his education, he commenced to make havoc in the church of the living God. He thought by this means to make a display of his talents and education.

He received letters of authority from the High Priest to go to Damascus, to bring, bound, all men and women that he found calling on the name of Jesus. But as he came near Damascus a light shone around him above the brightness of the sun, and a voice cried, Saul! Saul! why persecutest thou me? How quickly he cried, Lord, what wouldst thou have me to do? It plainly shows that Saul thought he was doing right. But finding that he was wrong, he changed his course of conduct and became the humble minister of the cross of Christ, preaching and teaching the word of God wherever he went.

How many, deceived after obtaining an education, not understanding their true calling, make little use of the talent and acquired knowledge that cost perhaps years of hard study.

Many fond parents use every effort to give their children an education, but they forget to predicate that education upon the instruction of the Bible. They seldom, if ever, impress their children the necessity of reading the Bible, and they never read it in their families; hence their children are as apt to read (the infidel) Payne's "Age of Reason" as they are to read the Bible.

S. B. WILLIAMS.

Greensboro, N. C., April 25th, 1866

FROM TENNESSEE.

NASHVILLE, TENN., May 24, 1866.

MR. EDITOR.—Dear Brother:—Please permit me to continue my communication, as I desire your many readers to be thoroughly posted regarding matters of interest transpiring in the South west.

I closed my last letter by stating the condition of Elder Woodfork's charge. I now merely desire to add, Mr. Editor, that the said congregation has succeeded in paying off the last dollar of the $500 standing against their house; and also that they have secured the deed for the lot of ground referred to, and given their note for the same,—so that they are now sailing in very smooth water.

ST. JOHN'S CHAPEL.

We are still in a very unsettled state in regard to the church property. Notwithstanding all that the General Conference South has done for the A. M. E. Church, the party that left us are still laboring to get us out of the house in which we are now worshipping, and then transfer the property to the M. E. Church South. This congregation sent for Bishop Payne, in December, 1863, to organize them into an A M E. church body, which was done. On the 15th of said month, after the reorganization, they passed a resolution to change the name of the house from Capers to St. John's Chapel. Since that time, about thirty of the original members became dissatisfied with the existing administration, and finally left us and went back to the Church South; and they have been and are now laboring to get possession of the house that we occupy. But there are over three hundred members with us, while, as I learn, these malcontents number but about thirty; so we have thus far been enabled to stand our ground against the shafts of all opposition.

Since the delegation returned from the General Conference South, they bestirred themselves afresh. They have held two meetings for consultation at the Book Concern building of the M. E. Church, (in Rev J. B. McFerrin's office, the Secretary of the Domestic Missionary Board.) I was invited by the Secretary to attend that meeting on the 17th instant, which invitation I accepted.

At that meeting they proposed to divide the time of our holding divine service in the same house, but I feared that such a course would increase hostilities, instead of doing good; therefore we could not agree.

The last meeting we had was held yesterday, the 23d instant, in the above named place. At this meeting, Rev J. B. McFerrin defined what the General Conference had done; but his exposition differed materially from the statements made by Dr. M. M. Clark, Rev Mr. Mooney, of Pulaski, Tenn., and other gentlemen, who were delegates.

Rev. Mr McFerrin says that he did not understand the General Conference to grant the property with the deeds, but that the General Conference did grant us the use of the property where they have no colored congregations. On this explanation of the law, they passed a resolution requesting us to give them possession of the house that we now occupy. There were ten of their official members present, and four of our ministers.

I insisted that there should be no further steps taken until we could get a copy of the minutes of the General Conference, which was agreed to. Thus we parted in good feeling.

SPIRITUAL INTEREST.

A commendable spiritual interest is manifest in our church. Scores have professed a saving knowledge of the pardoning love of God. On the 4th of March I baptized eighteen persons; and on the 6th of May, thirty, in the Cumberland river, besides a number of others, by sprinkling; so that you see, Mr. Editor, the Holy Spirit still hovers over us; for I have received one hundred and thirty into our communion since my arrival here, on November 19th, 1865.

Yours as ever,
B. L. BROOKS.

(To be continued.)

TOO MANY THEOLOGICAL SCHOOLS.—The Congregationalists have six theological institutions, containing 177 students, an average of 29½ in each. Unless they are to be better patronized, the economy of furnishing so large an outlay of means is not apparent.

OUR CONDITION.

To the Editor of the Christian Recorder:

SIR:—Identified as I am with the colored race, I feel it my duty (and it is a great one) to show to the Anglo-Saxon race that our degradation was, and is the result of inhuman laws, and not a hereditary legacy. I am practical. I advocate economy, education, industry, and HUMANITY; and I urge all our people to engage in every branch of business, so that our manhood may be developed. I am opposed to all menial occupations, as a matter of choice. There is now no law to prevent us from going to any part of the country that suits our fancy; we are free to go, and at liberty to engage in any business whatever. Why then wallow in the mud, ye nerveless drudgers? I have tried this plan, and it has proved a complete success. "Faint heart never won fair lady." If you don't try to get out of the mud, most undoubtedly there you will stick. Oh, my countrymen, awake from your lethargy! Young men, on you depends our salvation in the future. Lose sight of the past—endure hardship to obtain a portion above that of a menial. Ministers of the gospel, on you devolves the necessity of urging upon the young to take a position entirely different from that of bygone days. Let the young sacrifice their temporary pleasures, for the purpose of becoming possessors of the soil,—make yourselves useful to the Government that has done so much for you and me. Let your real estate taxes and revenue reports speak volumes for your industry and energy.

Leave the crowded cities, and remove to our counties. I appeal to you, young men. Make for yourselves a position, and you will never regret the day upon which you took the first step towards developing your manhood. This is our "our country," and it remains to be seen whether we *will* (we can) show ourselves, in every way, worthy to be called American citizens. Let not the old maxim, "Put a beggar on horseback, and he'll ride to the devil," (a saying too often applicable to the wives and daughters of bobbin-winders who have suddenly grown rich on *shoddy*,) be true in our case. Let us keep pace with the age. Whenever a barrier that impedes our progress is removed, proclaim the glad tidings.

Let us be ready, either in mechanism, engineering, morals or intelligence, to compare with the most enlightened citizens which the world has ever seen. But in order to do this, we must be vigilant; we must throw off our tortoise-like apathy, and rise in our manhood as fresh as the sparkling dew of the morning. Let our motto be "ONWARD!" Ministers of the gospel have a great influence over the masses of our people—next to religion itself. Let them thunder forth in tones that cannot be mistaken, that, to be religious, we must be industrious; and industry produces wealth, influence,—and that, properly diffused, brings comfort to the masses.

PROGRESS.

Correspondence.

FROM MISSOURI.

BOONVILLE, Missouri,
May 17th, 1866.

DEAR BRO. LYNCH:—I beg leave to have a few thoughtened facts inserted in the RECORDER, believing you to be in entire sympathy with the sentiments therein expressed.

On the 12th of last month I received a special appointment from Bishop Campbell to visit certain missions which have been planned, but not supplied with preachers, and execute the work of a General Missionary for the State at large. Accordingly, on the 10th inst., I set out on my journey, and have visited a number of places, the most prominent of which are Jefferson City, the Capital of the State, Independence, Kansas City, Glasgow, and Boonville, where I now am.

At Jefferson City, I found the Church in quite good condition. Brother C. N. Davis, a local preacher, has been laboring here faithfully and profitably among the people. They are building a house of worship 26+40 feet, and have it enclosed so as to worship in it. We spent four days with them, and left them in good spirits. I believe that in a few years Jefferson City will be in Missouri what Springfield is in Illinois, and Indianapolis is in Indiana.

At Sedalia we have a local brother, whose name I cannot now remember, who is doing all he can for the spiritual condition of the people. They are building a little frame church, and are progressing finely.

At Independence I found a nice community of people. Bro. Dean had been there in the winter, and as they left the M. E. Church, he organized them. I spent eight days here, assisting them to procure a piece of ground to build on. We succeeded in our undertaking, and received a bond for deed when the last payment was made.

We had a glorious meeting on the Sabbath, and baptized four by immersion. Oh, how they wanted the Sacrament of the Lord's Supper! But I shall speak of this hereafter. After organizing a Female Church Aid Society on Monday, I left them on Tuesday, May 1st, for Kansas City.

This is a thrifty town, of eight or ten thousand people. I found here a large community of colored people. Brother John Loving, a local preacher, sent here, is doing the best he can for the spiritual good of the people. There are about fifty five members, but no church or place of worship. There is a colored Baptist missionary at this place, who is well nigh carrying every thing before him. We had a pleasant time on the Sabbath, and baptized ten persons, and thus put to silence the false statement that we would not baptize by immersion.

Leaving Kansas City on Monday, the 8th inst., by steamer, I arrived at Glasgow, on the 9th, at 5 P M. Here I found the most interesting communities of colored people we have seen (outside of St. Louis) in the State. They have been taken into the Methodist Episcopal Church, North. Of the people of Glasgow, their church property, and my wrestling with the M E preacher and people, I must make the subject of another letter.

Now, Brother Lynch, permit me to say, that there is a *species of fogyism* prevailing among us that is extremely deleterious in its effects upon our missionary and other operations. I refer to that which keeps for years in minor subjection the youthful and most vigorous element of our ministry, when I remember how, for three years, I have sat in our Conferences and seen opposition to the pleasant wants of the times, and that by men who, if they were to be examined upon the course of study laid down in the Discipline, could not pass a respectable examination in that prescribed for the first year. I inquire, how in the name of Heaven is the work to be supplied? And still there are thousands of people crying for gospel ministrations.

Now, sir, I congratulate you upon your accession to the Editorial Chair of the RECORDER. This is but an earnest of what is to come. I remember, with no little emotion, the time when I first met you, on the mineral hills of Illinois, and although we have been long separated, yet I have often thought of you and your work. May God bless you in your new sphere of labor.

I am yours in Gospel bondage,
With Bible, hymn book and pen in hand,
To do battle for my church, people and God.
JAMES C. EMBRY.

PITTSBURG CORRESPONDENCE.

MR EDITOR:—The close of the Seminary year having left us some spare time for visiting among friends, we improved it by looking up the reverend brethren, whom fortune had favored with appointments to our city for this year. As a matter of course, Rev. J. P. Underwood, was returned to the Wylie Street Church, and we are pleased to add, that it was at the unanimous request of his entire congregation.

Our venerable father in the ministry, Rev L. Gross, is placed in charge of Allen Chapel, and Bridgewater, and, though well advanced in years, he still loves to speak for his heavenly Master, and point dying sinners to the Lamb of God that taketh away the sin of the world. May our heavenly Father's choicest blessings rest upon the labors of these worthy ministers in the Lord's vineyard.

For Brown Chapel we have our kind friend, Rev J. W. Devine, whose indomitable energy has secured for him a reputation throughout the Ohio Conference district, as one of the ablest and most competent business agents of the A M E Church, and, in some respects, he is unsurpassed. Since his arrival, by considerable labor, he has secured the means to make the first payment, of one thousand dollars, on the new church he contemplates erecting, and in a few days will begin the work. All the members of the congregation seem to act in concert with the efforts of their pastor, and we anticipate, as the result, the completion of a fine church building.

While in company with the Rev. Mr Smith and Superintendent Talbot, who are spending a few days in the city, we paid a pleasant visit to Prof. Neile, at his school room. This gentleman, by his scholarly department and religious culture has won for him many warm friends. His labors are indispensable in this community, and his careful training will certainly exhibit itself in future years, upon his many pupils.

A few days ago, in passing, we called at the elegant News Depot of our friend, Brother Edmonds, and found his large stock of literary matter well selected, representing nearly all the leading journals; yet we noted the absence of the *Christian Recorder.* How is that, Brother Edmonds? You could dispose of a hundred copies weekly. Order them, and see.

Prof. Geo. B. Vashon, of the Avery Institute, is as active as ever, in educating our young people, and, each day, may be found in the college building, engaged in training young minds for future usefulness.

Rev Messrs Jackson and Clark are in the city, enjoying a brief sojourn with their families. Our friends out here are quite jubilant over the marked improvement in the appearance of the *Recorder*, and heartily commend the services of its Editor.

Trusting we may ever continue to progress,
I am, yours for elevation,
HANNIBAL.

Beatty Hall, May 22, 1866

Conferences.

SECOND SESSION OF THE SOUTH CAROLINA ANNUAL CONFERENCE

Of the African Methodist Episcopal Church

[Reported for the Christian Recorder.]

THIRD DAY.

Andrew's Chapel, Savannah, Ga.,
May 16th, 1866.

Bishop Payne presiding. Conference opened with religious services, begun by K. Anderson, and continued for half an hour.

Roll called, Minutes read, corrected, and approved.

Presented for Local Membership on trial, and sent to the committee, T Garrett and C Miller.

Presented for Local Deacon's orders, and sent to the committee, Wm Bradwell, C Miller, and K Lucas.

Presented for Local Elder's orders, and sent to the committee, H. Stubbs, W. B. Campbell, J. Wood, K Brigadere, from Columbia county, Florida, late of the M. E. Church South, presented himself, and 300 members, for membership in the African Methodist Episcopal Church.

On motion, he was received as a local member of the Conference, on trial, with the understanding that the Conference will take his members under its care and protection.

Who have been located this year? None.

Who have been elected by the General Conference to exercise the Episcopal office and superintend the African Methodist Episcopal Church? William Paul Quinn, Daniel A. Payne, Alexander Washington Wayman, and Jabez Pitt Campbell.

Who are the superannuated preachers? None.

Who have been expelled? None.

Who have withdrawn? William Bentley, since died.

Are all the preachers blameless in life and conversation? R. H. Cain marked Wm Steward.

Who have died? Wm. H. Gaines, and Willey Newton.

What numbers are in society? 22,338.

What is the valuation of Church property in the South Carolina Annual Conference? In South Carolina $28 900, in North Carolina $2,000, in Georgia $2,500, in Florida $1,550. Total in the Conference, $37 950.

R. H Cain stated that, "the kindest feelings exist between the white and colored people of South Carolina, and between the M. E. Church South, and the African Methodist Episcopal Church.

At the last session of the South Carolina Conference of the M. E. Church South, convened at Charlotte, N. C., it was suggested, that in the event of colored people desiring to leave the M. E. Church South, they should be encouraged to join the African Methodist Episcopal Church."

Revs. Mood and Mynardie using their influence with the Quarterly Conference of the Trinity M. E. Church South, in Charleston, S. C., secured Trinity Church for the use of our church, in that city, for six months. And this at a time when we had no church edifice of our own.

J. A. Handy offered the following:

Resolved, That the thanks of this Annual Conference be and are hereby tendered to Revs. Mood, and Mynardie, and the Quarterly Conference of Trinity church, of the M. E. Church south, in Charleston, S. C., for granting us the use of Trinity church at a time when we had no house of worship, and, that we transmit copies of these resolutions through the Conference Secretary to Revs. Mood, and Mynardie, and the Quarterly Conference aforesaid.

R. H. Cain stated, that "Rev T. W. Lewis, of the M. E. Church, (North) has frequently reported that the African Methodist Episcopal Church is secondary and insurrectionary in its instructions, and efforts, and thought it due to our Connection that we make known to the nation, and the world that this statement is not true. (If Rev T. W. Lewis will consult the Annals of our church, he will find the opposite of his assertions is true: he will do well to read "The Semi-Centenary, and the Retrospection of the African Methodist Episcopal Church, in the United States of America:" by Rt Rev D. A. Payne, D. D., &c. *Reporter.*)

H. M. Turner moved that a committee of three be appointed by the Bishop, to meet and correct this false statement.

The Bishop appointed H. M. Turner, G. W. Brodie, C. H. Pearce. Adjourned. Benediction by R. Vanderhorst.

Fourth Day, May 17th, 1866.

Conference convened at 9 A. M., Bishop Payne, presiding. Religious exercises opened by J. Graham, and continued one half hour. Roll called. Minutes read and approved. R. H. Cain stated that he marked William Stewart because he is not at conference.

Presented for local membership on trial, and sent to committee P. McLane, B. Lambkin.

Presented for Local Deacons orders and sent to committee B. Lambkin.

R. N. Cain reported two connectional school-houses at Columbia, South Carolina: valuation of them $800,00.

Where and when shall our next conference be held? Wilmington, North Carolina, last Saturday in March, 1867, at 9 A. M. precisely.

Conference ordered that the District Book Depository be located at Charleston, S. C.

Report of Committee on Admission, and orders. Itinerant Elders orders Mack Steward, James Hill, John Graham, Richard Vanderhorst.

Itinerant Deacons and Elders orders, Charles L. Bradwell, Isaac Gilyard, Andrew Brown, Augustus T. Carr, Moses Campbell, Alexander Bass, Keep Smith, Cornelius Sampson, William Bishop, Robert Meshem.

Itinerant Deacons orders, Henry Strickland, Matthew Alston, Robert Anderson, Dennis Wood, William L. Bell, James Johnson, Thomas Evans, Semore B. Jones, Robert Anderson, Joseph Cruse, Wesley J. Gaines, William Bradwell, Thomas Crayton.

Local Deacons and Elders' orders, Harry Stubbs, Joseph Wood, William B. Campbell.

Local Deacons' orders, James T. Carrol, Gloucester Taylor, Cesar Small, James Grant, Edmond Bailey, John Everett, Wilson Morgan, Paul Winds, David Rustin, Robert Lucas, David Young, Anson Delestine.

Itinerant membership on trial, Fortune Robinson.

Local membership on trial, Burrell Jackson, Thomas Garrett, Richard Brigadere. On motion, the report was received and adopted, except so much as refers to the case of Joseph Cruse: after much debate Conference decided to lay his case over for consideration to-morrow at 11 A. M.

The Report of the committee on Missions and Circuits was presented in part: on motion, Conference extended the time one day for the committee to complete their report.

Parochial Report of R. H. Cain, Superintendent of Missions in South Carolina, was read. This report (like those of the other Superintendents of Missions in this District) is intensely interesting, but too long for insertion. Even the heads would swell this report too much.

Moved, that the name of Thomas Evans be stricken out from the list of candidates for Deacon's Orders, as he requested R. H. Cain to withdraw his name.

Adjourned. Benediction by R. Vanderhorst.

At 4. P. M., the Bishop and Conference met all of the day schools at Rev. Mr Campbell's Church (Baptist.)

Mr. Cooley, Sup't of Schools for American Missionary Association, called the congregation to order. The exercises were opened with prayer, followed by singing.

Rt. Rev. D. A. Payne, D. D., addressed the children to the delight of his hearers, as was evinced by the expression of their upturned eyes and faces. The Bishop informed them how to get knowledge, and why they should get knowledge.

The publisher of the CHRISTIAN RECORDER, Rev. Elisha Weaver, delivered the best address we have ever heard from him. He was followed by Rev R. H. Cain, who contrasted the privations of the past year, with the school blessings so largely and freely enjoyed on the children of to day. He urged the children to study their lessons faithfully, and learn their lessons well, that they may be ready to fill the positions now filled by their ministers, teachers, doctors, carpenters, &c., &c.

The children indicated that Bro. Cain's address was an able one; and they were right.

A lad of about eight summers entertained us with a song—the "Blue Bird,"—responsive to which the school joined.

A boy of six years delivered a speech, which led the children to be very demonstrative.

A girl of seven years rendered an apostrophe to a rose and other flowers in good style. The singing of the children was well executed, particularly the "Echo song." Order in the congregation was complete, indicating that government in the schools of Savannah is what it should be.

The Superintendent informed the Conference that the schools were opened one year ago last January. After a vacation last summer, they were reopened, November, 1866.

In the month of March, this year, 1750 persons attended the schools. Average attendance for that month, 1300 of the 1750, 1300 were children.

The reporter remembers that the Editor of the Christian Recorder opened these schools, and the frequent questions in regard, to "Dear Brother Lynch," answered by the reporter and others, evidence that the children and their parents are grateful to the founder of these schools.

At 9 P. M., by invitation, Conference took supper at the vestry of Rev. Mr. Houston's Church (Bryan Baptist Church.) Two long tables were laden with a complete variety of meats, bread, pies, cake and ice cream. Such an entertainment was refreshing to the soul as well as to the body, because it is a rarity to find a sister church so kind and affectionate as this pastor and his people are toward us.

PHILADELPHIA ANNUAL CONFERENCE OF THE A. M. E. CHURCH.

This Conference met at Princeton, N. J., on Wednesday, the 23d inst. Bishop A. W. Wayman presided, assisted by Bp J. P. Campbell. Rev H. J. Rhodes was elected Secretary, and Rev. R. P. Gibbs, Assistant. The Conference failed to appoint a reporter, which fact accounts for the absence in this issue of our paper of the proceedings in full.

The reports from circuits and stations indicate a prosperous condition. The amount of Semi-centenary collections throughout the District, as far as we could learn, is over two thousand dollars.

Rev Jos. A. Nelson was complained of for mal-administration; and after careful examination of the complaint, the Conference exonerated him, the charge not being sustained.

Rev. John M. Brown, Cor. Sec. P. H. & F. M. Society, addressed the Conference in behalf of Missions, and stated that he had been elected by the General Conference to the office of Corresponding Secretary, and that the executive committee of the Parent Missionary Society had decreed that he should give his whole time to that work, and draw his salary from the missionary fund.

A vote of thanks was tendered to the missionary Secretary for his truly able address, and resolutions passed expressing the opinion that the missionary Secretary should not be a *salaried* officer. These resolutions elicited an animated discussion. It was argued, on the one hand, that the payment of the missionary Secretary and his assistant from the funds of the missionary society was never intended; that while the law said he should be appointed as other general officers, it did not say he should be paid as other general officers,—and that such a course would leave nothing in the Treasury for the missionaries. It was argued, on the other hand, that unless such a course was taken, the missionary society would never be effective.

The resolutions expressing the opinion that it is inexpedient that the Secretary should be a salaried officer, were passed, with only one dissenting vote.

Rev. James Lynch, Editor of the *Christian Recorder*, was, by the presiding Bishop, declared a member of the Philadelphia Annual Conference.

The ordination of Deacons and Elders took place.

Bishop Campbell preached on the occasion of the ordination of Deacons, and Bishop Wayman on that of the Elders. Both sermons were very impressive and highly instructive.

Rev. J. A. Shorter, Agent of Wilberforce University, addressed the Conference in its behalf. He made a deep impression. Indeed, nothing less could be expected of a man who has won so fully the confidence and highest esteem of his brethren when engaged in the noble work of building up an Institution for the education of our people.

The officers of the colored Presbyterian church tendered to Conference the use of their beautiful building for preaching. The citizens of Princeton exhibited great hospitality towards the members of Conference and its visitors, by entertaining them at their houses, and displaying great kindness and care generally to their welfare and happiness.

This Conference, with thirty six appointments, met on Wednesday morning, the 23d ultimo, and adjourned on the following Monday night, the 28th, at 11 o'clock. The sermon to the Daughters of Conference was preached on Tuesday evening, by Rev. William Moore, the former pastor of Bethel church, Philadelphia. Seldom has the business of Conference been transacted with such dispatch. There never was a more harmonious and joyful meeting together of ministers than at this Conference.

The closing scene of Conference was the reading out of the appointments by Bishop Wayman, who performed the task with most impressive solemnity, in the presence of a densely crowded audience of both colors and sexes. The worthy Bishop prefaced the performance of this concluding official duty with a few very appropriate remarks.

The following is believed to be a correct recapitulation of the

APPOINTMENTS.

Bethel Church, James Holland, J. G. Bulough, Superannuated.
Union Bethel Church, Richard Gibbs.
Wesley Church, W. M. Watson.
Salem, N. J., Nelson H. Turpin.
Trenton, N. J., Wm Moore.
Zion Church, Phila., Theodore Gould.
New Brunswick, Benjamin Lynch.
Camden Station, George E. Boyer.
Wilmington Station, Daniel P. Seaton.
Princeton Station, Jonathan Hamilton.
Burlington, J. Mitchell.
Bordentown, P. Gardner.
Freehold, Wm. H. Turner.
Snowhill, Andrew Till.
Woodbury, A. C. Crippin.
Cape May, John C. Cornish.
Bridgeton, Redman Faucett.
Frankford Station, Joseph F. Smith.
Bristol, T. M. Kennard.
Attleborough, R. Harney.
Old Chester, J. Young.
West Philadelphia, H. J. Rhodes.
Reading, Thomas A. Cuff.
Downingtown, Edward Laws.
Lancaster, William H. Williams and R. Darbe.
Penningtonville, W. R. Norris.
Oxford, J. W. Stevenson.
Montrose, Wm. H. Chase.
West Chester, James V. Pearce.
Smyrna, G. Draper.
Camden, G. Waters.
Frederica, J. S. Taylor.
Vineland, Thomas Pierce.
Pennington Mission, (to be supplied.)
Gouldtown, Jos. A. Nelson.
Philadelphia City Mission, (To be supplied.)
Manalipan Mission, Lewis L. Conner.
Laurel, John H. Hanson.
Milton, Harrison H. Lewis.
James Lynch, Editor of the *Christian Recorder*, a member of Bethel Church Quarterly Conference.
E. Weaver, General Book Steward, a member of Union Bethel Church Quarterly Conference.

WHAT THEY CAN'T AFFORD.

One day, not long since, we were set to thinking by an economical remark made by an acquaintance, who claimed to be a disciple of our Lord. "We can't afford it," was the plea against an application for aid in behalf of that gospel for which our Saviour gave His life. What, then, cannot his true followers afford?

It is plain they cannot afford to lose His favor, which is life, and His loving-kindness, which is more to be desired and sought than life itself.—And to refuse to do any thing which He demands of them, is to forfeit claim to be His disciple. If He wants the *heart*, it will be freely given by one who has received a pledge of His redeeming love. If He wants the service of the head or hands, that may not be withheld by one who is not His own, but belongs to our faithful Saviour Jesus Christ. If He wants the stores of wealth, the houses and lands, the money and the stuff loaned to His followers, they cannot innocently refuse to give Him His own; for the gold and silver is the Lord's, and the cattle on a thousand hills are His also. Yes, we belong in body and soul, in life and death, with property and all, to our blessed Saviour, who has bought us with His precious blood, and saves our souls alive.

Now, what honest stewards of the heavenly household will be so sinful, that they cannot afford to give back what the Master has put in trust with them. When the church is in need of help, when the gospel is to be preached, when the missionary is in want of food, when the Sunday School needs books, when the poor student is to be fitted for the ministry, when the cry of the orphan is in the land, when the religious papers of the Church must be kept alive, when these calls of God come to the Christian, who will dare not to give as long as there is *any thing* in their hands, from the Lord?

Yet there are those who say as often as such calls come to them "We can't afford it." "There are so many calls." But they *can't afford to give* TO ANY OF THEM. It is not then only because the calls are so many.

Such we have known. Others have known similar ones, so that there is a general class of this kind of church members who cannot afford to pay back to the Lord even a small portion of the goods He intrusted to their stewardship. Some have been blessed in their business, so that it has rolled up thousands for them during the year; and on their selfish pride they have expended thousands. But a mere nothing has been returned to all the calls of the Lord. "They can't afford to give any thing." But they did afford to spend large sums for what they had been as holy to have done without. They had money for seventy-five dollar dresses, hundred dollar shawls, hundred and twenty five dollar coats, highest priced furs, and most costly living—but literally nothing for the Sunday School fund. Nothing for raising their minister's scanty salary; nothing as a free gift to the missions, and the general cause of the gospel.

While their minister is stinted, the church treasury empty, the cry of the orphan filling the land, and the good work of the gospel needing millions of money, they can afford to eat their costly dinners, flaunt their silks and fine clothes, and squander many hundreds on their sinful schemes of folly and fashion, but *they can't afford* to help a poor brother in his self-denying studies, nor help the missionary nor feed and clothe the fatherless, nor pay for the religious publications of the church.

Need it be wondered, that the Lord here and there saith to such, "Thou mayest no longer be steward." And then, their riches vanish, their garments are moth-eaten, their proud hearts are filled with cankering woes, and in bitterness of humbled pride they feel that what they could *least afford* was to refuse "to honor the Lord with their substance."

"Can't afford it" only has true meaning, where it is an answer to the infidel suggestion that we ought to quit giving. As long as we receive, or hope to receive, we cannot afford to quit giving. It need not, in every case, be much. "As the Lord hath prospered," is the rule.—And we are not to wait till you have made so and so much before you can afford to give any thing. As soon as you have any thing, you can afford to give something. And the more you give, *the more* you will likely have to give—that is, the better you can afford to give.

Rest assured that our Lord will make your words true, if you "can't afford to give," when He calls for some of that with which He has blessed you. Prove the Lord. Withhold not His portion, and He will repay thee double. Believe it, ye "*can't afford*" *to refuse to give!*—"Will a man rob God?" Bring your offerings freely; "for the Lord loveth a cheerful giver." To him the Lord opens the windows of heaven, and pours out blessings.—*German Reformed Messenger.*

COLORED MEN ON THE JURY.—This is now getting to be so common in Massachusetts that little comment follows the announcement of the fact. Thus one prejudice after another disappears. In a recent murder case before the Supreme Court, Mr. John B. Baily was drawn. He is intensely colored. The prisoner was an Irish rumseller, John Gallagher, who in an altercation shot a caller at his saloon. The prisoner, who might be supposed to have some prejudice against the juror, on being called "to look upon" Mr Bailey, accepted him at once without any hesitation. On the panel was also Mr. Wyzeman Marshall, the well-known and successful theatrical manager, who in deference to the prejudices of the community alone, we must believe, never would allow a colored man in any other place in his theatres except the gallery. We find he was content to sit as the equal of Mr. Bailey on the jury—a sort of "poetic justice," some will say, in view of his former exclusiveness; but we doubt not Mr. M. was glad of the occasion to show that where the law had no prejudices, he, too, was wholly without bias. Nor did the large hearted George A. Meyer, (of the leading drug-house of Linder & Meyer,) residing on Beacon street, nor the genial Wm. H. Herding, (of Herding, Converse, Gerry & Co., wholesale dry good men,) residing on Chester square, feel themselves degraded by being on the same panel. We commend the case to Congress and the South. "The world moves."—*Commonwealth.*

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, June 2, 1866.

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"M. E. CHURCH SOUTH—COLORED PEOPLE."

Under this caption, we find in the *Christian Advocate and Journal*, of the 31st ultimo, an article from the *New Orleans Advocate*, stamped with the superscription of the distinguished editor of the former journal.

We do not allude to it for the purpose of relieving the M E. Church, South, from reproach for unfaithfulness to the highest interests of the colored people in the past, which it so justly merits; but to suggest that the wholesale tirade in which it indulges against the M E Church, South, comes with ill grace from a representative man of the Methodist Episcopal Church (North.) Especially from one who was so exceedingly anxious to bask in the smiles of the M. E. Church, South.

We find it impossible to discover what the M. E. Church did for the liberation or intellectual improvement of the colored people before the war. We do know that their ministers, generally, lent their influence to the oppressor—that admission to their Annual Conferences was denied to colored men—that pro-slavery pastors were foisted upon colored congregations, who would preach over a deceased member's remains and refuse to speak of him as a "Brother"

We do know that white pastors were frequently appointed over colored congregations in the Border States, who would not take a colored child in their arms to baptize it. We do know that the colored Deacons and Elders they ordained, received the rite in private. How the M. E. Church can read lectures to the M. E. Church South, consistently, we are unable to see; for if they have gotten rid of their Anti-Negroism disease, they certainly have not been rid of it long, for we do not yet behold in their organization the healthful glow of the spirit of liberty. The representative men of the M. E. Church, speaking of the General Conference of the M E Church, South, says:

"The Bishops of the A. M. E. Church, recognizing the fact that the M. E Church South, is their best friend, sent to the General Conference their Christian greeting, and, confiding in the world-renowned generosity of the southern people, preferred the humble request that certain church property occupied by their membership might be peacefully transferred to them; and, in anticipation of the generous compliance which they felt sure awaited their modest request, they lavished their Episcopal benedictions without stint upon 'that reverend assembly,' the General Conference! They also sent three of their most eminent ministers, who should give any information that the General Conference might desire, and also receipt for the aforesaid church property. These reverend gentlemen unbosomed themselves to the General Conference in a carefully prepared communication, in which their previous condition as a church, and their hopes and desires, were freely set forth. They also signified their readiness to receive from the 'sacred body,' the General Conference, the deeds of the church property, now occupied by congregations of the A. M. E. Church, and also such other church property as the General Conference might be willing to dispose of in that way.

"Now was manifested the great affection and friendship of the M. E. Church South, for the colored brethren. These colored delegates were very politely received. True, they were not invited to seats within the bar of the Conference, nor introduced to the Conference and permitted to state their business; but they were kindly furnished with seats in the back part of the room, and several of the members conversed with them very kindly indeed, asking them how they did, and otherwise manifesting much concern for their general welfare! The Conference very kindly considered their request, told them of the schools they had recommended to be established 'under proper regulations,' and of the arrangements they had made for the licensing preachers when the Bishops and Annual Conferences deem proper, and regretted very much that they could not '*see their way clear*' to transform to them the property occupied by congregations of the A. M E Church. The Conference expressly stated that they reciprocated the kind regards of the A. M. E Church, from which we certainly conclude that the failure to transfer the property was due to no lack of affection for the colored people, but to an unfortunate defect of vision which prevented them from '*seeing their way clear*' to do so!

"We are now able to sum up the enactments of this General Conference, by which they show their gushing friendship for the colored people.

"1 They recommended the establishment of schools 'under proper regulations and trustworthy teachers.'

"2 They provide, under certain possible contingencies, for the licensing and ordaining of colored preachers; and,

"3. They kindly consented to keep possession of church property, most of which was built by the colored people while they were slaves, and which was placed in the hands of white trustees only because the infamous slave code prohibited colored men from holding property in trust.

"Recommendations and promises are notoriously cheap commodities, and beyond these the General Conference did not a single thing for the colored people."

Who told Dr Newman about the "Bishops of the A. M E Church recognizing the fact that the M E Church, South, is their best friend?" The Bishops never said so. The organ of our denomination never said so. Did Dr Newman hear it? dream it? or say so, because it was convenient and nice to say it, and it helped him to write a "caustic article?"

We have animadverted upon the treatment of our delegates by the General Conference failing to receive them in open Conference; but we think the representative men of the M. E. Church should "first take the beam out of their own eyes," before *they* talk about it. The Annual Conferences of the M E Church have never admitted colored ministers as members thereof, with perhaps this exception:—The New England Conference admitted one with some opposition, and got rid of him as soon as they could.

The Kentucky, and perhaps Mississippi Conference, admitted colored men as probationers, with the understanding that they were to be formed into Mission Conferences by themselves. The M E Church cannot afford to talk about the M E Church South, giving our delegates a back seat, when they give the colored people a back seat nearly every where in the North.

We have gained rather more by our delegation to the M. E. Church South, than what the learned Doctor of the *Advocate* supposes. We have established an amicable relation that will result in our peaceable occupancy of all meeting houses whose congregations have or may unite with us. The M E Church (North) would have lost nearly all its colored congregations, if they could have been made to give up the church property which is deeded to the Trustees under conditions prescribed by the Discipline.

We have done what doubtless many in the M E Church tried to do and failed. We do not deal with the Southern people as our enemies, but seek to cultivate kind relations with them, believing that *an Ex-Rebel Methodist* can become *a true friend* to the colored man, as well as a Northern negro-proscribing Methodist can.

MISREPRESENTATION

The *Loyal Georgian*, of the 26th ultimo, contains the following, for which we thank the writer on behalf of our Church:

"On Friday, the 18th instant, several white citizens of Savannah had an interview with Gens Steedman and Fullerton, who have been sent to the South, by the President, to inspect the Freedmen's Bureau, a report of which interview we find in the Savannah papers, and from which we take the following item. We call the particular attention of the reader to those portions of it which we have taken the liberty to *italicise:*

"Rev Mr Wynn was here introduced. He spoke of the convention of colored clergymen now being held in the city, composed of delegates from the neighboring States; he had been pleased to observe the feeling that prevailed in this connection; *it had been publicly avowed in a set of resolutions, as the sense of the convention, that a bad and dangerous feeling was growing out of the interference, in their relations with their former masters, of strangers coming among them pretending to be their friends.* The resolutions also thanked the citizens of Charleston for their uniform kindness to the colored people; in the language of the resolutions, *they hurled back the libels upon the Southern people who were their true friends, and condemned the conduct of the Northern emissaries who had come to excite insurrection.* Mr Wynn said he had been greatly impressed with the sensible and manly tone of the convention, which would have done credit to any deliberative assembly. In the discussions and proceedings generally an intellectual ability was manifested far in advance of what he had looked for."

"Mr. Wynn is a white Methodist preacher, and a Southern man; and all the freed people in the South will, doubtless, thank him for acknowledging, and putting on public record the fact that negroes are capable of giving their opinions in a "sensible and manly tone," that the A. M E Conference was conducted in a manner that "would have done credit to any deliberative assembly;" and, that those who composed it, possessed "intellectual ability;" but, with all his flattery, he cannot blind them to the fact, that in the language above quoted, if he be truly reported, *he has grossly misrepresented them, and has given to the public what he knows to be a most wilful and deliberate falsehood.*

The resolution which this Rev gentleman so fearfully tortured, was simply a resolution providing for, and instructing, a committee to ascertain whether *a certain assertion regarding the A. M. E. Church* had been made, as was alleged, by a white Northern Methodist preacher in Charleston; and, *if they ascertained the report to be true*, to "*hurl back the slander.*"

Not a single minister in the Conference ever dreamed of, or intended, in any manner, to make any wholesale denunciation of "*Northern emissaries who had come to incite insurrection,*" for the very simple reason that they have sense enough to know that such "*Northern emissaries*" exist only—live, and move, and have their being nowhere save in the imagination of such narrow minded and prejudiced men as the Rev Mr. Wynn.

"*Niggers*" may not have very great intellectual ability, but they have sufficient to enable them to distinguish between their friends and enemies; and to know, too, that enemies do not, *as a general thing*, feed, clothe and educate gratuitously the subjects of their enmity, and that *friends* never wilfully misrepresent them, or try to turn them against those who stand between them and injustice, and who broke their chains and made them free!

Greater love has no man than this, that he lay down his life for another; and few colored men there be who do not know where such love dwells and does not exist.

The *liberator*, not the *oppressor*, the Rev. Mr Wynn should know, is the one whom we would be most likely to call our *true friend*, especially when he *proves* to us *his professions by his deeds*.

WHAT OUR WHITE FRIENDS THINK.

The Princeton Journal, published at Princeton, N. J., has the following in regard to the African M. E. Church, and the Philadelphia Annual Conference. It says, speaking of our Connection:—"It is well organized and well manned, and has done much, very much, for the moral and religious elevation of the people to whom it is peculiarly called to minister. Its Bishops are men of mark in their denomination. Bishop Quinn is noted for his plain and simple yet dignified bearing; Bishop Payne for his learning; Bishop Wayman for the entire strength of his intellect, and his vigorous common sense, and Bishop Campbell for his stirring eloquence in the pulpit.

The body in session at Princeton is known as the *Philadelphia Conference*. It includes parts of the States of Maryland, Pennsylvania, New Jersey and Delaware, and has under its charge some 87 *travelling* and 115 *local* preachers, and a membership of not less than 17 000, with about 120 churches valued at nearly $200,000. Under the care of these ministers there are about 50 Sunday-schools, with over 5,000 scholars, and nearly 12,000 volumes in their libraries.

Bishop Wayman presided at the Conference with ease and dignity, assisted in his labors by his colleague, Bishop Campbell. Both of these officers won the favorable opinion of the large numbers of our citizens who attended the Conference, as well because of their Christian bearing amid the duties of the Chair, as by their able services in the pulpit.

The body finally adjourned at 11 o'clock last night with some words of good advice solemnly and impressively delivered by the presiding Bishop."

GOOD NEWS FROM NATCHEZ, MISS

Our faithful correspondent and Agent, Bro N Fitzhugh, sends us the following cheering information, which will relieve the anxieties of the many interested friends of our brethren in Natchez. We are glad to learn that Rev John Turner, one of the great Western Pioneers of the A. M. E Church, is moving along the banks of the Mississippi, cooperating with his brethren:

NATCHEZ, Mississippi,
May 11th, 1866.

"MR EDITOR:—We have succeeded in purchasing the M. E Church and church property situated on Union St., Natchez Miss., for $8000, by the assistance of the Rev Elder John Turner, of New Orleans. We have paid $3000 cash, and the other $5000 are to be paid in one and two years. I can safely say that the Rev John Turner is the right man in the right place. He stayed with us several days. He preached twice and lectured once. He leaves a lasting impression for good on the minds of the people.

Yours, N. FITZHUGH."

ENCOURAGING.

Occasionally we get an encouraging letter like the following, which is written by Mr James H. Crawford, an intelligent and active colored citizen, living at Franklinton, N. C. It will be read with interest:

MR. EDITOR:—We are moving quietly along in this place. Every thing is working together for good, for those that love and fear the Lord. Prejudice is still gradually floating away on the channel of *equal rights*. I have all to hope for in the elevation of my race, and nothing to fear. The culture of corn, cotton, oats and tobacco is being rapidly carried on by the colored men of this State. We find some of the whites—having large plantations—have opened schools for the Freedmen, to advance them in the rudiments of education.

Yours in Christ,
JAS. H CRAWFORD,
Box 18,
Franklinton, North Carolina

MASONIC LODGE.

The following notice from Savannah, Ga., shows progress among the colored people, and none will appreciate it better than the Masonic fraternity:

NOTICE.

SAVANNAH, Ga., May 17th, A. D. 1866.
A. L. 5866.

The Eureka Lodge of F. A M., working under the dispensation of Prince Hall Grand Lodge of the State of Massachusetts, was organized Feb 21st, 1866, with Rev. A. L. Stanford, W. M.; Rev J. M Simms, S. W.; B. S. Davidson, J. W.; S Johnson, Treasurer; K. S Thomas, Secretary; J. Boyd, Tyler.

The lodge at this date numbers eighty-five, and meets on the first and third Wednesday in every month.

All members in good standing, and members of Lodge working under the National Compact, are invited to meet and participate with us.

A. L. STANFORD, W M
K. S. THOMAS, Sec'y

COLORED VOTERS IN CINCINNATI, O.

We learn from *The Colored Citizen*, that a highly respectable colored citizen of Cincinnati, Ohio, was refused the privilege of depositing his ballot at a recent election, by the judge of election; although being more white than black, he was a constitutional voter according to the laws of the State of Ohio, and that a petition of his, praying that the City Council should not defend these judges of elections against law-suits entered against them for such assumption of power, was not granted. We feel pained at this triumph of *Anti-Humanism*, but as quite a number of the City Council voted favorably for the petitioner, we have hope that the Queen City of the West will ere long be what we are praying for the Quaker city to become—"The Athens of America."

EDITORIAL ITEMS

SCHOOLS IN GEORGIA.—We learn from the official report of Superintendent Eberhart, that there are for the colored people in Georgia, at the present time, 71 schools, 104 teachers, with 6,091 pupils. 45 of the teachers are colored. 28 of the schools are sustained entirely by the freedmen themselves, and 78 by northern societies.

A COLORED ARTIST.—MR. LOGUEN.—The following acknowledgment of the artistic skill of a young colored man is made by the *Syracuse Daily Standard*, which has the following:

"One of the most elegant pen-portraits we have ever seen, has just been finished by a young colored man, son of Rev. J. W. Loguen, of this city. The picture is a life-like portrait of that noble man and eminent philanthropist, Gerrit Smith, and is intended to be presented to him by the artist, as a token of gratitude for the interest which Mr Smith has always exhibited to the advancement of the colored race. The picture is copied from a well-executed photograph, and is a perfect copy of the original, on a larger scale. The flowing beard and benevolent countenance of the venerable gentleman are very life-like, and wonderful specimens of artistic skill and graceful penmanship. The portrait is surrounded by a floral wreath, with birds of several varieties perched among the branches, and an occasional bird's nest half hidden by the leaves—all executed with the most consummate skill and the most exquisite beauty. Underneath the portrait is inscribed the following quotation from Gerrit Smith:—"When I see my fellow-man reduced to a slave, I demand his deliverance simply because he is a man." And on a scroll at the foundation of the wreath is the presentation address, as follows:—'Executed with a Pen, and presented to Hon Gerrit Smith, by Gerrit S Loguen, with his profound respect.' The whole is inclosed in a plain, but handsome frame, and forms one of the most appropriate and elegant tributes that could be offered by a colored man to the eloquent and noble champion of his race.

"Young Mr Loguen, the author of this splendid Pen Picture, is a pupil of Ames' Commercial College, and this specimen speaks well for the teachings of that institution."

COLORED PEOPLE AND THE BALTIMORE CITY RAILROAD CO.—A. A. Bradley, Esq., of Boston, recently made an unsuccessful effort to test the right of the Baltimore City Railroad Company to exclude colored persons from their passenger cars. An agitation of the matter has thus commenced, and we believe it will end in securing colored persons the right to ride in the street cars unmolested.

REV JAMES A SHORTER of the A. M. E. Church and agent for Wilberforce University called on President Johnson, about two weeks since, and solicited of him a contribution for the rebuilding of Wilberforce University. The President kindly received him, and promised to do something in the future.

JUDGE FISHER of the U S District Court addressed the Philadelphia Annual Conference of the African M. E Church at Princeton, N. J. on last Monday morning.

He commenced by expressing his high appreciation of the remarks of the Rev John M Brown, who had just closed an able address in regard to our southern work of evangelization and education. The Judge said he rejoiced that the members of the Conference were citizens of the same country as himself—that he and they had a common destiny. That powerful influences were at work to bring about the development and acknowledgment of our manhood, victory was certain.

The action of the "Reconstructed" ones in impeding the colored people of Augusta, Ga., in honoring the graves of Union soldiers buried in that city, has excited much indignation at the North. No newspaper justifies or excuses it, except those that were jubilant when Robert E Lee led his army to the environs of the capitol of Pennsylvania.

THE STEWARD OF PRESIDENT JOHNSON'S house is a colored man.

THE COLORED BAPTISTS of the North and South are moving on successfully, and in harmony with each other to an extent that commands our highest admiration. Associations are being formed, societies organized, and ministers educated. Their oneness of feeling and purposes is a good example for many to follow.

GEN. O S. FERRY, who is said to be a Radical Republican, has been elected to the U. S Senate from Connecticut, and will succeed Senator Foster. This State is certainly making progress.

PETER H CLARK, the able instructor of colored youths, and principal of one of the colored public schools in Cincinnati, Ohio, is calling attention to "their faults and the remedies," by a series of strongly written articles, full of common sense, which are published in one of the journals of that city. We hope some one will confer a similar benefit on us here in Philadelphia. There is room for improvement in our common school system.

JUSTICE AND GENEROSITY.—The publication of a note from a distinguished gentleman with this heading, over the *nom de plume* of "Traveller," in the *Christian Recorder* about three weeks since, seems to have so charged one Baltimore cotemporary with excitement, that he required a *two column communicator*, in the shape of a "leader," to work it off. Well, the excitement is *communicated!* to whom, we know not, but trust that the receiver will survive. The real name of "Traveller" will be given to our Baltimore cotemporary whenever he desires it.

GLEANINGS.

A WHITE MAN POLISHES A BLACK MAN'S BOOTS.—The Hartford (Conn.) *Post* says:—The Democratic nominee, in Meriden, for Representative, W P Morgan, bet George Hodge, barber, (colored,) that English would be elected,—and agreed to black the latter's boots in a public place, if he should be defeated. The affair came off yesterday, at the store of Hall & Morgan, in good shape. A box, such as the boys use at all the railroad stations, was sent from Hartford for the occasion. Mr. Morgan displayed much artistic talent, and was loudly cheered by the crowd who were present. Mr Hodge, the colored man, in the employ of Jeffrey & Welch, occasionally pointed out some part of the boots which he thought needed a little more blackening, and Mr Morgan cheerfully put it on. The task being finished, Mr Morgan said to the bystanders: "It is as I told you it would be—if Mr. Hawley was elected, you would see white men polishing black men's boots; and if Mr. English was elected, you would see black men blacking white men's boots." Three cheers were given for Mr. Morgan for having faithfully performed his duty, and three more were given for Governor Hawley. Mr C. H. Warner then offered the brush and blacking-box for sale. They brought three dollars.

RESPECTIVE AGES OF THE SENATORS OF THE 39TH CONGRESS.—Kirkwood, 53; Cresswell, 38; Williams, 48; Cragin, 45; Yates, 48; Guthrie, 74; Norton, 37; Stewart, 39; Johnson, 70; Nye, 58; Lane, H S, 52; Buckalew, 45; Brown, 40; Conness, 41; Van Winkle, 58; Ramsey, 51, Hendricks, 47; Sprague, 36; Morgan, 55; Willey, 55; Henderson, 39; Davis, 68; Howard, 61; Pomeroy, 50; Riddle, 49; Morrill, 52; Nesmith, 46; Howe, 50; Cowan, 51; Harris, 64; Saulsbury, 46; Grimes, 50; Anthony, 51; Doolittle, 51; Dixon, 52; Chandler, 53; Wright, 70; Wade, 66; Wilson, 54; Foster, 60; Trumbull, 53; Fessenden, 60; Foote, 63; Sumner, 55; McDougal, 49; Lane, J H, 52; Clark, 57; Sherman, 43; Poland, 51; Edmunds, 38.—*Washington Chronicle.*

AT the bombardment of Valparaiso, Chili, by the Spanish fleet, twenty millions of dollars worth of property was destroyed.

A MEMBER of the Pennsylvania Legislature offered daily prayer during its last session, and received $300,00 additional pay.

STUDENTS WHO BEGAN LATE IN LIFE:—Boccaccio was 35 years of age when he commenced his studies in polite literature; yet he became one of three great masters of the Tuscan dialect, Dante and Petrarch being the other two. Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between 50 and 60 years of age. After this time he became a most learned antiquarian and lawyer. Ludovico, at the age of 115, wrote the memoirs of his own times. A singular exertion noticed by Voltaire, who was himself one of the most remarkable instances of the progressing of age in new studies. Accorso, a great lawyer, being asked why he began the study of the law so late, answered, that, indeed, he began late, but he could, therefore, master it the sooner. Dryden, in his 68th year, commenced the translation of the *Iliad*, and his most pleasing productions were in his old age. Ogilby, the translator of Homer and Virgil, was unacquainted with Latin and Greek till he was past the age of 50. Franklin did not fully commence his philosophical pursuits till he had reached his 50th year. Colbert, the famous French minister, at 60 years of age returned to his Latin and law studies.—*Exchange.*

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools!"—Ecc. 5: 1.

Life in the Churches.

NEWS FROM THE A. M. E. CHURCHES.

Ohio.

Toledo.—Rev. J. W. Eades, Pastor, writes: "We held our first Quarterly Meeting on the first of May. It was an occasion of great spiritual interest. There were fourteen accessions to membership, and the old members were much revived. We have succeeded in erecting a fine parsonage. When it is completed it will be a credit to the Connection. We have a very active Trustee Board, composed of the following members:—David Geiral, Joseph Garrett, Geo Field, John B Tilling, David Phillips, Simeon Rude, Wesley Mills."

Illinois

Quincy.—Rev. Henry Brown sends us a new subscriber with the cash, and informs us that his charge is in a highly prosperous condition.

BAPTIST ITEMS.

PEARL ST. BAPTIST CHURCH, (Rev. T. D. Miller, pastor.)—This church was, as usual, well attended, Brother D. Thomas preaching at 10½ o'clock, from Heb 11: 5, "Faith." At 3 P. M. the pastor preached a Missionary Discourse in behalf of the American Baptist Missionary Convention from Neh. 6: 3, "Why should the work cease?" followed by a few remarks from Geo. W Goines, Agent, when a collection of fifteen dollars was made. At 8 P. M., the pastor preached a sermon to the young of the church from 2 Pet 3: 18, "Grow in grace." The ordinance of baptism was announced for next Sunday morning.

THE *National Baptist*, speaking of preachers and teachers for the freedmen, say:

A public meeting of great interest was held at the Tenth Street Baptist Church, in this city, on Monday evening, April 30th, 1866, in behalf of teachers and preachers for the Freedmen.

Rev. Dr Kennard presided, and opened the meeting by expressing his hearty approval of the work proposed. Rev Dr Jeffrey offered prayer, and spoke eloquently of the importance of immediate action in reference to furnishing an educated ministry to the Freedmen.

Rev. L. A Grimes, of Boston, presented facts of great interest, having just returned from a tour in Virginia and North Carolina.

Rev. James Cooper, Rev J. N Brown, D D., Rev T Winter, D D., and Rev. T S Malcom also addressed the meeting.

The following resolution was unanimously adopted:

Resolved, That having listened with intense interest, to the statements of Rev. L. A. Grimes, we unanimously recommend that a Society be formed in each Baptist church, in Philadelphia, to aid the National Institute for Colored Preachers and Teachers for Freedmen.

We hope that Mr. Grimes will be cordially welcomed by all who desire the welfare of the Freedmen.

VIRGINIA.—The Freedmen's Baptist Church, in Alexandria, organized two years ago last January, with three members, now contains more than six hundred, of whom four hundred and sixty have been received by baptism. The church has secured a lot fronting on Princess Street, 134 feet front and 110 feet deep, with a good house 40 by 50 feet, built by the white Methodists before the war. The members being scattered by the war, the house was sold by the trustees, with a clear title. The church has paid $500, in addition to the entire support of their pastor, and considerable aid to their suffering members. It has a flourishing Sunday School of three hundred and thirty scholars, of whom fifty are adults. In April, one hundred and thirty-two were baptized. The church was received into the Philadelphia Association, in October, 1864. Ten or twelve of the members desire to preach the gospel, and one desires to labor as a missionary to Africa. Does not the approval of God manifestly rest on this church? May not any Christian count it a pleasure to help them in their enterprise?

THE colored Baptist pastors of Louisiana held an Association recently. Quite a number of churches were reported, all of which appear to be in a flourishing condition.

REV. W. L. HOUSTON, Pastor of the Bryan Street Baptist Church, tendered its greetings to the Annual Conference of the African M. E. Church, recently assembled at Savannah, Ga.

Miscellaneous.

A CHARLESTONIAN AND THE SOUTH CAROLINA LEADER.

MR. EDITOR:—DEAR SIR:—I was much grieved to notice in the *South Carolina Leader of Saturday's* issue, 19th inst., a gross and fabulous falsehood, concerning a meeting held at the Normal School, St. Philip's street, on Monday evening, 14th inst. Please to grant the reply of a soldier, (once.) I would not have stooped to apply through your valuable columns, only that the base slander is intended to injure me in my business.

In the first place, the whole report is without a shadow of truth, the object of the meeting misrepresented, and the whole report untrue.

After the meeting was duly organized, I, as chairman, stated the object; which was, to take into consideration the establishing of a paper, or having a Conference with the proprietors of the *Leader* in regard to a certain course, which many of us believed (and do yet) to be detrimental to the interests of this community. We believe that the course that the would be editor of the *Leader* is now pursuing, is fraught with more interest to himself than it is to the cause of right and justice.

I deny using the word "more radical." It is a fabulous falsehood originating in the mind and heart of the would-be reporter to carry out his own secret plans, when he inserts "one that would at all times make war upon their best friends."

Permit me to say, we ask him, or the like of him, to be a judge of our friends. We know our own wants, and would most respectfully say to him, *learn* first to be honest, ere you teach the doctrine.

True some things were said that might have been avoided, but it is the result of argument, and whether it was against the paper or not, justice would demand an honest report and not so infamous falsehood, and that, too, to ruin a man who is doing public business.

Sir:—The only sentiment that will govern us, is integrity based on human rights: all other we ignore.

Policy has governed this country long enough; we want principle: too much is at stake. Once more. I do not wish to say much in answer to the stigma, for I believe honest men will know it is untrue.

If a man should humble himself in the dust and betray the trust confided to him by nature's law, pay him $5 for every [illegible], all would be well.

Sir.—The right of self preservation demanded that we throw off the yoke.

Self-preservation is the first law of nature, and to develop one's self is to grow without obstacle, i. e. freely, to apply one's activity to all toward which he is borne by an internal impulse. Right is always essentially inseparable from liberty, hence it goes hand in hand.

Trusting that a paper may ere long be started here to advocate the law of justice, and the law of love, with a conscience that neither interest nor passion can corrupt, but always defend the right, I give over.

I also transmit to you a copy of the paper.

Truly your friend,
H. J. MAXWELL.

N. B.—I am personally responsible for what I have said.

Charleston, S. C.,
May 23d, 1866.

We have no opinion to offer in regard to the merits of the question presented in this letter. Whether or not Mr Maxwell's animadversions on ~~the South Carolina Leader~~ be deserved or not, we do not know. Those who are posted on both sides of the question are the best judges. We have reason to believe that Mr H. J M., is a most worthy and useful citizen, and we have always supposed that the *Leader* was doing its duty. We seldom see it, and have felt disposed to give it credit for sincerity in its professions. We shall be pained to do otherwise.

Our columns must be open to a discussion of all that pertains to the public welfare, we, therefore, publish the above letter from a sense of duty.—EDITOR.

LETTER OF A SELF MADE COLORED MAN

The following letter, subscribed "Simon Peter Barjona," is from one of the most influential colored men of this country.

NEW YORK, May 28th, 1866

REV JAMES LYNCH:—In your last letter you were pleased to ask me to contribute an occasional article for the Christian Recorder. Perhaps you are aware that my education, to say nothing of my elocution, has been sadly neglected, and this is my apology, that my early privileges were limited to the commonest rudiments of *school marms*, and ignorant pedigogue tutors, and such only as were qualifyingly set apart to 'teach the young idea how to shoot.'

Now whatever may be said of the literary and intellectual abilities of your worthy correspondents, in which their interesting communications prove them to be all that is desirable, and which to my mind will stand the test of jealous critics, I beg leave to say that my *alma mater* was the University of negro slavery, in which from freshman to senior student, I graduated N. B. N. Nothing but a negro. At the age of 12 we entered St. Crispan's Industrial, and under the soothing lubricating influence of stirrup oil, a rather stringent remedy, at least so I felt, I hastily graduated, F. R. C. First rate cobbler. That profession not coming up to my notions of progress, I joined the Sons of Vulcan, and soon took another degree. F. R. S. Fellow of the ragged society. For during six apprenticeships I was not only hungry, but often as ragged as a Buzzard. Still, notwithstanding these discouraging circumstances, I managed by dint of close application and self-sacrifice, to catch an occasional intellectual spark, as well as mechanical genius, as they scintillated from the anvil of toil, and graduated F. R. B. First-rate Blacksmith. Here I was again doomed to disappointment. Prejudice against black mechanics, excluded me from the benefits of this hard-earned profession. I entered another Industrial, which is happily open to all, rich or poor, high or low, black or white, and soon obtained another degree, C. D. L. Common Dock laborer. Still like the old fashioned well pole, sometimes down in the bottom after water, and sometimes high up in the air as a signal to thirsty travellers where water may be found. I joined the sons of Neptune, and obtained a roving commission, visited foreign lands, sometimes among savage heathens, sometimes among civilized Christians. In this profession I had time for sober reflection. You can imagine your erratic philosopher of toil, climbing up to the top gallant cross trees of a whale ship, there to sit two hours every day during a two years' cruise, watching the ripple of every wave, to detect the movements of monster whales. O! brother editor, of all the classes of men who labor and toil for the common necessaries of life, there are none who undergo more perils and dangers, together with the loss of life, than the sailor. He forsakes his home, father and mother, wife and children, brothers and sisters, braves the dangers of unknown seas, circumnavigates the globe, penetrates the frozen ocean, and like the ever to be lamented, indomitable Sir John Franklin, and his crew, perish in discovering the *North Pole*. Others, like the brave Captain McClintock, discover the sad fate of Franklin's expedition, and guide the frail bark back to her port of destination. Who, but the sailor can describe the beauties of Old Ocean's glory, spread out into one vast broad expanse—transparent mirror, reflected by the glorious king of day as he rises, dancing upon the eastern horizon, as he rises at the commencement of his diurnal labors.

Who but the sailor can describe the awful solemn grandeur of Old Ocean's fury? Yesterday a dead calm, to-day all is commotion at the breath of Him who separated the waters from dry land. Mountain upon mountain of waters rise up and dash against each other with fearful rapidity, and apparent delight, the poor devoted bark struggling to mount the angry waves

Tossed to and fro
Then plunging to the deep abyss below!

The toiling almost exhausted sailor, no longer able to contend with the combined destructive elements, at last exclaims, Lord, save or we perish! and he who spake as man never spake, commands, "Peace! Be still!"

Such, Mr Editor, were some of my cogitations whilst studying classic ocean, and for which I received another degree, F. R. S. First rate sailor.

SIMON PETER BARJONA.

PENNSYLVANIA STATE EQUAL RIGHTS LEAGUE.

TO THE EDITOR OF THE CHRISTIAN RECORDER.—Last evening a large and respectable audience of the colored people of this city assembled in the Masonic Hall, to hear a lecture delivered by J. J. Wright, Esq., a young man of talent and good education. He is a native of this State. Was born, reared and educated in Susquehanna county, near the town of Springville. He went South a year ago and located himself in the town of Beaufort, South Carolina, where, he informs us, he was engaged as Superintendent of Schools, and in the practice of the law of the several Courts of that State. Our citizens had the pleasure of listening to an address of Mr Wright's, two years ago; he is not now a stranger to them, therefore, they were highly delighted with the opportunity afforded them to hear him again.

The lecture was free, and was delivered under the auspices of the Capitol City Equal Rights League, an organization working under the charter of the Pennsylvania State Equal Rights League as an auxiliary. As the annual meeting of the State League is fast approaching, our Leagues all throughout the State are beginning to bestir themselves for the necessary preparation. In a few days our election for Officers to serve for the ensuing year, and for the Representative to the State League Convention will be held. In view of the present aspect of affairs, we are inclined to anticipate a very interesting time. It is hoped that the people here, as well as those throughout the State, will hold their meetings, and work up the masses to enlivened action; send Representatives, and thus aid in making the annual meeting to be held on the 2nd Wednesday in August, one of the ablest and grandest assemblages of colored citizens ever witnessed in this or any other State in the Union.

The State League has, through the efficiency of its officers, and the promptitude with which they have discharged their several duties, made itself a power in the State, in the grand work of improvement, and has attached to itself an importance hitherto unknown to any other political organization. Being composed of the ablest and best men in the State, comprising ministers, doctors, lawyers, mechanics, artists, teachers and gentlemen, enables it to accomplish much, in the work of intellectual moral and social improvement throughout this great State. When, therefore, modern historians shall come to record the noble deeds of those who were active—most so—in elevating the standard of our people, preparing them for the great work of universal enfranchisement, not among the least prominent will be the gentlemen, philanthropic, and patriotic sires of the Pennsylvania State Equal Rights League. With the sincere desire that it may not be long before we shall have the full and complete exercise and enjoyment of *all* our rights as men and citizens of one common country,—I remain yours truly in the interest of my people

O. L. C. H.

Harrisburg, May 25th, 1866.

PROGRESS IN ALBANY, N. Y.

MR EDITOR:—At a mass meeting of the colored citizens of this city, held in the vestry of the A. M. E Church, Tuesday evening, May 8th, 1866, James P. Johnson, Esq., in the chair, and Wm H. Johnson, Sec'y, the following preamble and resolutions were presented by W. H. Johnson, and adopted:

WHEREAS, It is our duty as citizens of Albany, to assemble in Mass Convention annually, for the purpose of a mutual interchange of views, touching our religious, moral, mental and political advancement, to advise ways and means for one progressive prosperity, and to transact such other business of a local or general character as will conduct to the continuous well-being of our people at home and abroad,—Therefore, be it

Resolved, That we, citizens of Albany, will hold annual "*Mass Conventions*" in this city on the first Thursday in April, or as soon thereafter as practicable.

Resolved, That we do now appoint seven citizens, who shall constitute an "*Executive Committee.*" Such committee shall serve one year from date, or until their successors are appointed, and organized as hereafter provided.

Resolved, That the business of the Executive Committee shall be to act for our people in this city, and in all cases of emergency to call public meetings, perform such other duties as the exigencies of the times may demand; make the needful arrangements for, and cause the people to convene annually, as provided in the first resolution.

Resolved, That if this "*Executive Committee*" neglect or fail to faithfully perform the duties assigned in the latter clause of the third resolution to them, it shall be proper for any *citizen* to convene such Mass Convention on any day subsequent to the said Thursday in the month of April, by giving seven days' notice through the usual channel, provided, however, that nothing in these resolutions shall be so construed as to interfere with the rights of the people to hold public meetings at any time, and to appoint special Committees, or to instruct this standing "*Executive Committee.*"

Resolved, That the "*Executive Committee*" be and are hereby instructed to meet once a month, at such time and place as they may hereafter agree upon, and shall at the first meeting organize by appointing a Chairman, Secretary and Treasurer. Four members shall constitute a quorum for the transacting of business.

Resolved, That the Committee shall, through its Chairman, report to the annual conventions, in writing, a condensed account of its doings for the year ending, and make such recommendations as their official experience may suggest, and fill vacancies occasioned by death, resignation, or otherwise, in their own number.

The following named gentlemen were then appointed in accordance with the above resolutions: Messrs J. C Matthews J. P. Johnson, Dr. Thomas Elkins, W. H. Johnson, Wm. A. Deitz, W. H. Anthony and E. W. Crosby

In compliance with the foregoing the "*Executive Committee*" met on Monday evening, May 14, 1866, and selected the following gentlemen as officers for the term of one year:

WM H JOHNSON, Chairman
JAS MATTHEWS, Sec'y.
THOS. ELKINS, Treas.

The following Sub-Committees were appointed:

Education.—Jas. P Johnson, Chairman. Jas. C. Matthews, E. W. Crosby

Burial Grounds.—Wm. A. Deitz, Chairman. Thos. Elkins, Wm H Anthony.

Statistics and Printing.—Jas. C. Matthews, Chairman. E W Crosby, W. H. Anthony.

Lectures and Debates.—Thos. Elkins, Chairman. Jas. P. Johnson, Jas. C. Matthews.

OCCASIONAL.

Albany, May 24, 1866.

WILLIAM WHIPPER ON THE BISHOPS' ADDRESS.

MR. EDITOR.—SIR:—You will please permit me to diverge from my former subject, for the purpose of directing the attention of your readers to the secular address of the Bishops of the A. M. E. Church to the "Colored People of the United States."

The paragraph headed, "*Indians cannot bear*

American Civilization," I regard as objectionable; *because* it savors of that despotic spirit of caste under which we have so long groaned. It is simply an attempt to buoy up the native virtues of one race at the expense of another. It is another edition of the course which the white people have been practising towards us for centuries. I do not think that it is either just, magnanimous or Christian, to attempt to implant such a spirit in the colored people of the United States against any portion of human kind.

I hope it will not be considered disrespectful in me to style it a "regular address," because it would be difficult to imagine that any such document would proceed from a layman that would be more free from religious admonition.

Yours respectfully,
William Whipper.
Philadelphia, May 29th, 1866.

A. M. E. CHURCH, GERMANTOWN.

Mr. Editor:—In looking over the columns of the Christian Recorder, (dated May 12th,) my eyes fell upon an article headed, "An African M. E. Church in a Law-suit." It introduces the subject by saying, "We give below the result of a law suit between the Trustees of the A. M. E. church, of Germantown, and Rev. J. A. Nelson, and others. As the points involved in the case are of vital interest to the Church, and establish a precedent, we bespeak for it a careful perusal." The writer of the article intended, no doubt, to convey the impression that the allegations lodged against them in court were not sustained, and that they had taken preliminary steps for the payment of the church debt, when they were interrupted by the proceedings taken in this case; and that the special injunction granted in the case is dissolved. Now, Mr. Editor, in justice to all parties concerned, I will make a plain statement of facts:—

The Sewing Circle was gotten up, the Fair started, and money raised in the name of the Church, after the Fair was over. Sufficient time was given the committee for the settling up of their accounts; and as there were no returns made to the church, the Trustees sent the committee a politely couched note, requesting to know what they had done with the money. The reply was that they intended to pay off the debt on the church, if they could find out what was owing, and invest the balance in Government loans, in trust for the church. It afterwards proved that the money was deposited in the saving-fund, in the name of James A. Nelson, his wife Catherine, and Sarah Hubert. The Trustees, feeling those to be irresponsible persons, and that they (the Trustees) were the proper party to hold and invest all moneys belonging to the church, in accordance with the rules and regulations laid down at the incorporation, called on this committee in person. They refused to hand over the money. James A. Nelson said that he was not one of the committee, and that he had nothing to do with it. The Trustees not being satisfied with such proceedings, entered a charge against Jas. A. Nelson. A committee was formed to try the case, and they decided in favor of the Trustees. Yet they could gain nothing satisfactory concerning the money. The Trustees finally concluded that no other course was left them for the securing of the money but that of throwing the whole matter into the hands of the common law.

I give below the decision of the court in the matter at issue, as it was handed to the Trustees:—

520, *Walnut Street, May* 5, 1866.

To Wm. Richardson and others, Trustees of the Bethel A. M. E. Church:

The Court, this morning, decided the matter of your proceedings against James A. Nelson and others, holding the funds raised by the late Fair. The decision of the Court is, that these persons are entitled to the custody of the funds for two purposes only; 1st, to pay off the mortgage; and 2d, to hold the balance of the money for the purpose of rebuilding or repairing the church. The money is deposited in the saving-fund, in the names of Nelson and his wife, and Sarah Hubert, to be drawn out by either of them. This the Court disapproves of, and directs the saving-fund not to pay it out, except on the joint order of all. The result of the suit is to fix upon these parties the character and responsibility of Trustees of this money; and they must act under the supervision of the Court as such. If they do not at once pay off the mortgage, the Court will order them to do so; and as to the balance, if the duly constituted officers of the church desire to have the money expended in rebuilding or repairs, the Court will order it to be done. Should these parties refuse to apply the funds as above stated, the Court will compel them, by attachment. Such is your position in regard to this fund. If the church needs repairs, or if a part of this money can be judiciously expended on it, after payment of the mortgage, we advise that the matter be brought before the proper authorities of the church, who have power to act in the matter. Let them determine what repairs or rebuilding they wish done, and an order can be obtained from the Court on these parties to apply the funds as desired. You will understand that these parties hold this balance for the use of the church building; and it is to be applied, under the order of the court, in rebuilding or repairing, as the proper authorities of the church shall desire. In case they go to reside out of the jurisdiction of the Court, they can be made to give security, or be discharged. And if you, at any time, have any reason to believe they are using the funds for their private purposes, or if they will not apply the money for rebuilding or repairs, as the church shall desire, the Court will discharge them.

Such, Mr. Editor, is the stern fiat of the law rendered in our behalf.

A. B.

MONKEY ISM.

There is an old story that runs thus: A monkey intently watched his master while in the act of shaving, and directly the master went out of the room; he got the brush, made a lather, put it over his face, and went to work with the razor. The result was he cut his face most terribly, and saturated himself with blood.

There are a small class of free born colored persons in the South, who have always been playing a kind of monkey-ism, by imitating the slaveholders and imbibing their feeling. Unfortunately this class seem unable to learn wisdom, and still keep up this monkey-ism, which consists in contemptuous treatment of those who were once slaves.

A BLIND MAN IN A GUTTER.

In travelling, we see and hear much that is pleasant and gratifying; but much also that is of an opposite character. Such was the experience of the writer, in a recent trip westward. He could speak of many Christian brethren whose acquaintance he made; of hours of delightful Christian intercourse; of congregations organized, and churches built, where, but a few years ago, there was bleak, moral destitution. But our object, in this short article, is to speak about, and offer a few reflections on a subject by no means agreeable—a *blind man in a gutter.*

In our tour we had kindly extended, by a worthy elder, the hospitalities of his house. The invitation was gratefully accepted. The place where he resides is a pleasant inland country seat. As we sat together at a window fronting the street, he remarked "Do you see that man crossing the street? See how he feels his way with his cane, and observe with what facility he gets along. He finds his way to any part of the town." On making some inquiry about the man, we were informed, that he was a man of respectable mental culture, and a good musician. His appearance withal was becoming and neat. Our interest in the unfortunate man, led us to make some inquiry into his religious character. This inquiry caused the countenance of the good elder to fall. He replied, "I am sorry to say he is by no means what he should be—he is not temperate and occasionally drinks to intoxication. One night, in passing along this street, I found him lying in a gutter, in a state of intoxication. It was a sad sight. A blind man drunk, and lying in a gutter! I went to his assistance, and helped him up, and had him to take my arm, with the view of leading him home. He has a wife and children. On finding that we were approaching his house, he at once halted, and said that he did not wish to go home, giving as the reason, that he should be reprimanded by his wife. I earnestly sought to relieve his mind on this subject, to induce him to go with me to his home, but all my efforts proved ineffectual, and I took him to some retired shelter for the night."

Here, then, we have,

1. A man, physically blind. How sad the loss of sight! As far as the pleasures and enjoyments of sight are concerned, the blind are deprived of them. In vain for them, are the smiling landscapes, the verdant fields, and blooming flowers. Beautiful nature, in her rich, vernal drapery, has, alas! no charms for them! The numberless objects of interest, even their nearest and dearest friends, by which they are surrounded, have for them, as to sight, no existence. How thankful all should be, for the invaluable blessing of sight!

2. The subject of our article was not only physically, but also spiritually blind. His bodily blindness is a constant and *felt* symbol of spiritual blindness. How strange and sad it is that he does not seem so to regard it! His deprivation of physical light should lead him to seek the more earnestly the illumination of the soul, the light of life. But such is the gloom in which his soul is shrouded, that under the power of a two-fold darkness, he pursues, with the impenitent multitude, the dark way of death and ruin.

3. It is sad to see any one drunk, but it is more distressingly so, to see a blind man in that condition. Is not his present affliction sufficient? Why add to it what should be still infinitely more deprecated? His blindness should be the means of leading him to Christ, and to call on him as the blind did, when the Saviour was on earth. If the mind is enlightened by the Spirit of God, and the soul renewed by divine grace, it is a matter of comparatively little importance, whether a man enjoys bodily sight or not. There will be no blindness in heaven.

4. How many enjoy the blessing of natural vision, who are spiritually blind. They have eyes, but see not; ears, but hear not; and hearts have they, but fail to perceive the things of the Spirit of God. How ungrateful, to enjoy the precious blessing of sight, and numberless other benefits, and yet persistently close the eyes against the light of God's Word and Spirit, "hating the light, because their deeds are evil." Let no one think, that the "blind man in the gutter" is the only sinner. There are, alas! many other sinners besides, and unless they repent, they will all likewise perish.

Pilgrim.

INTERESTING ITEMS.

Sumpter Co., Georgia.—We learn from Americus, that the colored school children of that place were denied the right of carrying the United States flag in a procession at a May party. The widow lady (white, and a resident) who teaches the school was informed, a few days before the time set for the party, by several citizens, that, if she attempted to march her pupils through the town, or carry the United States flag, she and they would be shot!

She appealed to the Mayor for protection, who gave it, so far as the procession was concerned, but *she was not allowed to carry the flag*, the symbol of her country's glory and power.—*Loyal Georgian.*

A Rebel Congressman Declares Himself in Favor of Negro Suffrage.—A large meeting of colored people of Helena was held last Thursday to discuss the importance and best means of educating their children. It was addressed by Lieut. Colby, the superintendent of colored schools for the State, by Hon James A. Butler, and Judge Hanly, who was a member of the rebel Congress. The Judge took strong ground in favor of negro suffrage, declaring it the speediest and best way of getting over the difficulties of reconstruction. As for colored schools, he wished to be taxed, and to see all property taxed, for the education of black as well as white children. Many whites attended the meeting, Judge Hanly was lustily cheered.—*Memphis Post.*

Oglethorpe County.—We are obliged to report again that there is much suffering among the colored people in this county. Our correspondent, in whom we place full confidence, informs us that the Agent of the Freedmen's Bureau for this county does not protect the freed people. Several men have been cruelly beaten and the white assailants have not been arrested and no one will arrest them. We hope General Tillson will look to this county, and try and protect the colored people.

Learning a Trade.

It was a wise law of the ancient Jews, that the sons of even their wealthiest men should be obliged to serve an apprenticeship to some useful occupation, so that in case of reverse of fortune they might have something to "fall back upon." The same still exists in Turkey, where every man, rich or poor, even the Sultan himself, must learn a trade. How fortunate would it be now, had it been a law in this country. "Would to God I had a trade," is the cry of thousands of returned soldiers, North and South, who find themselves ruined in pocket, with no immediate prospect of gaining a livelihood. It should teach parents that whatever else they may give their sons, they should give them a good trade. One of our contemporaries most truthfully remarks, that a popular idea among our people is that all of their sons should adopt clerkships, and the adoption of the business of book keeping as a means of obtaining their livelihood, and every effort is made to give them an education to that end. So far as the education of their children in the science of keeping proper accounts is concerned, the idea is a good one, as every young man should have a sufficient knowledge to properly manage his own books, should he ever embark in business; but to make book-keepers and clerks of all our boys is a grand mistake. Better place them in a workshop, mill, or foundry, where they can learn independent trades, which, at all times will secure for them employment, and the pecuniary compensation for which will be at least as much, if not more than the business of accounts. We earnestly advise all parents to teach their sons trades, no matter what, so that it is an industrious pursuit; and let us in the future be spared the pain of seeing so many stout, able-bodied young men out of employment, and seeking situations where the pen can only be used. There is dignity in labor, and an honest trade is the best legacy a parent can bestow upon his child, for it will secure his bread when all else may fail. We base our remarks upon the fact that nearly one hundred applications from young men were received by a firm in our city, who recently advertised in our columns but twice for an assistant book keeper. This fact alone, taken in connection with the well known scarcity of labor in the mechanical branches of industry, speaks volumes in condemnation of the popular error of making book-keepers out of all our boys.—

How and What to Read.

The intelligence of an individual is not always measured by the amount which he reads. A large amount of reading may, in fact, become hurtful, unless attended by a corresponding amount of thought. The following suggestions upon this subject, by Sir William Hamilton, are both interesting and valuable.—

Read much, but not many works. For what purpose, with what intent, do we read? We read, not for the sake of reading, but we read to the end that we may think. Reading is valuable only as it may supply the materials with which the mind itself elaborates. As it is not the largest quantity of any kind of food taken into the stomach that conduces to health, but such a quantity of such a kind as can be digested,—so it is not the greatest complement of any kind of information that improves the mind, but such a quantity of such a kind as determines the intellect to the most vigorous energy.

The only profitable kind of reading is that in which we are compelled to think, and think intensely; whereas, that reading which serves only to dissipate and divert our thoughts, is either positively hurtful, or useful only as an occasional relaxation from severe exertion. But the amount of vigorous thinking is usually in the inverse ratio of multifarious reading. Multifarious reading is agreeable, but, as a habit, it is, in its way, as destructive to the mental, as dram drinking is to the bodily, health.

"Our age," says Heber, "is the reading age." And he adds, "It would have been better, in my opinion, for the world and for science, if, instead of the multitude of books which now overlay us, we possessed but a few works good and sterling, and which, as few, would be therefore more diligently and profoundly studied."

Religious Items.

General Assembly of the Presbyterian Church (O. S.)—This body commenced its annual sessions in St. Louis, Mo., on the 17th inst., The Rev. Dr. Stanton of Kentucky, was elected Moderator. An exciting discussion arose at the commencement, in relation to the admission of the Commissioners from the Louisville Presbytery, which had not only refused to obey the deliverances of the late Assembly in reference to the admission of Southern members into the Church, but also denounced them as unconstitutional and revolutionary. The Commissioners were excluded by a very decisive vote.

General Assembly of the Presbyterian Church (N. S.)—This body commenced its annual sessions at the same time and place with the Old School Assembly. The Rev. Dr. Hopkins of Auburn, N. Y., was elected Moderator. This Assembly is proceeding its business very harmoniously.

A very interesting occasion was the meeting of the two Assemblies together in the same Church, for mutual consultation and prayer in regard to the prospective reunion of the two bodies. At the close of the meeting, twelve hundred persons are said to have voted in favor of the measure.

Synod of Chicago.—The Particular Synod of Chicago, of the Reformed Dutch Church, met at Chicago, a few days since. The following summary was presented for the year 1866:—Churches, 53; ministers, 43; families, 3,014; received on confession, 348; on certificate, 253; communicants, 6,640; catechumens, 2,310. Sabbath School scholars, 2,634; benevolent contributions, $10,098 23; congregational purposes, $40,379 78.

Interesting Incident.—The Detroit *Tribune*, of April 30th, says:

"Yesterday was an interesting occasion at the First Presbyterian church. Rev. Dr. Duffield filled the pulpit in the morning; his son, Rev. Geo. Duffield, Jr., of Galesburg, Ill., in the afternoon, and his grandson, Rev. Samuel Duffield, in the evening. We do not recollect of ever hearing of sermons being preached in the same church, on the same day, by representatives of three different generations of the same family."

The Jews of Europe.—Great interest is excited among the Jews in France by the approaching election for a chief rabbi of the Central Consistory at Paris—the Jewish archbishop, he is frequently called.

A Russian official paper states that the rabbinical Jews in Russia possess six hundred and fifteen synagogues, and two thousand four hundred and thirty five oratories, to which five thousand and one hundred religious officials are attached. The Caraites, who are only to be met with in five governments, have fourteen synagogues and forty-six religious officials.

Of six millions three hundred and thirty-six thousand souls, composing the population of Poland, the Jews are above seven hundred thousand, eleven per cent. of the whole. In many of the towns the Jewish population preponderates, but few Jews are found in the rural districts.

An Ancient Building.—The oldest church now existing in this country, is situated near Smithfield, Isle of Wight County, Va. It was built in the reign of Charles I., between the years 1630, and 1635. The brick and lime were imported from England. The timber is English oak, and was framed in England. The structure is of brick, erected in the most substantial manner. The mortar has become so hardened, that it will strike fire in collision with steel.

Episcopal Methodist Church, South.—The Episcopal Methodist Conference, at New Orleans, adjourned on the 3d inst. It extended the pastoral term to four years. Twenty-seven thousand dollars were voted as the support of the Bishops. The probation system was stricken out of the discipline. Class-meeting was made a privilege, but no test of membership any longer. Monthly church meetings were ordained and love feasts to be held with closed doors. The name of the Church was changed from "Methodist Church South" to "Episcopal Methodist."

The salaries of ministers are to be regulated by their congregations. The Bishop's salary is to be raised within the episcopal district in which he labors.

Evangelical Alliance.—At a recent meeting in New York, measures were taken to organize an American Alliance on the same doctrinal basis as the European Alliance. The following were appointed a committee to present a plan of organization and nominate permanent officers, viz.: Baptist, R. S. W. Buckland, D. D., Howard Osgood, D. D., Wm. R. Williams, D. D.; Congregational, Rev. Drs. Buddington, D. Geo. W. Patten. Protestant Episcopal, Rev. Drs. Dyer, Muhlenberg, A. H. Vinton; German Reformed, Rev. Drs. E. V. Gerhart, H. Harbaugh, and P. Schaff. Dutch Reformed, Rev. Drs. De Witt, E. S. Porter, E. P. Rogers. Lutheran. Rev. Dr. C. P. Krauth, S. S. Schmucker.—— Wedekind; Presbyterian, O. S., Drs Krebs, Paxton, Stevenson; Presbyterian N. S., Rev. Drs. W. Adams, H. Crosby, Geo. W. Wood; Methodist, Drs. Crooks, Curry, McClintock.

The meeting also unanimously appointed the Rev. Dr. H. B. Smith, who, it is understood, is going abroad, to represent the new organization at the approaching meeting of the European Alliance. The next meeting is appointed on the first Thursday in June.

ACKNOWLEDGMENTS.

Boston, Mass, Rev Wm Johnson, $6 00; Williamsport, Penn. per A T Stokes, 1 25; Syracuse, N Y, Rev J W Logoen, 3 00, Indianapolis, Ind, Jno G Britton, 2 50; Bloomington, Ill, Rev J W Malone, 20 00; St Joseph, Mo, Rev J M Wilkerson, 9 00; Chester, Ill, W Covington, 2 25; Coxsackie, N Y, Walter Koott 1 25; New Town Square, Pa, Sarah A Brown, 1.25; Kent Square, Pa, S T Carter, 3 00; Cambridgeport, Mass, Rev D P Mason, 2 00; Allentown, N J, Ann Woby, 75 cts; Washington, Pa, C Dorsey 3 00; Hamilton, O, Joe Mitchell, 1 25; Williamsport, Penn, A Stokes, 2 50, Jersey Shore, Pa, Jas Bryan, 8 00; Keokuk, Iowa, Rev W P Arbuckle, 15.00; Farmington, Ills, per Postmaster, 7 50; New Haven, Conn, Rev L S Lewis, 8 00; Elmwood, Ill, M A McKiner, 2.50; Detroit, Michigan, M Dalton, 1.25; Waverly, Pa, Rev W P Johnson 6 25; Hillsboro, N C, per Rev A Boss, 7 50 Mt Pleasant, Md, Miss S L Duffie, 1 25; Hamilton, Ohio, A Anderson, 3.00; Thos G O Nichols, 2.50; per Rev E C Joiner; 2 50, per O Saunders 2 50; C Ramsay, 2.50; Rev H Davis, 5 40; Miss M J Brown, Henry Jones, 2 50; Mrs Sarah Smith, 125; Nelson Fisher, 2 50; Rev Mr Kalley, 1 00; per Rev A T Cuff, 1.25; per Rev E T Williams, 1 25; Jno Hance, 50 cts, P McFarland, 2.50; T G Stanton, 5.00; J B Murray, 5.00; Rev R Revels; 5 00; Rev W J Anderson, 2 00; Mrs E Johnson, 1.25; per Rev G H Graham, 2.00; Hannah Matthews, 2.50; Rev H Davis, 67.80; J F N Wilkerson, 60 cts; Rev H Peters, 1.00; J T Mahony, 5.00; Horace Colder, 8.00; Rev J Wood, 2.50; Rev R Meachem, 2 50; Rev W Ross, 2 50; G Reston, W E Hunter, Rev R M Taylor, H H Taylor, J M Johnson, Miss M J Dedveaux, each 2.50; C Albright, 1.25; Rev Wm Bishop, 1.25; Lucius Moore, 2 50; Rev Berrial Jackson 2 50, Rev E L Barley 2 50.

NOTICE.

The annual meeting of District Grand Lodge, No. 2, I. O. of G. S. and D. S., will be held at the Masonic Hall, Eleventh Street, Tuesday morning, June 5th, at 10 o'clock, A. M.

By order of W. G. C.

Attest, W. A. R. Smith, G. R. S.
June 2—1t.

NOTICE

A. M. E. APPOINTMENTS.

Sunday, June 3.

Bethel Church—(Ordination of elders) 10 A. M., Rev. James A. Shorter; 3 P. M., Rev. Jonathan Hamilton; 8 P. M., Rev. G. Waters.

Union Church—10 A. M., Rev. W. H. Chase; 3 P. M., Rev. D. P. Seaton; 8 P. M., Bishop Wayman.

Wesley Church—10 A. M., Rev. R. Barney; 3 P. M., Rev. T. M. Kennard; 8 P. M., Rev. R. Fausett.

Zion Mission, 7th below Dickerson.—10 A. M., Rev. A. Till; 3 P. M., (ordination of deacons,) Bishop Campbell; 8 P. M., Rev. Theo. Gould.

Sabbath School Anniversary, at Bethel church, next Monday, 4th inst, at 3 o'clock, P. M.

Missionary Meeting, at Bethel church, Tuesday, 5th inst., at half past seven o'clock, P. M.

NOTICE.

To the Trustees of Wilberforce University.

Dear Brethren:—In view of our great undertaking to rebuild the college, it is, therefore, very essential that we should have a full meeting of the Board, at our next annual meeting, which will be on the 26th of June.

The Annual Commencement will take place on the Wednesday following, June 27th.

As our success depends much upon this meeting, dear brethren, do be punctual in attendance, and let us be willing to make some sacrifice for the common cause of education.

E. A. Davis,
Secretary Trustee Board.

Xenia, Wilberforce, May 8, 1866.
June 2—4t

INFORMATION WANTED

Of Ashton Garrett—the father of Matthew and Harry Garrett. Matthew and Harry Garrett are desirous of learning the whereabouts of their father, Ashton Garrett, who disappeared very suddenly. Their home is near Louisa Court House, Virginia.

Any information concerning the missing party will be most thankfully received at the residence of Rev. William H. Furness, 1426 Pine Street, Philadelphia, Penna.

Jan 2 3t

INFORMATION WANTED

Of my son, Jefferson Chamberlaine, who was formerly owned by Harriet Philbates, of Lanesville, James City County, Va. He was in Washington, D. C., last year. I also desire to hear from my son-in-law, Orange, and his wife, my daughter, Matilda. I want them to come and help me, as I am unable to take care of myself. Any information will be gratefully received, and may be sent to Mrs. Chamberlaine,

Care of J. Greenbaum,
No. 222 Broad Street,
Richmond, Va.

May 19—4t

Marriages.

Married, on the 24th of May, by Rev. Jonathan B. Hamilton, Mr. Wm. J. Glover to Miss Lucy M. Custus, both of New Haven, Connecticut.

Advertisements.

AGENTS WANTED!

Wanted—active and reliable agents throughout the South, to sell Photographic Copies of

Littlefield's Painting
of the
Death-Bed of Lincoln.

Endorsed by Speaker Colfax, Judge Chase, Surgeon General Barnes, and others of the death bed.

☞ The only accurate representation of that sad scene. ☜

Address
J. W. Littlefield,
Box 559, Washington, D. C.

May 26—3m

Mrs. M. K. Davis & Mrs. E. Armstrong
will open a
Private Boarding House

For the accommodation of Ladies and Gentlemen who may wish to spend some of their time out of the city during the summer months. They will take great pleasure in accommodating their numerous friends as far as they possibly can. They would respectfully present this Circular for your favorable consideration, and take this manner of informing you and the public that no pains will be spared in making their guests comfortable.

TERMS { LADIES, $4 per week. / GENT'N, $5 per week. } In Advance

We shall open our house for the reception of boarders on the first day of April, 1866.

Williams Street, (opposite Micah Williams,)
STONEHAM, MASS.

Only nine miles from Boston. Just a nice little ride—fare only 30 cents, going and coming. Take the cars on the Boston & Lowell Railroad, for Stoneham, and get out at Farm Hill Station. may 19—6mo

PHRENOLOGY.

MESSRS. FOWLER & WELLS
(389 Broadway)

Have just issued a new and improved Phrenological Bust, showing the latest classification and exact location of the Organs of the Brain, designed for learners. All the newly discovered organs are given. It is divided, so as to show each Organ and all the groups—Social, Executive, Intellectual and Moral—classified. It is now extensively used in Europe, and is almost the only one in use here. There are two sizes. The largest—nearly the size of life—is sold at Two Dollars. The smaller one, which is not more than six inches high, and may be carried in the pocket, is only One Dollar. May be sent by Express or as freight. Address—

Fowler & Wells,
389 Broadway, New York.

SHROUDING
and
Laying Out of the Dead.

MRS. SARAH IRONS
(an old citizen of much experience)

Solicits the patronage and attention of our citizens and the public generally, as she is now engaged in the business of Shrouding and Laying Out of the Dead. Her terms are moderate, and satisfaction is ensured to all who call upon her. Her knowledge in this department is complete. She can always be found at

No. 619 Pine Street,
Philadelphia.

may 12-1yr.

DAVIS'S HOTEL.

212 K Street, bet'w. 17th and 16th Sts.,
WASHINGTON, D. C.,

This First-Class House is now open for the accommodation of the travelling public. The situation of the House is most respectable, and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

☞ Board at reasonable prices, in advance, by the Day, Week, or Month.

A RESTAURANT on the "European Plan," is on the premises. Choice brands of Wines and Cigars at the Bar.

Dinner parties furnished at the shortest notice.

No unbecoming conduct allowed on the premises.

St. Clair Davis, Proprietor.

March 10, 6 mo.,

THE
Masonic Gavel,
A MONTHLY MAGAZINE,
Devoted to the Interests of
MASONS AND MASONRY.
TERMS—$1 00 PER ANNUM,
Payable in Advance.

☞ All Communications must be addressed to

JOHN W. REAMS,
Post Office Box 116, Annapolis, Maryland.
Dec 1-1y

BOWERS'
COAL DEPOT.
COAL!! COAL!!!

THOMAS J. BOWERS,
634 Lombard St.,

Has constantly on hand a full supply of the best
LEHIGH AND SCHUYLKILL COAL,
At the lowest market price.

Call and Try —— *Call and Try*

Oct. 7-tf.

SECURITY
Life Insurance Co.,
Of New York

This Company ranks amongst the first in the country. It divides its profits among the insured, thus giving them the benefits of a Mutual Company. At the same time the Security has a guaranteed cash capital. Its rates are as low as those of any other Company. It grants policies on the life endowment and non forfeiting plan. It takes notes for one half of the premium when desired by the insured. The dividends go towards liquidating the same, for any information, books, blanks, &c. Call on

EZRA WILLITS, Gen'l Agent,
No. 528 Walnut St., Phila.
Jos. C. Bustill, Solicitor,
No. 403 South Sixth Street.

REFERENCES.

Charles Ellis, Druggist, N. E. 7th and Market Streets.
Richard Cadbury, 117 and 119 Chestnut Street.
James Whitall, Glassware, 410 Race Street.
J. Wistar Evans, do, do.
John Tatum, Dry Goods Com., 273 Chestnut Street.
John E. Hilles, Reading R. R., 16 Callowhill Street.
A. R. Pharo, 1017 Green Street.
Joseph C. Turpenny, 710 Spruce Street.
T. Ellwood Chapman, 5 South 5th Street.
Robert Biddle & Co., 121 Market Street.
T. G. Beesley, M. D., 37 North 11th Street.
Dillwyn Parrish, 1017 Cherry Street.
Edward Hopper, 229 Arch Street.
Samuel R. Shipley, 1824 Filbert Street.
David Scull, Jr. & Bro., Wool Dealers, 125 Market St.
Joseph Howell, 12 South 2d Street.
Elton B. Gifford, Merchant, 25 North 3d Street.
R. Esterbrook, Manufacturer, 403 Arch Street.
Caspar Wister, M. D., 726 Arch Street.
Joseph Thomas, M. D., 653 Vine Street.
J. M. Whitall, 410 Race Street.
Jno. S. Doutler, Merchant, 1015 Delaware Avenue.
Mar. 3—4m

PENNSYLVANIA CENTRAL RAILROAD.

CHANGE OF TIME AND DEPOT.

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts. as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 35 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7 45 P. M., to connect with Pittsburg and Erie Mail, and at 10 30, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE.	
ERIE EXPRESS	at 7.30 A. M.
MAIL TRAIN	" 8.00 "
PAOLI ACCOMMODATION, No. 1	" 10.00 "
FAST LINE	" 12.00 M.
PARKESBURG	" 1 15 P. M.
HARRISBURG ACCOMMODATION	" 2.30 "
LANCASTER ACCOMMODATION	" 4.00 "
PAOLI TRAIN, No. 2	" 5.30 "
PITTSBURG AND ERIE MAIL	" 8.30 "
PHILADELPHIA EXPRESS	" 11.10 "
ARRIVE.	
PITTSBURG AND ERIE MAIL	" 6.30 A. M.
PHILADELPHIA EXPRESS	" 7.00 "
PAOLI ACCOMMODATION, No. 1	" 8.20 "
PARKESBURG	" 9.00 "
LANCASTER TRAIN	" 12.10 P. M.
FAST LINE	" 12.30 "
PAOLI ACCOMMODATION, No. 2	" 4.40 "
DAY EXPRESS	" 5.40 "
HARRISBURG ACCOMMODATION	" 9.40 "
MAIL TRAIN	" 11.20 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to fare and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
137 Dock Street.

Jan '66

ONE PRICE CLOTHING.

JONES'
OLD ESTABLISHED
One Price CLOTHING HOUSE,
604 Market Street,
(Above Sixth.)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judges or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 *Market Street,*
One Price Store.

DR. JONATHAN DAVIS.

Successor to C. E. Lowber, M. D.,
No 733 S. 11th Street Philadelphia, Pa

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 9 A. M.—from 4 to 6 P. M.

Agent for the Masonic Gavel. jan 1 y

Mrs. Edith Mayhew,

NO 257 RASPBERRY STREET,
(2d door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Jan 6-6mo

EASTERN AVENUE HOUSE.

John A. Mulligan, Proprietor.
Numbers 25 and 27 Eastern Avenue,
BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.

Hot and Cold Water-Baths
Free for the Boarders

Its situation is central; it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

☞ Provisions of the best quality, and in a variety.

☞ **Meals by the Day or Week.** ☜

Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Offered by Perry & Co.
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No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones')

Messrs. Perry & Co. have undoubtedly the largest stock of ready-made clothing, and finest variety of styles ever presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to

Our Custom Department.
Our Custom Department.
Our Custom Department.
Our Custom Department.

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
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And South-east Corner Seventh and Market Sts., (Jones'.)
Perry & Co.

WANTED!

THE
Great Union Intelligence Office
Wants servants of all kinds,

COOKS,
WAITERS,
NURSES,
CHAMBERMAIDS,
SEAMSTRESSES,
and COACHMEN.

Also, men and women, just from the South, who wish to engage in

FARMING,

Can procure good homes by calling at the Office, No. 226, Washington Street.

GOOD WAGES

Paid to Good Servants, from $8 up to $20 per month.

We hope persons wishing situations will improve this opportunity.

E. DEMUND & CO.,
No. 226 Washington St., Phila.

Apl 25, 1866

To Rent.

A Large Furnished Room, suitable for the meetings of Societies, at the
S. E. Corner Seventh and Market Sts.
(Fourth Story.)

☞ Apply to
ROBERT JONES,
No. 5 North 8th St., Philadelphia.

may 12-3t

OLIVE BRANCH
BOARDING HOUSE
No 814 *Lombard Street, Phila.*

Mrs H. M. Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS. M. BENNETT,
HERB DOCTRESS,
NO 400 S. SEVENTH STREET, BELOW PINE,

Is prepared to cure Debility of the System, Bilious Fevers, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK.

JOSEPH C. BUSTILL AND SARAH M. BUSTILL,

WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD DRESSERS,
No. 403 South Sixth Street,
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WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS

WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c,
BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles.

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

Bustill's Celebrated Nerolian Hair Tonic.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Restoring, Softening, Odourizing, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the head, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24-tf

Cupping, Leeching & BLEEDING:

ATTENDED TO BY
NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,
Also Solicitor for "Security Life Insurance Company."

jan 7-no 8-1y

"THE BEST AND THE CHEAPEST."

REIMER'S PHOTOGRAPHIC GALLERY,

NO. 615 & 617 NORTH SECOND STREET,
PHILADELPHIA,

Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.

☞ Pictures are made all sizes, from a Carte de Visite to a life size in oil, at prices which can guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. 1y

JAMES C. CLARK, M. D.
(ECLECTIC.)

No. 618 Pine Street, Philadelphia, Pennsylvania

OFFICE HOURS.

From 7 to 8 A. M. / From 12 to 2 P. M. / From 6 to 8 P. M. } PHILADELPHIA.

Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.

jan 7-no 7-1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel." It is the Best and Cheapest House in Baltimore.

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber Shop attached to the Hotel.

Nos 28 and 30 Corner of Bath and Davis Sts.,
(Near the Harrisburg Depot,)
BALTIMORE.
DR D HUDSON, Proprietor.

House of Application
FOR
COLORED PEOPLE.

MRS. MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO 1718 SANSOM ST.
Jan 26 1y. *Philadelphia, Pa.*

Poetry.

NOTHING BUT DUST

BY LYDIA M. READ

Nothing but dust, Oh Lord!
Thick o'er our life shade lies as a heavy surt,
Our path is steep, our hearts are faint and cold,
Help Thou our weakness, we are only dust,
Nothing but dust.

The night is coming on—
The night wherein no stars their vigils keep;
The wide and gloomy River must be crossed,
The mouldering grave is damp, and still and deep,
And dark and cold.

Our weak, imploring hands
Reach out toward human love with helpless trust;
But all our idols from their glory fall,
Shivered to atoms—they are only dust—
Nothing but dust.

Thou knowest our feeble frames;
Saviour to Thee alone we place our trust;
Oh, lead us through the storm, till at Thy feet
We lay our burdens, that are only dust
Nothing but dust.

Rochester, Penn.

The Family.

THE SNOW-STORM.

"All day the snow came down, all day
As it never came down before;
And over the earth at night there lay
Some two, or three feet, or more."
—*Eastman's "Snowdrift."*

It was a dark December night, wild and stormy. Ever since mid-day the snow had fallen with unwearying perseverance, and now lay deep on the ground. I had been detained at my office in town later than usual, and had to cross a dreary moor for some two miles to reach my home. I confess I felt chilled at the prospect of such a walk in such a storm; but wrapping my plaid around me, and staff in hand, I set forward, thinking of the bright little home I should soon reach, and the dear ones who were waiting my return with a loving welcome. Soon I left the busy town with its many lights behind me, and stepped out into the dismal moor. The snow lay much deeper here on the untrodden footpath, and seemed to fall even more heavily than before—so thick and blinding, that I found myself perpetually straying from the proper roadway, and with difficulty retraced my steps; the cold felt keener also, and a sharp east wind had risen. At times I grew almost breathless with the struggle, and had to pause for gathering strength ere I faced the storm once more. At length I rejoiced to see the guiding post, which was placed where three roads met, and against which I was thankful to lean for a few seconds, until I had recovered breath. I was just on the point of starting off afresh, when a faint sound of a human voice caught my ear. Startled, I listened, but all was still. I shaded my eye with my hand, and stared anxiously into the surrounding darkness; but naught could discern beyond a wilderness of snow, and I was just concluding my imagination had deceived me, when again the same murmur came floating through the air.

Feeling that, with the guide post so near, I could scarcely lose my way, I hastened forward in the direction of the sound, and soon distinctly heard a child's voice repeating the Lord's Prayer. It had a strange effect in such a storm at such a place, and my heart beat high when the gentle "Amen" was said.

I called out, "Whose voice is that?" but there was no reply. I called again more loudly than before, and then the timid answer came, "Johnnie's," and a few steps brought me to a boy some eight years old, standing shivering in the snow.

"My poor little man," I said, "are you all alone?"

"No," he replied, "Nelly is here, but she grew so cold and tired I could not get her on, and now she is fast asleep. I felt sleepy, too, but thought I would say my prayers first," and then as I stooped down to the bundle of snow he had indicated as being "Nelly," he whispered softly, "Has Jesus sent you?"

"Surely he has," I answered; "had you not said your prayers, Johnnie, you might both have perished. But how come you here, my boy?"

"We went into town this morning to see grandma—it was not snowing then," he said innocently, "when we left home."

"And where is your home?" I asked; "and who is your father?"

"Farmer Rutland," he replied "we live at the High Farm."

"High Farm" happened to lie on the road to my own house, so I told Johnnie we would all go home together. He rejoiced when he heard my name, and remarked to himself, "How well it was I said my prayers."

I found Nelly indeed fast asleep, wrapped in a heavy cape, which the devoted little fellow had divested himself of in his endeavor to keep her warm. Nor could I induce him to put it on until he saw me raise Nelly tenderly in my arms, and wrapping her in my great plaid, gathered her close to my bosom, prepared to carry her.

"Now, Johnnie," I said, "you keep hold of the skirt of my coat, and we shall soon be at High Farm."

The cold seemed to have become more intense, the falling snow more dense than ever. Manfully the little fellow kept up by my side, though the snow by this time reached above his knees. I tried to cheer him as we trudged along, but I felt the drag upon my coat becoming greater, and it was evident his strength and heart were failing him—then a suppressed sob broke from him, and he clung more closely to me as I bent down trying to soothe and comfort him.

"You are a brave little man," I said; "we will soon reach the farm now; think of the bright fire there, the nice warm milk and bread, and mother's loving kiss, all waiting for you."

"I cannot walk further," he sobbed. "O, take Nelly home, but let me lie down here. I will say my prayers again, and perhaps Jesus will send some one else to help me."

"No, no," I answered cheerily; I cannot leave you behind, Johnnie; you must just make a horse of me, and mount my back. There you are now, hold me fast round the neck, and whip hard to make me go better." And again I started forward, endeavoring to keep him awake with questions and little sallies; but I felt the additional burden in such a storm was becoming beyond my already exhausted strength, when suddenly a wavering speck of light shot out of the darkness, then vanished, then appearing once more, becoming nearer and brighter. I hallooed loudly, and my shout was answered, and Johnny called out in a faint, and glad voice, "O, that's father!" And happily so it was; the poor farmer, becoming alarmed at the lengthened absence of his children, had started with his two men and a lantern in search of them, and great tears of thankfulness fell from his eyes when he beheld his loved ones. Johnnie was at once taken into his loving arms, and a quarter of an hour's walk brought us to the farm, where the anxious mother received us. Nelly was soon roused by the warmth and light, of the great fire, little or none the worse for the night's adventure, but poor Johnnie was sadly frostbitten, and it was long before he recovered.

Deep was the gratitude of the honest couple for the aid I had afforded their beloved children, who doubtless, overpowered with sleep, would have been hidden in the snow ere their father had reached them, and must inevitably have perished, but for the prayer which Johnnie's trusting, simple heart had prompted, and which had been the means, with God's blessing, of my saving them.

A PLEA FOR THE LITTLE ONES

Unawakened in the depths of a child's heart are many warm and affectionate feelings. Locked in its silent chambers are many noble and generous impulses. But intermingled with these heart gems are numerous seeds of evil, which, alas! are inherited by all who are born of woman. That it is a parent's province to cultivate with increasing care, day by day, these feelings of kindness and affection—to direct into healthy channels these noble and generous impulses, and to uproot these seeds of evil—all will allow. But how many are there who, in this respect, sadly neglect their duty. How often do we see parents live as carelessly, and as entirely forgetful of their duties and responsibilities, as if they were mere machines to supply the bodily wants of the little ones who bless their homes, and as if those little ones were not immortal beings—"had no souls to save, no God to judge them!"

A child has every thing to learn, and parents should remember this, and remember also that "first impressions are most lasting." Those who are tottering on the verge of the grave can call to memory the most trivial occurrences of early childhood. Then how anxiously should parents strive to teach their children, not only what will promote their happiness in childhood, but lay a foundation for those virtues which are lovely and of good report. Let them not cheat themselves into the belief that their little ones will hold on to their hands, cling to their garments, follow their footsteps, and yet let go their examples. They may forget the words of their parents, but they *will not* forget their acts. How guarded then should parents be to illustrate by their lives the teachings of their lips. I sometimes sit in dumb astonishment to see parents deceive their children—yes, even tell them falsehoods—and in a few hours punish them for not telling the truth. I was struck with a little article which I read a few days since in an old magazine, entitled, "*My Mother never tells lies.*" It seems that a little girl had seriously disobeyed her mother, been threatened with punishment, and was deeply grieved at the prospect of its infliction, when a lady, seeing her distress, promised her intercession. The child replied, "I know she will whip me, for my mother never tells lies." Alas! that there are so few mothers of this character, and so many who, to save themselves a little momentary pain or trouble, doom their children by their examples, to a lifetime of falsehood and deception. Some mother, in speaking of this, has said: "Well would it have been for many a little, neglected being, if God, in his providence, had placed it in other hands; for the great day alone will disclose how many a prayerless, graceless mother has handed her offspring over to despair."

"Love creates Love," is a *saying* so common that we forget its worth. Convince a child that you love him, and how easily will he be led to yield to your wishes. Children's hearts are so tender that they can be much more easily taught to practice those virtues which so beautifully adorn our fallen natures, than when, by contact with the world, and its hosts of vanities, they have grown callous, and almost insusceptible of good impressions. If parents would but strive a little more earnestly to crush out the evil within their children's hearts, and to nurture more tenderly the virtues that blossom there, how happy would be the results. They would not only render their children far better and happier, but in blessing, would be themselves blessed. Let the atmosphere surrounding these innocent little ones be of love: and, in the beautiful words of another, I would say to every parent who peruses these lines, "Make your children happy. Whatever cares press, give it a warm good night kiss as it goes to its pillow. The memory of this, in the stormy years fate may have in store for the little one, will be like Bethlehem's star to the bewildered shepherds. My father, my mother loved me. Lips parched with the world's fever will become dewy again at this thrill of youthful memories. Kiss your little child before it goes to sleep."—*Religious Herald.*

Child's Cabinet

PUTTING ON

"It's a fact, George! she's the most disagreeable girl I ever knew!" And finishing the conversation with this emphatic assertion, Ada rose to put away her bonnet and cloak.

"Who is that, Ada, and why is she so disagreeable?" It was a quiet, pleasant voice, coming from the other side of the room.

"Why, auntie! when did you come in?"

"Just now, as you were making known to George that terrible 'fact.' And I am anxious to hear all about it myself."

"Well, I'll tell you!" and down went the bonnet and cloak on the sofa. "It's Alice Heston, the new scholar; her father bought the stone house under the hill, and moved in last fall, you know."

"Yes, I remember; but why do you think Alice so disagreeable?"

"Oh, she *puts so on*!"

"Puts on? what does she put on?"

"Feathers, and silks, and fashions, and flummery!" interrupted George, laughingly.

"But that isn't what I meant! She puts on such *airs*, auntie! Why it's perfectly ridiculous the way she acts! I don't believe there is a girl in school who likes her!"

"Is she unkind, or unfriendly, or selfish?"

"Why, no, ma'am; she's kind and friendly enough, in her way; but then, who can endure such a way? Such patronizing airs! and such condescending smiles! and such a style of talking, as if she had been studying the dictionary all her life, and thought she knew more than all the rest of us together! She isn't at all like the other girls! Every thing she does and says is all affectation, and that's just what I can't bear!"

Ada stopped to take breath; while George laughed heartily at her earnestness. Aunt Julia sat as if thinking, for a few moments, and then said quietly, "I think there is one kind of *putting on* which Ada herself needs to learn and to practice; something which, if she herself would remember to put on at all times, would make her schoolmate Alice seem much less disagreeable."

"Why, auntie, I don't understand?"

"Can you help her any, George?"

"I guess so; I think we studied it in the Bible-class yesterday; in Colossians, isn't it?"

"The third chapter and fourteenth verse: 'And above all these things, *put on charity*, which is the bond of perfectness.'"

"Why, aunt Julia! do you think I haven't charity?"

"Charity 'is not easily provoked, thinketh no evil, hopeth all things, endureth all things.' Put on this beautiful veil of charity, and see how Alice's disagreeable qualities will fade away before it! Charity will say, 'Perhaps her manners are the fault of her education, or of example, and she is not to blame.' Charity will say, 'I have many faults of my own, and I will be 'not easily provoked' at hers.' Charity will *endure* things that may seem disagreeable, and *hope* that pleasanter things will come by and by. A wondrous thing is this Charity, Ada!"

"How nicely you have made it all out, auntie! but it's so much easier to talk about than to do!"

"I know it, Ada; it takes a great deal of patience and practice and prayer, to teach us to put on this lovely ornament. But oh! is it not worth striving for, this most excellent gift, which shall be like 'a rainbow in our eyes,' helping us to see the *good* qualities of our companions; and like sunlight in our hearts, overspreading all human weaknesses and failings with its kindly beams, and teach us to reach out the hand of fellowship to every one, remembering that we 'all are brethren?'"

"O, auntie! I'm always said I wouldn't bear any thing *put on*; but I think I *will try* to put on such a thing myself, if I can only remember!" And this time, George did not laugh at his sister's earnestness; he was thinking how much he, too, needed to "put on charity."

And you and I, my young friends—all of us—do we not all need it?—*Observer.*

THE TWO GARDENS.

A LETTER TO THE CHILDREN.

MY DEAR YOUNG FRIENDS:—If you will all come up here, I will show you two gardens just over the way. They are very interesting gardens—interesting because they convey such useful lessons. They are real gardens; but I shall not tell you the real names of the owners, and you must guess what is meant by the names.

Mr Workwell Thrifty owns one of the gardens. It is a great pleasure to look in upon his garden. Every thing is growing so nicely, and withal in such perfect order. Not a weed is to be seen. On one side is a row of evergreens; on another, a row of maples; on the other two sides are currant bushes. Within, all sorts of vegetables are growing in abundance, to supply the wants of Mr Thrifty's large family.

Mr Get-up-late Shiftless lives next door, and owns the other garden. It is just as good land as Mr Thrifty's garden is, but the weeds have choked down all the onions, beans, carrots, squashes, potatoes, etc., and I am quite sure there are not enough of them to pay for the gathering. The fences, too, are all down. There are no nice trees about the garden, no currant bushes; and, altogether, the garden is a very unprofitable affair.

Mr Shiftless has complained a great deal about the weather. It has been too hot or too cold, or too dry. The cut-worms he thinks devoured considerable of the stuff. But none of his talk would do. People would not believe it. There was Mr Thrifty's garden on one side, and his on the other side. What could make the difference? What do you think could make the difference, my dear friends? Ah! I guess you have got the right answer. It was laziness that made the garden so bad. We won't call it by any other name; that is good enough. Mr. Shiftless did not enrich his land; did not stir well the soil; did not keep the weeds down. Mr. Thrifty did all these things, and succeeded. Often while Mr. Shiftless was snoring in bed in the late morning, or spending the precious hours with drunken companions at the tavern, Mr Thrifty and the boys would be hoeing testily at the weeds—cutting them all down.

Now, dear children, you know what I have told you this for. As I hinted once before, you will come at the meaning before I get at the explanation. You know that your minds may be compared to gardens, where weeds will grow and choke the good seed if they are not early cut down. If you early cut down the weeds that start to grow in the garden of your minds, the good seed will produce ripe, beautiful fruit. Have you any bad habits? Cut them down now; let them not have a place in the garden. Is there a worm of sin gnawing into the fruit that you are trying to raise? Kill it at once, and let no more of those pests come near.

In short, endeavor by strict watching and earnest prayer to cultivate good habits. You cannot afford to be idle, for if you stop trying to *be* good and *do* good, you will be very apt to engage in something mischievous. Keep down all the bad weeds, my little ones.—*Rel. Telescope*

Miscellaneous.

RULES FOR MINISTERS

A correspondent of the *Northern Christian Advocate* suggests a few rules which ministers of all denominations would do well to follow. He says:—

Never make an apology in the pulpit—you will lessen yourself by so doing. Don't make long introductions to your sermons—a portico should never be as large as the house. Do not make a repeater of yourself, by repeating the same thoughts in your firstly, secondly, thirdly, lastly and in conclusion. Never defend yourself in the pulpit against any evil thing said of you. You are set for the defence of the gospel, and not of your own reputation. Keep your account with God and not with men, and he will defend you. Don't preach long sermons, for long sermons do no good, but often do harm. Every moment you detain your hearers after they become weary, you damage them and yourself also. But the length of a sermon is not always measured by the time taken in its delivery. A sermon that has neither height, depth, nor breadth, must necessarily be a long one. Or a sermon which does not interest the hearers will always be a long one. As long as you can hold the fixed attention of your hearers, it will be safe to go on, but when you can neither gain nor retain such attention, close as soon as possible. Give your hearers as many thoughts in as few words as you possibly can. Let your motto be, *Multum in parvo.* Never shun to declare all the counsel of God; for you may safely preach a whole gospel every where.

PAYING THE PASTOR'S SALARY.

A worthy Miller—so the story is told in Dr. Dunbar's memoir—was once pained by hearing that the minister was going away for want of support, the church having decided they could no longer raise his salary. He called a meeting, and addressed his brethren very modestly, for he was one of the poorest among these comfortable farmers. He asked if the want of money were the only reason for this change, and if all were united in desiring the services of the pastor, could they still keep him. There was but one voice in reply. The pastor was useful and beloved; but the flock was so poor!

"Well," replied the miller, "I have a plan by which I can raise his salary without asking one of you for one dollar, if you will allow me to take my own way to do it. I will assume the responsibility for one year. Have I your consent?"

Of course, they could not refuse this, although they expressed surprise, knowing the miller to be but a poor man.

The year drew to a close. The minister had been blessed in his labors, and no one had been called on for money. When they came together, the miller asked the pastor if his wants had been supplied, and his salary promptly met. He replied in the affirmative. When the brethren were asked if they were any poorer than at the beginning of the year, each one replied "No," and asked how they could be, when their church privileges had been so mysteriously paid for.—He asked again,

"Is any man here any poorer for keeping the minister?"

The reply was the same as before.

"Then," he said, "brethren, I have only to tell you that you have paid the salary the same as you always did, only more of it, and with greater promptness. You remember you told me to take my own way in this matter; and I have done so. As each one of you brought his grist to mill, I took out as much grain as I thought your proportion, and laid it away for the salary.—When harvest was over, I sold it, and have paid the minister regularly from the proceeds. You confess that you are no poorer; so you never missed it, and, therefore, made no sacrifice. Now I propose that we stop talking about poverty, and about letting our minister go, and add enough to his salary to make us feel that we are doing something."

Mr. Dunbar used to say, "O, for a miller in every church!"

The story applies itself. No man ever yet made himself poorer by helping to pay the minister's salary, whether or not he knew when and how he paid it. We would, any of us, do twice as much as we do in that regard, and be just as well off at the year's end, if that be all. And then is it nothing to be able to "*feel that we are doing something?*"

WHAT IS IT TO BE A CHRISTIAN!

To be a Christian is to be allied to Christ, and this, not only by His sharing our human nature, but by our own participation in his divine nature. It is to have His Spirit within us; to be made in the image of God, to aspire after the lofty and inestimable privileges of the brethren of Christ, a share in His righteousness, an admission, through Him, into the presence of the most holy God, a fellow inheritance with Him in eternal glory. To be a Christian is to believe the humbling doctrines of the cross, which lay low the pride of man, and bring us as needy suppliants, to the throne of mercy; it is ever to follow the self-denying precepts, the meek and lowly example, of our Saviour. Compare, then, my brethren, this character, with that of too many in the world, calling themselves Christians. Are they Christians, who are too proud to confess, and much too fond to forsake, those very sins, from which Christ came to redeem them, still, however, perhaps trusting themselves to be saved by works of righteousness which they have done, not according to that mercy which He hath purchased for us by his own blood? Are they Christians who choose, in preference to Himself, the things which Christ has taught us to despise; who are lovers of pleasure more than lovers of God? Are they Christians whose ambition terminates in the poor and low attainments of this present state, who seek the honor of men, not that which cometh of God only? Are they Christians who follow closely and precisely, not the rule of the Gospel, which they have in profession assumed, but the practice and opinions of men which they have professed to forsake? In short, are they Christians whose example is not Christ, but the world, and who, when both are clearly and plainly set before them, will choose the course which makes for their present interest, rather than that which tends to the glory of Christ, or assimilates them to His divine image? My brethren, examine yourselves conscientiously and as if before God, by these tests; and according as conscience decides, so place yourselves, or not, among those who were, in the first ages of a pure Church, called Christians.—*Archdeacon Hoare*

CURIOUS PERFORMANCES WITH THE MOUTH.—According to the Berlin papers a Hungarian girl, born at Oedenbourgh, without hands, now twenty years of age, has been giving some curious representations in the Prussian capital. She performs with her mouth the functions of hands. She sews, embroiders, executes the most delicate work with pearls—even thread, her needles and makes knots—all with the tongue, apparently without difficulty.

House, Farm and Garden.

CHLORIDE OF LIME.

The season for a free use of disinfecting agents is rapidly drawing near. The cholera is reported as having already made its dreaded advent to our shores. After a complete renovation of cellars, vaults, etc., about our premises, the next thing in order is the free and continued use of a disinfectant. Perhaps none cheaper or better can be found than *chloride of lime.* It appears to be possessed of other virtues also, as the following from a London (England) paper attests.

"Some years ago I read in a French scientific periodical that chloride of lime would rid a house of all vermin. I treasured up the information until an opportunity offered for testing its value. I took an old country house infested with rats, and mice and flies. I stuffed every knot-hole and mouse hole with the chloride. I threw it on the stone floor of the dairy and cellars. I kept saucers of it under the chests of drawers, or some other piece of furniture, in every nursery, bed or dressing room. An ornamental glass held a quantity at the foot of each staircase. Cow sheds, stables, and pigstyes, all had their dose, and the result was glorious. I thoroughly routed my enemies, and if the rats, more imprudent than all the rest, did make renewed attacks upon the dairy in about ten months, the chloride again routed them and left me master of my own premises.

"Last season was a great one for wasps. They could not face the chloride; though in the dining-room, in which we had some—as its smell, to me the most refreshing and wholesome, is not approved of by all persons—we had a perpetual warfare. And all this comfort for eight-pence! Only let housewives beware that they place not the chloride in their china pantries, or in too close proximity to bright steel wares, or the result will be that their gilded china will be reduced to plain, and their bright steel fenders to rusty iron, in a short time.

"We advise a trial of the chloride of lime for the 'vermin' that infest the grape-vines; those pests, the rose bugs, also the squash-bugs, and the cucumber-bugs, and indeed for all the bug family, so well known to gardeners and and farmers."

CLIMBING PLANTS.

The Academy of Sciences at Paris has received from M Duchatre a highly interesting communication on certain well-known plants called creepers, because their stalks, too weak to support themselves, tend to twine themselves around the nearest objects. They generally do this from left to right, that is inversely to the motion of the sun, but some species turn in the contrary direction, and it is impossible to make either the one or the other change its direction. Palm, Von Mohl, Dutrochet, and latterly Ch. Darwin, have successfully expressed the opinion that light was the cause of this tendency; but further experiments being wanting to confirm this theory, M Duchatre, who discovered that the Chinese yam could live a long while in the dark resolved to try the effect of absence of light upon it. At the end of May, 1865, he placed one in a pot, and as soon as it showed its stem above the ground he took it down to a cellar, where it remained in complete darkness until the 2d of August following. The stem in the course of seven weeks, grew to the length of a metre and a half. It looked withered and whitish, but was upon the whole strong and even stiff, and perfectly straight, showing nowhere a tendency to twine itself round the stick which had been placed there for its support. Another yam was planted nearly a month later, and left exposed to daylight until it had twined itself twice round the stick. It was then taken and placed in the cellar, where its stem, still obeying its natural tendency, went round once more, but in a more vertical direction than before; after which it grew straight up along its pole, to which it was fastened as it grew. It was now again taken up into the garden, where it immediately began to twine around again, making five close turns; and when it was once more taken down into the cellar, it continued its growth again in a straight line, and so on according as it was alternately in the light or dark.—*Every Saturday.*

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April 14—tf

NEWSPAPER LAWS.

As there are certain definite laws in relation to the rights of publishers of newspapers, which do not seem to be understood, we will endeavor to make a plain synopsis of them, and solicit attention thereto.

1. A Postmaster is required to give notice *by letter*, (returning a paper does not answer the law) when a subscriber does not take his paper out of the office, and state the reasons for its not being taken; and a neglect to do so makes the Postmaster responsible to the publisher for the payment.

2. Any person who takes a paper from the Post-office, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

3. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, *whether it be taken from the office or not.* There can be no legal discontinuance until the payment is made.

4. If the subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it, *if he takes it out of the Post-office.* The law proceeds on the ground that a man must pay for what he uses.

5. The courts have decided that refusing to take newspapers and periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

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July 22—tf.

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Jan 20, 1866 tf

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Baltimore, Md., August 10th, 1865. Oct 13—6m

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We would respectfully call your attention to our Large Stock of
Men's and Boys' Clothing
now on hand
Ready-Made,
embracing every variety of Style and Material suitable for the season.
We have also on hand a full assortment of
Fall and Winter Goods
adapted to
Men's and Boys' Wear,
and would invite your early attention thereto.

These Goods have been purchased for CASH, and will be sold at a small advance for CASH

Particular attention paid to all orders, so as to insure satisfaction to the purchaser.

E. MATLACK & SON,
904 Market Street.
Oct 7 6m

SHROUDING
AND
LAYING OUT of THE DEAD.
MRS. MARIA HIGHGATES

Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—
No 1026 Barley Street,
tf *bet 10th & 11th, & Lombard & Pine Sts.*

AYER'S
CATHARTIC
PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them.

Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious *dysentery* and *diarrhœa.* Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and *purify the fountains of the blood.*

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of *costiveness.* If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the *natural secretion* when wholly or partially suppressed, and also very effectual to *cleanse the stomach* and *expel worms.* They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating *neuralgic pains,* which ended in *chronic rheumatism.* Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec. 1855.

DR. AYER: I have been entirely cured, by your Pills, of *Rheumatic Gout*—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for $1.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

Dr. David Rosell.
907 LOMBARD STREET.

Office Hours,	7 to 9 A. M.
Sprech-Stunden	1 to 2 P. M.
	7 to 8 P. M.

Oct 21—6mo PHILADELPHIA.

MRS. AMELIA W. ADAMS

Will open a SELECT SCHOOL for the benefit of children between the ages of four and fourteen years, at her residence, 930 Juniper St., between Spruce and Pine, Thirteenth and Broad Sts., on Monday, 3d of October. Terms, moderate.

A share of your patronage is solicited.

Sept. 30—6mo. *Phila. Sept. 28th, 1864.*

MEDICINES WILL BE
THE MAIL
DR. J. W. CREEK,
Physician & Apothecary,
Cor North and Pleasant Sts.
BALTIMORE.
Prescriptions Carefully Compounded
SENT BY
EXPRESS, OR THROUGH

TRIMMINGS
AND
Fancy Goods.
683 PINE STREET, PHILADA
GEORGINA GLEAVES

Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Balmorals and Hoop-skirts.

Gentlemen's Furnishing Goods

COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy notions

Gents' Shirts, Drawers, Under shirts, Collars and Neckties.

A general assortment of Stationery

Ladies' Dresses and Under clothing made to order

Oct 17—6mo

RESTAURANT,
Confectionery and Dining Saloon,
Corner Saratoga and Davis Street,
BALTIMORE

Where he intends keeping Oysters and Meals of all kinds. This is an Old Stand. I have spared no pains in refitting it up.

dec 31—no 4—6m

DANDRIGE KELLY, Proprietor.

$6 From 50 Cents.

Call and examine something urgently needed by every body, or sample will be sent free by mail for 50 cents, that retails for $6.

R. L. WOLCOTT, No. 170 Chatham Square, N. Y.
Feb 11—1yr

CHARLES MAGAROE & CO.,
WHOLESALE DEALERS IN PAPER,
RAGS, &c.
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OF THE
AFRICAN M. E. CHURCH,
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PHILADELPHIA.

We keep on hand, in connection with our other book Sabbath School books of various kinds. Question Books, Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also Stationery, Inks, Pens, Pens Envelopes and Blank Books.

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SURGEON DENTIST,
No. 1126 Rodman Street,
Between 11th and 12th, and Lombard and South Sts
PHILADELPHIA

Every department of Dentistry attended to
Persons waited on at their residence, if desired
Nov. 17

SHROUDING.

Mrs JANE JOHNSON & Mrs ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place.

No 618 South Eighth Street, Philada.

and are always prepared to serve customers at the shortest notice possible.

☞ TERMS MODERATE. ly

MRS. H. S. DUTERTE

General Undertaker and Furnisher,

Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

Neatly made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 73 Myrtle Avenue, Brooklyn.
CLOTHES MADE TO ORDER.
Also, Second hand Garments Cleaned, Repaired and Dyed, at short notice.
SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE
6—ly

THOMAS CHARNOCK
GENERAL FURNISHING UNDERTAKER
NO. 437 SOUTH 6TH ST
Second Door Below Bethel Church

DRY GOODS
AND
Trimmings.
718 LOMBARD STREET, PHILADA
MRS. C. E. HARDING,

Having taken the Old Stand, 718 Lombard Street, has just opened a full assortment of

STAPLE AND FANCY DRY GOODS
HOSIERY & TRIMMINGS
ALSO,
Ladies' Ready-made Under-clothing
AND
GENTLEMEN'S FURNISHING GOODS

☞ Before purchasing elsewhere, call and examine our stock. *Philadelphia, Oct., 1864*

Oct12—6 mos

AVERY COLLEGE,
Allegheny City,
PENNA.

This College, duly incorporated under the laws of Pennsylvania, has special claims upon the patronage of colored parents, and offers exceptional facilities for obtaining an education to colored youths of both sexes.

Further information will be given upon inquiry addressed to the Principal, ap9-1y

GEORGE B. VASHON, A. M.
Pittsburgh, Pa

If you wish your clothing made to look equal to new, go to the Old Established

STEAM-DYEING, SCOURING, AND
REPAIRING WORKS,
NO 129 S. FIFTH ST., ABOVE WALNUT, AND NO
1003 SHIPPEN ST., PHILADELPHIA, PA
JAMES W. BROWN
Formerly with Granville Stokes, No 606 Chestnut St.)

JOSEPH H. COLE,
CONTINENTAL EATING SALOON,
NO. 418 SOUTH SIXTH ST., PHILADELPHIA.
(Opposite Bethel Church.)

Where he continues to keep always on hand the very best assortment of OYSTERS and other refreshments—hoping that all his friends and the public in general will favor him with their patronage.

☞ Meals served at all hours. Families supplied with Oysters of the best quality and flavor at the shortest notice.

☞ Also, public and private waiting done on the most reasonable terms. ly

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MRS. WILLIAM P. POWELL,
Proprietor.
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HOSIERY, DRESS AND REGALIA TRIMMINGS OF EVERY VARIETY,
AT
No. 615 Lombard Street, Philadelphia.

MRS. C. SHORTER HAWKINS continues to keep constantly on hand a splendid assortment of goods—calculated to suit all seasons—at the LOWEST CASH PRICES.

ALSO,
Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand.

☞ A liberal share of patronage is solicited.
april 14—6 mos

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(Successor to Wm. S. Young,)
STEAM-POWER PRESS
BOOK, NEWSPAPER, AND JOB
PRINTING OFFICE
52 & 54 North Sixth Street,
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Books, Pamphlets, Cards, Circulars, Catalogues, Paper Books, notices, Checks, &c., and Commercial work of every kind printed, ruled, and bound to order.

THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion Morality, Literature and Science.

Rev. Elisha Weaver, Publisher. PHILADELPHIA, JUNE 9, 1866. Vol. VI. No. 23. New Series. Whole No. 283.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the

AFRICAN METHODIST EPISCOPAL CHURCH,

BY

REV. ELISHA WEAVER,

General Book Steward.

No. 631 Pine Street, Philadelphia.

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All Advertisements must be accompanied with the cash.

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Hymnological.

FOR WHITSUNDAY

Thou who camest from above,
Bringing light and shedding love,
Teaching Thine all perfect way,
Giving gifts to men to-day:
Thou who changest our lost state,
Making us regenerate,
Help us evermore to be
Faithful subjects unto Thee.

Where Thou art not, none can do
What is holy, just and true;
Those whose hearts Thy wisdom leads
Think good thoughts and do good deeds.
We have often grieved Thee sore;
Never let us grieve Thee more.
Thou the feeble canst protect,
Thou the wandering canst direct.

We are dark—be Thou our Light;
We are blind—be Thou our Sight.
Be our Comfort in distress,
Guide us through the wilderness.
To the blessed Three in One,
To the Father and the Son,
And the Holy Ghost arise
Praise from all below the skies.

John Mason Neale.

FOR THE LORD'S SUPPER.

Jesus, at Thine invitation
Draw we nigh with supplication;
Thou who hast Thy table spread,
With Thyself may we be fed.

Be Thy Cross our meditation;
Be Thy Name our consolation;
While Thy Death we call to mind,
May we here its blessings find.

Here in all revive contrition;
Here renew to all remission;
Here increase our love of Thee,
Let us Thy salvation see.

Visit us, O Bread of heaven;
Life from Thee to us be given,
Life divine that never ends,
That from Thee alone descends.

Glory the LORD of all creation,
Praise, with songs of adoration,
Saints on earth and heavenly host,
Father, Son, and Holy Ghost.

Selected.

KING HENRY THE EIGHTH, OF ENGLAND.

HENRY THE VIII, second King of England of the Tudor dynasty, and second son of the preceding King, and Elizabeth of York, was born at Greenwich Palace, June 28th, 1491. He ascended the throne April 22d, 1509, while he was yet in his eighteenth year. His father intended that he should become the head of the English Church, and was educating him for that purpose, but the death of his brother Arthur made him heir apparent to the Throne. He married his brother's widow, Catherine of Arragon. The marriage was solemnized at Greenwich June 7th, and they were crowned June 24th. Few monarchs have been more popular than was Henry at his accession. He was the heir of both branches of the old royal house, his father representing that of Lancaster, and his mother that of York. His person was eminently handsome, and his mind had been highly cultivated. Much was hoped and expected of him. Though addicted to pleasure, he was not unmindful of business affairs. His manners were pleasing, yet he evinced at an early period not a little of that obstinacy, which became the chief trait of his character in later life. He is often spoken of as a lavish prince, but Wolsey said he was the most avaricious man in the world. Had he died within twenty years from the date of his accession, he would have been the most popular monarch of English history. His foreign connections began early. In 1510 he received the golden rose from Pope Julius II, who wished to obtain his aid to expel the French from Italy. He made a treaty with France, and then entered into engagements with Ferdinand his father-in-law, guaranteeing his Spanish dominions against the French, and sent an ambassador to Rome to promote a pacification. Gradually, however, he was drawn into war on the side of the Pope and Ferdinand, and English forces were sent to their assistance. Henry led a large army into France in 1513. Maximilian I, Emperor of Germany, served under him as a volunteer. His military career was a prosperous one, but public expectation in this regard was not realized. Upon his return he executed a brother of Louis XII, (a prisoner,) because of some ill feeling between Louis and himself; but being deserted of his allies he afterwards made peace with Louis XII, and gave him his sister, Mary Tudor in marriage. The French King soon died, and Mary married Charles Brandon, Duke of Suffolk. On the death of Maximilian I, Henry thought of becoming a competitor for the Imperial crown, but soon discovered that he had no chance of success. He wrote a book against Luther and his doctrines, for which, in 1521, he received from Leo X, the title of "defender of the faith." In the same year the Duke of Buckingham was executed to satisfy the jealous rage of Henry VIII. Another war was inaugurated against France, to which Henry lent his influence hoping thereby to increase his power; but a treaty of peace was made in 1525. In 1525 Henry and Francis formed an alliance for the expulsion of imperialists from Italy, and the deliverance of the Pope, who was the Emperor's prisoner. In 1527 Henry sought to be divorced from his wife. This he claimed should be done on account of the moral illegality of the union, he having married his brother's wife. It is thought, however, that the real cause for his seeking a divorce, was the attachment formed between him and Anne Boleyn, whom he afterwards married. Catherine loved Henry, and was unwilling to be separated from him, and made every possible effort to prevent it; but a divorce was granted. Wolsey, a name we have learned to hate, (he finally fell sick and died in disgrace,) assisted in every possible way to effect this separation, and on the 25th of January, 1533, Henry married Anne Boleyn; though it is believed that a secret marriage had taken place several months before this. In May, 1533, Parliament declared the marriage of Henry to Catherine, to be null and void from the beginning. Eight days later the coronation of Anne took place, and it was announced to Catherine that she should no longer be called Queen, but Princess Dowager.

The Pope was enraged at the conduct of Henry, and the consequence was the abolishment of the papal authority in England, and the passage of an act settling the crown on the children of Henry and Anne; and finally an act was passed making Henry head of the Church. Catherine died at the beginning of 1536, and four months later, to satisfy the rage of her husband, Anne Boleyn was beheaded. There is no event in the history of this monster that we detest so much as the betrayal and execution of Anne. She was a beautiful woman, and possessed a noble nature, and a warm, loving heart. A noble hearted, true, loving, amiable women led to the executioner's block, while beauty lit up her face with meek submissiveness is more than we can contemplate without having the most inhuman feelings towards the fiend, guilty of such a sin. Soon after Anne was beheaded, the King married Jane Seymour.

Edward, Prince of Wales, was born Oct. 12th, 1537, and Queen Jane died twelve days afterwards. At the beginning of 1540, Henry married his fourth wife, Annie, of Cleves, a marriage that had been negotiated by Cromwell; but her unprepossessing appearance so disgusted his sensitive nature that he soon divorced her. In a few months after this, Cromwell fell and was sent to the scaffold. Henry took for his 5th wife Catherine Howard, a niece of the Duke of Norfolk; but she was soon accused of and executed for unfaithfulness to her marriage bed. He married a sixth time, taking Catherine Parr, widow of Lord Latimer, who survived him. Difficulties again rose between England and France, which were not settled until in 1546. Meantime Henry persecuted both Catholics and Reformers, and many persons suffered death. Some of the worst deeds of his reign occurred about this time. Many prominent persons were arrested and executed, and an attempt was made against the Queen. Henry was a friend to Protestantism, and was alarmed at the danger to which it was exposed in 1543. During the latter part of this year his health was very poor, and he set to, to arrange the affairs of state that were to be left to the guidance of his son. His will, which provided that masses should "be said perpetually while the world shall endure, at an altar to be erected near his tomb, and that of Queen Jane" was finished in December 1546. He bequeathed the crown to his son Edward, son of Jane Seymour.

As his end approached, he signified his wish to see Cranmer, who did not arrive until the King became speechless. The Archbishop spoke to him, asking him to give some token that he put his faith in God, through Jesus Christ. The King wrung his hand hard and died.

He died on the 28th of January, 1547, at one o'clock in the morning, in the fifty-sixth year of his age. The hand that had penned the orders for a thousand executions was now lifeless and dead. The tongue that had pronounced so many dread decisions, was silent and still. Henry the VIII was gone from earth, and England's laws passed into the hands of another.

Three of his children survived him—Mary, daughter of Catharine of Arragon; Elizabeth, daughter of Anne Boleyn; and Edward, son of Jane Seymour.

Henry was married six times; two of his wives, Anne Boleyn and Catharine Howard, he executed; two, Catharine, of Arragon, and Anne, of Cleves, he divorced; one Jane Seymour, died a natural death, and one, Catharine Parr, survived him. Henry's reign has often been called a tyranny, and such, in many regards, it certainly was. The aristocracy found as few favors in his sight as any other class of persons, and he never encountered opposition, but he glutted the scaffold with the noblest victims.—*My Scrap Book*

Conferences.

SECOND SESSION OF THE SOUTH CAROLINA ANNUAL CONFERENCE

Of the African Methodist Episcopal Church

[Reported for the Christian Recorder.]

THIRD DAY.

Andrew's Chapel, Savannah, Ga.,
May 18th, 1866.

FIFTH DAY.

Conference convened at 9, A. M. Bishop Payne presiding. Religious services were conducted by the Secretary, G. W. Brodie. Roll called, Minutes of yesterday read, corrected, and approved.

The final action of the General Conference of the M. E. Church South, with reference to the African Methodist Episcopal Church, as indicated by the printed minutes, was considered.

Charles H. Pearce moved that a committee of three be appointed to consider the final action of the General Conference of the M. E. Church South, with reference to our Church, and people, and that they be instructed to report a set of resolutions appropriate to the subject, to-morrow morning.

Passed. Committee, Charles H. Pearce, R. H. Cain, J. A. Handy.

The report of the committee on circuits, was read.

The Missionary Agent of the parent H. and F. Missionary Society, of the African Methodist Episcopal Church, offered remarks against the third recommendation of the committee, and alluded to the present, and prospective operations of the society. The report was adopted, with the exception of the third recommendation.

Case of Joseph Cruse. Mr. Cruse is said to be living with his third wife, while numbers one, and two, are alive. He was a candidate for Itinerant Deacon's Orders, having been employed as an Itinerant in the interval of Conference.

The action of the Conference sent Mr. Cruse back to the church for investigation.

The Bishop ruled that Mr. Cruse cannot be employed in the Itinerant work, in the interval of the Conference, nor, by the Bishop and Conference, at any future time, until he shall be relieved by Providence of his difficulties.

Peter McLane, a candidate for Travelling Deacon's Orders, was referred to the committee.

R. H. Cain, moved that an afternoon session be held, commencing at 3 o'clock. Carried. Adjourned. Benediction by R. Vanderhost.

AFTERNOON SESSION

Conference convened at 3 o'clock, P. M. Bishop Payne presided, and opened with religious exercises.

A supplement to the report of the committee on admissions and orders, was read, recommending Thomas Garrett, and B. Lambkin, for Local Deacon's Orders, Peter McLane for Itinerant Elder's Orders, S. B. Williams for Itinerant membership on probation, S. Brayton for Local membership on probation. The report was received, and adopted.

The report of the committee on memoirs was read, and referred back for completion.

The report of the committee on the Bishop's allowance, recommended that each member in the district be taxed five cents for the ensuing Conference year. The report was received, and adopted.

Conference voted to collect the allowance quarterly.

Conference ordered a committee on temperance, consisting of S. B. Williams, A. T. Carr, Matthew Alston.

The committee on Education presented their report; it was read, received, and adopted.

Bishop Payne suggested that the Conference put a list of ten names into his hands for presentation to the Board of Trustees of Wilberforce University, that, from that list, at the next meeting of that Board, five members of this Conference may be elected to represent it, in the Board aforesaid. Passed, and a list offered, and adopted.

A. L. Stanford, Superintendent of Missions in Georgia, read his Parochial Report.

The report of the committee on Book Concern, was read, and laid over until to-morrow.

Bishop Payne requested a division of his allowance, two thirds to be sent to him, one third of it to be retained for the benefit of the missionaries of this Conference District.

A. L. Stanford offered a resolution thanking the Bishop for his generosity.

Adjourned. Benediction by James Hill.

SIXTH DAY.

Conference convened at 8 o'clock, A. M., Bishop Payne presided. Augustus T. Carr conducted worship.

Roll called. The minutes of yesterday afternoon were read, corrected, and approved.

Twenty-five travelling preachers were received on probation. T. G. Steward was received into full connection as a travelling preacher.

The Parochial report of Charles H. Pearce, Superintendent of Missions in Florida, was read.

The report of the Committee on Temperance was read, embracing resolutions against intemperance in the use of spirituous liquors, and condemning the use of tobacco; and favoring the organization of a Temperance Society in each charge, and the preaching of a special sermon on Temperance by each pastor, once each quarter, during the ensuing Conference year.

H. M. Turner moved the following amendment:

Resolved, That we cease to use tobacco, by the next session of our Annual Conference. The report as amended was adopted.

Rev. M. French was introduced, and addressed Conference. He stated that Generals Steedman and Fullerton, of the Freedmen's Bureau Investigating Committee, desired an interview with the Bishop and Conference, and asked for a committee to escort them to the Conference Room. A. L. Stanford and S. B. Williams were appointed, and the hour for the reception fixed at 3, P. M.

On motion, thanks were tendered to Mr. French for his timely remarks and advice.

On motion, it was decided that the ordination of deacons take place on Sabbath, at 10½ o'clock, A. M., and that of elders on Monday, at 10 o'clock, A. M.

A. L. Stanford was ordered to act as special reporter for Conference during the interview with Gens Steedman and Fullerton.

Conference was resolved into the Conference Missionary Society. Officers were elected, resolutions passed, and the usual business transacted. Adjourned.

After the notices were read, Conference adjourned with the doxology and benediction.

The interview between the Bishop and Conference, and Generals Steedman and Fullerton, during the afternoon, was conversational, fraternal and pleasant.

Ordination of Travelling and Local Deacons, at Andrew's Chapel, Sabbath, at 10½ o'clock, A. M.

The services opened with the hymn, "Go forth ye heralds." Prayer by Mack Steward. First Scripture lesson, five Psalms; second lesson, 2d chap. of the Second Epistle of Paul to Timothy. Hymn, "Go preach my Gospel, saith the Lord." Sermon by Elder G. W. Brodie, from 2d chapter of the Second Epistle of Timothy, part of the 4th verse—"Preach the word."

At the close of the sermon, Elder A. L. Stanford presented forty-one candidates to Bishop Payne, for the reception of Deacon's Orders.

Prayer was offered by the Bishop. The Epistle was read by Elder H. M. Turner. Hymn read by Elder R. H. Cain. The disciplinary questions were asked by the Bishop. The Gospel was read by Elder A. L. Stanford. Ordination by the Bishop.

The hymn, "Rock of ages, cleft for me," was sung, and the deacons just ordained received the Holy Eucharist. Afterwards it was received by other deacons and the elders present. Doxology and benediction by the Bishop.

SEVENTH DAY.

May 26th, 1866.

Conference convened at 9, A. M. Bishop Payne presiding. James K. Hill conducted worship.

Roll called. Minutes of the sixth day read, and approved.

The final report of the Committee on Book Concern was read, received, slightly amended, and adopted.

A motion was made to ask the presiding Bishop to appoint a committee to examine Wm. H. Brown, after the adjournment of this Conference, and, if he sustain the examination before the committee, he may be ordained at any time convenient to the Bishop, prior to the next session. Passed.

Conference was resolved into the Preacher's Aid Society. R. H. Cain in the chair.

After the election of officers for the ensuing year, and the transaction of the usual business, the society adjourned.

Conference was resolved into the Historical and Literary Society. Bishop Payne, President of the Society, in the chair.

The ministers were divided into three classes, and studies assigned to them—subjects given for essays, and prizes offered. To first class, $12; second class, $10; third class, $5. The officers for the next year were selected. Adjourned.

Conference resumed business. Resolutions were passed, thanking Rev. Mr. Houston, of Bryan Baptist Church, and his membership, for the use of their chapel for worship, and the business of committees, and for refreshments furnished on two occasions.

On motion, R. H. Cain and T. G. Steward were appointed to publish the minutes of this, and the last session of Conference.

On motion, the sum needful to publish the minutes was borrowed of the Preacher's Aid Society. The money to be returned, with interest, when the minutes are sold.

Semi-Centenary Collections.—For Missions, $96 49; for Wilberforce University, $91.01; for Book Concern, $91 77; total, $281.77.

Adjourned with benediction.

Ordination of Travelling and Local Elders. Hymn, "Comfort ye, my ministers of grace." Prayer by Elder Charles H. Pearce. Scripture lesson, Isaiah xl. Hymn, "Draw near, O son of God, draw near." Sermon by Elder James A. Handy. Text, First Epistle of Peter v. 2, 3. Hymn, "Children of the Heavenly King."

Elder G. W. Brodie presented seventeen candidates for Elder's Orders to Bishop Payne.

Elder H. M. Turner read the Epistle, Elder G. W. Brodie read the Gospel, the Bishop gave the charge to the candidates, then the candidates were examined before the congregation, as per Discipline.

Prayer by the Bishop. Silent prayer for the space of five minutes. Then was said the *Veni Creator Spiritus*—the Bishop beginning and the Elders answering.

Prayer by the Bishop. Hymn, "Jesus, the name high over all." Imposition of hands, by the Bishop, first, then by Elders Cain, Turner, Williams and Pearce. Then the Bible was presented to each of the newly ordained Elders. Hymn, "When to the cross I turn my eyes." The Holy Eucharist was received, first by the Bishop, then by the elders just ordained, then by the other elders. Concluding prayer and benediction by the Bishop.

EIGHTH DAY.

Savannah, Georgia,
May 22, 1866.

Conference convened at 8, A. M. Bishop Payne presiding. Worship conducted by G. A. Rue.

Roll called. Minutes of yesterday read and approved.

A committee was appointed, consisting of W. B. Campbell and others, to solicit a reduction of fare on the railroads.

A standing committee on orders was appointed, and instructed to examine candidates for holy orders, at least one day prior to the next session of this Conference.

The Bishop instructed each of the seven superintendents of missions to raise a Central Semi-Centenary Committee in his own division, and act as the Chairman of that Committee, to make arrangements for the celebration in October next, of the Semi-Centenary of our Church, and the Centenary of American Methodism.

In the plans for celebration, each superintendent must employ all the male and female talent within his reach.

The contributions must be voluntary; the condition of the mission work in this district, prevents our fixing a definite sum for each member to contribute.

Each superintendent should buy "Stevens' Centenary of American Methodism," and from that book obtain information for the preparation of a discourse for the October festivals just referred to.

Each superintendent must procure, for the preachers of his division, "Stevens' Centenary of American Methodism," so that the preachers may be informed, and able to instruct their people with reference to the character of American Methodism, and procure for them the "Semi-Centenary and Retrospection of the African Methodist Episcopal Church," by Rt. Rev. Daniel A. Payne, D. D.

All who lead these festivals must show the relation of the African M. E. Church to American Methodism.

With reference to superintendents of missions the Bishop said: "We have in our Church polity, the counterpart of the Presiding Eldership."

CLOSE OF CONFERENCE

At 9 A. M., the Bishop remarked, for the young ministers, that the Bishops, before they make their appointments, and while making them, try to annihilate themselves as to selfish feelings, and have their thoughts, hands, and pens, controlled and directed by the great Head of the Church, Jesus.

The Bishop hoped every minister would think his appointment is ordered of the Lord. He had known cases of men asking to be released of their appointments, who regretted their course afterward, whose regrets were unavailing.

Conference returned thanks to the *Savannah Republican* for the publication of our reports in full.

APPOINTMENTS.

Florida.—Charles H. Pearce, superintendent and preacher in charge of Tallahassee Mission, Robert Meacham, Monticello Mission; Mack Steward, Apalachicola Mission; Dennis Wood, Quincy and Chattahoochee Mission, William Bradwell, Jacksonville mission.

North Carolina.—Geo. W. Brodie, superintendent of 1st division, and preacher in charge of Raleigh Mission; S. W. Williams, superintendent of the 2d division, and preacher in charge of Wilmington mission, Matthew Alston, Greensboro mission, Cornelius Sampson, Brunswick mission; Alexander Bass, Hillsboro mission; Wm. H. Bishop, Halifax and Wilson mission; George A. Rue, Newbern mission; James A. Handy transferred to the Baltimore Conference, and stationed at the Union Bethel, Washington, D. C.

South Carolina.—R. H. Cain, superintendent of the Southern division, and preacher in charge of Charleston mission; Augustus T. Carr, superintendent of the Northern division, and preacher in charge of Georgetown mission; Esop Smith, Marion mission; James Hill, Hilton Head and Beaufort River mission; Thomas Evans, Tavo; Moses Campbell, Cooper River mission; Andrew Boston, Poo Poo mission; Wm. Bell, Aiken mission; James Johnson, Mt. Pleasant mission; John Graham, James, John and Wardsolow mission; Isaac Gilyard, Goose Creek mission; Charles T. Bradwell, Edisto mission; T. G. Steward, Morris Street mission, Charleston; Wm. H. Brown, transferred from the Baltimore Conference, and stationed at Columbia mission.

Georgia.—H. M. Turner, superintendent of the Northern division, and preacher in charge of Macon mission; A. L. Stanford, superintendent of the Southern division, and preacher in charge of Savannah mission; Robert Anderson, Americus mission; Robert Alexander, Auburn mission; Henry Strickland, Marietta mission; Richard Vanderhost, Bethel mission, Augusta; Robert McLean, Greensboro mission; Thomas Crayton, La Grange mission; Wesley J. Gaines, Florence mission; Seymour B. Jones, Fort Gaines mission; Andrew Brown, Dalton mission; Fortune Robinson, Lumpkin mission.

Communication.

MUSICAL LECTURE

NO. IV.

(*Continued.*)

With regard to instruments of music, we do not deem it necessary to enter into so elaborate discourse, but will give a brief history.

The first upright harpsichord was made by Shadi, about the year 1770. The first horizontal grand piano forte was made by Backhus, in 1777. The first organized piano forte was made at the manufactory of Longman and Broderip, England. The first upright grand piano-forte was made by Robert Stoddart, in 1780. The first cabinet piano forte was made by Southwell, in 1790.

History informs us that in the time of Catharine the Second, there lived a Russian peasant by the name of Kulibin, who had the ingenuity to invent what he called a chanting watch. This little machine was about the size of an egg.—Within it was represented the tomb of our Saviour, with the stone at the entrance, and the sentinels on duty. A spring being pressed, the stone would suddenly be removed, the sentinels would fall down, the angels appear and the women enter the sepulchre; and the same chant be regularly and accurately performed, which is sung on Easter eve. This watch, deemed so curious at the time of its invention, was deposited in the Academy of Science at St Petersburg, and is supposed to have first suggested the idea, of the present musical clocks.

There are other similar accounts of the invention of musical Instruments among the relics of ancient art, discovered in the ruins of Herculaneum and Pompeii, which were buried in ashes nearly two thousand years ago. There was brought to light from the barracks of the latter city, a musical instrument somewhat similar in form and design to the trombone, which is one of the most effective and important of all instruments in a modern band of horns. The remarkable instrument, thus recovered from the rubbish of antiquity is described by a writer on the history of Thebes.

The lower part of it is made of bronze, and the upper, with the mouth piece, of solid gold. The King of Naples made a present of it to George III.; and from this relic of antiquity the instruments now called, by the Italians, tromboni, have been fashioned.

This assertion, respecting the invention of the trombone, seems to have been made without due investigation of the subject.

The trombone is a trumpet which consists partly of a moveable or sliding shaft comprising a considerable portion of the whole tube of the instrument. It is, in other words, a draw trumpet. Such an instrument had been mentioned by Luscinius, in the early part of the 15th Century. This fact, the learned Dr. Burney attests from personal knowledge. He speaks of an indented instrument," just brought to light towards the close of the last century, and gives a diagram of it in the appendix to his first volume. Another learned writer also mentions two instruments found at Herculaneum and Pompeii, and says, concerning one of them, that "in quality of tone, it has not been equalled by any of modern manufacture. And of these two instruments, the one would seem to be the "Indented Instrument described by Dr. Burney, and the other antique we find mentioned by the learned Gardiner.

Now, the ancient instrument thus recovered after the lapse of eighteen hundred years, is supposed, by some learned historians, to be the same which is called, in the book of Daniel, the sackbut; and this opinion affords grounds for a higher estimate of the sacred music of the ancient Jews than most musicians of modern times have been wont to acknowledge.

The existence of such an instrument in the days of Daniel would indicate no low state of that species of music which is produced by wind instruments, which is plainly implied where the decree of Nebuchadnezzar concerning the golden image in the plain of Dura, mentions "the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music." All this cannot be with reason understood otherwise than to denote a considerable degree of skill in instrumental music on the part of the Chaldeans. And yet, while the children of Israel wept at the waters of Babylon, and hanged their harps upon the willows, those that took them captive thither desired them to sing "one of the songs of Zion,' not without an appearance of admiration for their music. The idea of some divines and commentators is, that the request of the captors was intended as an insult to the mourning Jews.

Again, we have an account given by a French gentleman, a musician of celebrity, of visiting the court of the Emperor at Moscow. He was conducted, by a prince, into a long, dark gallery, where, at a distance, was stationed this extraordinary band. The composer listened with astonishment, and was asked by the prince what he thought of it.

"All that I know," replied the musician, "is that it is like nothing on earth. It is the music of another world, and I am utterly at a loss even to guess how it is produced."

Lights were instantly brought, and there appeared two hundred soldiers, each with a trumpet or horn in his hand, varying in length from the size of an extinguisher, which they much resembled, to twenty feet, and what is most remarkable, while each performer made upon his instrument but a single note, yet all fell in succession so aptly, that the two hundred tones, in performing a symphony of Haydn's, had the effect of one grand instrument.

There are three classes of instruments, and they are as follows: the wind instrument, the stringed instrument, and the instrument of percussion. The wind instruments are the organ, horn, flute pipe, &c; the stringed instruments are the harp, guitar, dulcimer, &c.

The harp is said to be the most ancient, and has from ten, to fifteen, twenty, and sixty strings. The organ and horn are both wind instruments. The horn is said to have been first brought into use by the use of the ram's horn, or a shell having a point at one end, and a hole cut in it, which was blown on certain occasions among the Israelites. Man being naturally of an ingenious nature, found out the means of making high and low sounds on those horns, and have been improving ever since.

The instrument of percussion, which is the drum, was used by the ancient people only on occasions of war, and was beat by the hand. It was used to keep time for the musicians.

TACIT.

To be continued.

THE SOUTH CAROLINA ANNUAL CONFERENCE.

BY REV. H. M. TURNER.

Savannah, Ga., May 21st, 1866.

To-morrow morning one of the most interesting and dignified Conferences ever held will end. The South Carolina Conference held in this city will always be remembered by those who witnessed it, and the future historian will review its actions and portray its doings with special delight, when posterity shall reflect upon the past, gleaning the gems of undying lustre, which will ever tell in honor of God's faithful laborers. The second session of the South Carolina Conference will mark the annals of Christian progress, and show the triumphs of the invincible march of truth. God seemed to have especially signalized this Conference in more than one respect.

The weather was fair, fine and salubrious. The ministers though very numerous (nearly sixty) are all comfortably provided for, provisions are in abundance, and those who serve appear to be of the most courteous character. The citizens are intelligent and well dressed. The newspaper reports far surpass the most sanguine expectation, and sessions are attended by the most elite, including several United States officers.

Bishop Payne, our presiding officer, has acquitted himself with special dignity. I have never seen him rule with so much self possession, and Christian grace, as in this instance. One could but imagine his equals are only found in the persons of Wesley and St. Paul, his humanity seemed to have been utterly absorbed in Christ. And instead of rebuking a member of the conference, he with a singular love, reproved us, in a few instances, with such Christian simplicity, that several had to remark, "How angelic, how much like Christ is the Bishop."

Nor are the ministers unworthy of notice in this review, they deliberated in fraternal harmony, and disposed of business with classic etiquette. Such men as Cain, Stanford, Handy, Pearce, Brodie, Williams, Carr, and others appear often to be inspired for the occasion. There was once of that mean, low and ignorant jealousy exhibited; such as, when a brother rises to speak, half dozen "timber heads" blasting out, "Sit down, sit down," as though he was a monster from the bottom of perdition. But on the contrary whenever a brother arose to say anything, it was presumed he had something to say worthy of attention and was therefore listened to accordingly, each elder, especially appeared to contemplate the good of the church, and when he represented any department, with which the others were not familiar, they presumed he told the truth in all his statements, and each one voted his request. Thus every thing was so orderly in its character, that several Georgians who were familiar with white conferences, had to acknowledge ours to be the gravest and most dignified conference ever held in the State.

During the entire session, no minister was asked to take his seat, before he got through with his speech: occasionally some one would rise to state a point of explanation, which never was refused by the speaker. And I found this to be a fact, by so doing we accomplished more, did business faster, more intelligently, and more to the interest of the church. A committee consisting of G. W. Brodie, A. L. Stanford, and H. M. Turner, had forty four (44) applicants to examine, for admission to deacons and elders orders, and such systematic harmony as prevailed in the course of examination, I have yet to see equalled. The fact is, each member of the committee treated the other as his superior, and wherever men so treat men, there will respect for each other prevail, and fraternal love exist.

Indeed our conference was a model meeting; it would have done honor to a convention of Bishops. True, we differed on points, and question, and in the *modus operandi*. But differences were adjusted so cautiously and respectfully, that they resulted in creating a higher consideration for the contestants when settled. Where some of our ministers ever got that low and vile spirit of jealousy from, which so much represents the snapping turtle, ready to snap at every body whom they imagine might equal or excel them, I can't see. But it is a fact, that many are given to that ugly habit; but God grant that our Southern Conferences may ever be above it. I predict however a glorious era to our church, by the reformation which will follow Southern annexation.

God of mercy, let our year's labors be as sweet as our conference session.

Religious Items.

A BAPTIST Convention of colored ministers is in session at Elder Merry's Church, Nashville, Tenn.

THE CONGREGATION over which Elder Ransom Harris, of the *Christian Church* presides, is building a new church at Nashville, Tenn.

BOOKS FOR AFRICA.—A successful beginning has been made in sending printed Arabic books into the interior of Africa from the American mission press in Syria, through the Colony of Liberia.

SWEDISH MISSIONS.—As one of the fruits of the great revival of religion in Sweden, a missionary society has been formed at Stockholm, and three young men have been sent out to establish a mission among the savage Galla tribes of Africa.

The Princeton Standard, Princeton, N J., has the following:

"A Conference of the African Methodist Episcopal Church, embracing several States in territorial jurisdiction, has been held in this place for nearly a week, closing on Monday night last. The sessions at the Witherspoon street Methodist Church were crowded daily. The sessions were orderly and interesting. The preaching was good, and listened to by crowded audiences. Bishop Wayman, of Baltimore, and Bishop Campbell, of Philadelphia, acquitted themselves well as dignitaries in the Church. There was a good deal of intelligence and talent displayed in the Convention. Altogether these colored ministers, numbering nearly a hundred, made a favorable impression on our citizens who attended their meetings. On Monday last, the Rev. Mr Westwood invited and accompanied Judge Field to attend the morning session of the Conference. The Judge was received with marked respect, the whole body rising as he entered the house. After listening with gratification to the manner in which the discussions and business of the Convention were conducted, he was invited and urged to make a speech, which he did with much enthusiasm, eliciting warm expressions of approbation. They seemed to be pleased that a United States Judge had honored them with his presence, and they compelled him to step forward to the pulpit and face the congregation, when he spoke to them warm words of sympathy and encouragement."

General Intelligence.

THE COLORED MASONIC FRATERNITY have lately given a series of entertainments at Nashville, Tenn. Mrs. Wm. Sumner and Mrs. Alex. Sumner are spoken of as taking a prominent part in the supervision.

THE Impartial Suffrage League, of Boston, Mass., held an immense mass-meeting at Faneuil Hall, on the 31st of last month,—Gov. Bullock, presiding. E. L. Pierce, Esq., moved a series of resolutions declaring in favor of impartial suffrage, which were unanimously adopted. A striking feature of the meeting was the attendance of two Southern members of Congress—Stokes (of Tennessee—elect) and McKee (of Kentucky). These gentlemen made very earnest speeches.

A singular case of death has occurred in New Haven, Conn. Mr. Frederick Benjamin, a well known colored waiter, had been suffering from a troublesome sore on one of his feet, and he applied some sore-salve to cure it, and afterwards also applied some turpentine. The effect of these applications was such as to cause great inflammation in the limb, requiring, in the opinion of his physicians, an amputation. The leg was amputated, but the unfortunate man was unable to withstand this shock to his system, and he died soon after.

GEN. FREMONT has bought the railroad running from St. Louis to Springfield for $1 300,000. When it is completed, it will probably be worth $12,000,000.

WOMEN SHOULD TAKE PART IN PUBLIC AFFAIRS.—Mr. Beecher remarked, the other day, at a Woman's Rights Convention in New York, that a woman who is content to wash stockings and make johnny-cakes, and bring up her boys, is an undergrown woman, and when she comes to heaven she will spend the first thousand years in getting to that state in which she ought to have attained before she died.

A MASS MEETING of colored people was held in the Old African Church, Richmond, on the 22d ult. John Oliver, Esq., of the Freedmen's Court, at Richmond, Va., reported resolutions, which were unanimously adopted, claiming for the colored people enfranchisement and protection, asking a continuance for the present of the Freedmen's Bureau, calling for a change of the State laws of Virginia unfavorable to the interests of the colored people, proffering the grateful acknowledgments of the colored people of Richmond to Lieut. H. S. Merrill, about to be mustered out of service, for his kind, energetic and impartial services in their behalf; and also extending their thanks to Wendell Phillips and to the American Anti Slavery Society for continued and faithful advocacy of their cause.—*Anti-Slavery Standard.*

ANTI-SLAVERY MEETING AT SIERRA LEONE, AFRICA.—The (London) *Anti-Slavery Reporter* for May contains an account of a meeting of African gentlemen, held in Free Town, Sierra Leone, on the 15th of February, at which an Anti-Slavery Society was organized, and measures adopted for raising subscriptions and other details. This newly-formed organization will co-operate with the British and Foreign Anti-Slavery Society of London in its efforts to protect the rights and to advance the interests of the colored race.—*Ibid.*

THE *Colored Citizen*, Cincinnati, Ohio, says: "An application was recently made for the admission of a colored woman to the Long View Lunatic Asylum, which was refused on the ground that there was no separate ward for her, although her right to admission was not denied. Arrangements are being made which will probably adjust the matter."

The Christian Recorder.

Rev. James Lynch, Editor

Philadelphia, Saturday, June 9, 1866.

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OUR MISSIONARY WORK.

The extension of the African Methodist Episcopal Church since the issue of the Liberty Proclamation of the lamented Lincoln, is almost incredible. In all of the great cities of the South and South-West, we are firmly established, having large congregations occupying commodious and comfortable edifices, some of which they have bought, while the remainder are being used, with no one to raise the question as to the right of our people to their occupancy.

Indeed, the *de facto* right of the colored Methodists to the meeting-houses in which they are worshipping, is so plain, that it is not probable that any attempt will be made to infringe upon it.

We mention for the benefit of our readers, the principal cities of the South where we have large and flourishing congregations, with excellent church accommodations. At Norfolk, Portsmouth and Richmond, Virginia. Wilmington, Raleigh and Newbern, North Carolina. Charleston, Hilton Head, Beaufort, South Carolina. Savannah, Augusta, Macon, Atlanta, Georgia. Mobile, Alabama. New Orleans, Baton Rouge, Louisiana. Vicksburg, Natchez, Mississippi. Nashville, Memphis,* Tennessee.

The church edifices used by our congregations in many of these cities, are as valuable as are the churches owned by the colored people generally, in any part of the United States.

We have not alluded to the numerous circuits which have been established along the James, Cohambee, Ashley and Cooper Rivers; on the Sea Islands of South Carolina, and in Georgia, from the Chattahoochee to the sea; along the Cumberland to the Mississippi, and from the Mississippi to the Rio Grande.

The first Methodist Church organized in the South under a loyal organization, since the dawn of the blissful era of freedom, was organized by a missionary of the African M. E. Church, at Beaufort, S. C. The first church under the jurisdiction of a loyal Methodist body, consecrated to the worship of God, in the South, was built at Hilton Head by a missionary of the African Methodist Episcopal Church.

We had not been at this work long before the cry came up from certain quarters, that "*We had not the men nor the means*." We felt our poverty as keenly as did those who reproached us for it, without relieving it. We felt the need of accessions to our ministerial ranks as much as those who had closed their doors to the education of our ministry. But a consciousness of our weakness in force, had as little effect upon our brave itinerant ministers and weather-beaten Bishops, as did the smallness of the army of Miltiades upon his spirit, on the field of Marathon. We went ahead, without "the men or the means," and what is the result of our three years' labor in the South? All the churches alluded to above are well supplied; in most of them schools are being taught by able teachers—white and colored—from the North. The most intelligent white and colored men connected directly with the interests of the Freedmen, coöperate with our ministers, and give the most gratifying testimony respecting the good influence which our organization is exercising.

They told us that "we had not the men and the means," and now we say to our friends who poured forth this piteous lamentation, "that we have had great *blessings* from Him who hath *all things*."

Rev. R. H. Cain has erected at Charleston, S. C., a church that will hold two thousand persons, and he is negotiating for the purchase of another church property to meet the demands of his rapidly increasing flock.

Andrew's Chapel, Savannah, Ga., we are informed, is not sufficiently large for its congregation, and its pastor, Rev. A. L. Stanford, has purchased a lot, and the people are about to build another meeting house.

The congregation at Natchez, Miss., under that old veteran, Rev. Charles Burch, has purchased a splendid church property, worth $9000 00.

However much, money may help God's cause, the spread of His gospel, and the upbuilding of His kingdom, they do not depend *entirely* upon it. When the missionary spirit is aglow in a denomination, it can afford to launch out and attempt great things. The money will *come*, the work will go on, and God's name be glorified. Yet it is our duty, solemn and imperative, to keep up a thorough and effective system for the collection and disbursement of missionary moneys. No one can form a proper idea of the importance of such a system, unless he is well posted in the extent and wants of the work.

Nor is a system to be ignored because it is liable to abuse, or that those charged with its execution may make mistakes. Let the men who have charge of our missionary operations, have a fair trial, and thus have an opportunity to test the advantages of systematic operation.

Treat them just as you would treat an engineer that had charge of the engine of a steamship on her trial trip down a river.

We cannot close this article without alluding to the sacrifices of our missionaries, particularly those in the South-west, whose wants are less frequently made known than those of others in different sections. They are deterred by no difficulties, and not daunted by the requirement of the greatest personal discomforts. Poorly paid, they toil on, winning souls for Jesus, and in the name of God throwing out our banner. We have heard their presiding Bishop detail their faithful labors, and with listening hundreds here thanked God for their Christian heroism. They, with all our missionaries along the Atlantic and the Gulf, are rearing an enduring monument, that shall honor God and themselves throughout time and eternity.

Their laurels shall bloom in perennial freshness, when those of the hero of Austerlitz or Waterloo shall have withered on the sands of time.

The hearts of our people will be full of sympathy, and their money be freely poured out to sustain our missionaries and the Bishops, in all the Southern Conferences, when they become fully informed about the wants of the great work.

FENIAN FOLLY.

During the past few days the dailies have been filled with telegraph reports from all parts west, east and north, giving detailed accounts of the movements of the Fenians. It appears that an invasion of Canada was made last week, and as a contemporary says, "has come to a speedy and inglorious end. After a spirited and gallant fight on Saturday, in which the Fenians did no discredit to the Irish reputation for unca1culating courage, they retreated to the Niagara River before nightfall; attempted to recross to the American side; were captured in the attempt by the United States authorities, in whose custody they remain. The first act of this drama—conceived in folly—ends in a fizzle, to be followed probably by a tragedy."

The latest news, this morning gives no great change in the aspect of affairs on the frontier during the past twenty-four hours. It is hinted that another invasion is contemplated, and will prove successful. Fenians are gathering from all parts of the United States, and if the reports are to be credited, a large army is concentrating on the borders of the Canadian possessions, under distinguished officers.

Maj. Gen. Meade and District Attorney Dart, with the assistance of a portion of the regular Army, are in the neighborhood of Ogdensburg, and will as far as possible, prevent any further violation of our laws, by securing arms, munitions, supplies, &c., belonging to the Fenians. The end is not yet, and it is highly probable that a collision will occur, if it has not already, between our soldiers and the Fenians in attempting to retake the arms seized by the U. S. authorities. No disposition has yet been made of the one thousand prisoners now in our hands.

DON'T DO IT.

1. Don't borrow your neighbor's RECORDER if you are able to subscribe for it yourself.

2. Don't think that we can afford to send the paper to any one without receiving pay for it.

3. Don't say we do not *send* you the paper because *you fail* to *get* it. But write to us and make known the failure.

4. Don't send us letters without dating them.

5. Don't say that we pay more attention to political affairs than religious, because a *single issue* of our paper may be mainly devoted to the state of the country.

6. Don't say that we do not pay any attention to public affairs because a single issue is mainly taken up with church matters.

7. Don't say we write too much because we may happen sometimes to have in a great deal of editorial matter.

8. Don't say we are lazy because sometimes we may have in very little editorial matter.

9. Don't say we are partial because we speak kindly of our brethren.

10. Don't say we are unkind when we fail to speak of them at all.

11. Don't get angry because your communication does not appear the week after it is sent.

12. Don't fail to write a communication when you can instruct, please or inform the readers of the RECORDER.

13. Don't think because we do not publish one of your communications that we will not publish any you may send.

14. Don't expect us to read in your letters that which you do not write.

15. Do not fail to write because somebody else writes better than you do.

16. Do not suppose that we do not think as highly of your communications as others, because they may not be inserted in as conspicuous a place. Remember that if two men ride on one horse, one of them must ride behind.

17. Don't think that nobody's relations or church members die but yours; and take up all of our "Obituary" room.

18. Don't make your Obituaries any longer than necessary.

19. Don't praise yourself, let the facts do it, and then we will sound the echo.

20. Don't imagine that we are infallible and can't forget or make mistakes. We are just like you.

21. Don't think that we must abuse or speak disparagingly of any body because you don't like them.

22. Don't think that we can favor personal animosity or pride.

23. Don't think we will suppress any thing because it is not personally agreeable to us.

24. Don't get angry before your tea-kettle can boil.

25. Don't forget that we *like* smiles and *dislike* frowns as much as other folks.

THE CHRISTIAN RECORDER.

We clip and publish the following from *The Nationalist*, Mobile, Ala., because the ability and influence of that journal render its opinion worth something.

"J. S. Holmes, Esq., has been appointed agent for the *Christian Recorder*, the official organ of the African M. E. Church. It is one of the few of our weekly exchanges that we invariably read."

RESOLUTIONS TO SUSTAIN THE CHRISTIAN RECORDER.

At a meeting of the "Executive Committee" of Albany, held May 14th, 1866, the following Preamble and Resolutions were adopted.

Whereas. We believe the "CHRISTIAN RECORDER" to be not only an able and devout advocate and disseminator of the fundamental principles of revealed religion, and moral rectitude, but a fearless and faithful advocate of "Equal Rights" for all men before the laws, and at the ballot box.

Therefore, be it resolved, That we pledge our earnest support to its Editor, and that it be selected as the organ of this Committee.

WM. H. JOHNSON, Chairman.
JAMES O. MATTHEWS, Secretary.

THE LOYAL GEORGIAN.

This paper is one of the ablest of our exchanges published under the auspices of colored men. We are glad to see that it is being sustained. It would be better for the Chattahoochee river to dry up than for this paper to be suspended. We say to the colored men of Georgia, never let it die. It does wonders for their cause.

HOW WE ARE TREATED.

Sometime last month a discharged colored soldier of the U. S. A., named William Houghey, was violently pushed from the platform of a Germantown car and received a most serious bodily injury, that will prevent him from work for some time to come. He prosecuted the company for damages, but as it did not appear that any of the attachees of the company had any hand it, the defendants gained the suit.

There are a class of white men in our community who act as if they had a Divine right to insult and maltreat any men whose skin is not white: they are not satisfied that we keep out of their way but with ferocious instinct—*tiger-like*, treat us as their lawful prey.

CALVIN FLETCHER.

The death of this gentleman who has manifested such a high regard for our interests at Indianapolis, and who was the strongest personal friend of Rev. Willis R. Revels is thus noticed by the *Providence Journal*:

The late Calvin Fletcher, of Indianapolis, whose death was announced last week, was one of the pioneers of Indiana. Born in Vermont, he was compelled to give up a classic education during the financial troubles of the war of 1812, but by employing every moment of leisure during his duties, both as a teacher and as a private tutor, he acquired knowledge far beyond that usually obtained in a college course. He entered the Supreme Court of Virginia in 1819, but such were his conscientious scruples in regard to the subject of slavery, that he left fine opportunities in the Old Dominion, and took up his residence in the new capital of Indiana in 1821. For a quarter of a century he was the first lawyer of the State. Twenty years ago he retired from the law and became one of the largest bankers and agriculturists in the West. His anti-slavery sympathies have, without noise, been ever practically manifested in his adopted State, and during the rebellion he once wrote, "I will lay every penny of my wealth on the altar of my country, and will give, my grand-children *liberty*, if I do not leave my children a fortune." His private charities, though unostentatious, were very great during his life time. They were ever regulated by the highest Christian motives. Besides sending five sons to Brown's University, it was said at his funeral that he had given a college education to no less than sixteen meritorious young men at different institutions in our country. He amassed a large fortune, and left it unencumbered by debt.—*Providence Journal*.

REV. ARTHUR WADDELL.

We have received a highly interesting communication from Rev. Arthur Waddell of Beaufort, S. C., which will appear in our next.

WM. P. POWELL, ESQ.

This well known Philanthropist is writing a series of articles for the CHRISTIAN RECORDER.

OUR APOLOGY.

Contrary to our custom or inclination, we are compelled to apologise for this issue of the *Christian Recorder*. Having no assistance in our Editorial room, a pressure of additional cares which sometimes occurs, tells heavily against us when the paper drops from the press. Having moved our treasures from Baltimore to this city on last Monday, the week has been divided between "going to housekeeping" listening to suggestions from one who has a right to be heard, hushing up infantile "music" and editing the paper. What if we should forget your articles, and write our own tamely, when moving wife, babe and their paraphernalia from a distant city, to the domicil that contains our dingy looking sanctum. Why you will say "it was just what might be expected." At last we hope we are fixed," and hereafter the *Christian Recorder* will be better *fixed*.

REV. H. M. TURNER.

We are pleased to learn that Rev. H. M. Turner is heartily welcomed to Georgia. His old friends in the Baltimore Conference are anxiously hoping for his success. They are sorry to part with him; they rejoice that he is doing a great work. We shall miss no man more than "Plutarch." We are pleased to copy the following from the *Loyal Georgian* of 2d inst.

We are pleased to announce to our readers that Chaplain Turner has returned to Georgia which he intends to make his future home. He was born in Columbia, S. C., of free parents, but moved to Macon, about the year 1855. He displayed much natural ability at an early age, and having connected himself with the M. E. Church, felt it his duty to preach. His eloquence attracted the attention of the white citizens, who considered him to be 'too smart a nigger' to remain in the South, and he was obliged to leave. He settled in Washington, D. C., and was called to preach at one of the largest colored churches in that city. His eloquence here attracted the attention of Secretary Stanton, who, after the war commenced, appointed him Chaplain in the 1st U. S. C. Infantry. When he was mustered out of service, he decided to return to Georgia, and labor for his church, the African Methodist Episcopal. He has not only labored for his church, but has zealously assisted to improve the condition of his race. After the 'Loyal Georgian' was established, he accepted an invitation to become an assistant Editor of this paper but was about the same time elected by the Council of the Georgia Equal Rights Association to represent the colored citizens of Georgia in Washington. He has faithfully attended to his duties in that city, and now returns to Georgia to labor again with and for his people.

He has been transferred from the Baltimore African Methodist Episcopal Conference, and, as will be seen by the appointments of that Conference, is Superintendent of the Northern Division of the State, and will be stationed at Macon. It will be noticed that, after years of wandering, he has again returned to Macon. May he long be spared to labor for his race that he loves so much.

ACKNOWLEDGMENT.

MR. EDITOR.—I desire to state, at the present time, that the amount of contributions collected in our church on the 6th of May, 1866, for the purpose of discharging part of the debt resting on the church, was $4,079 50. Large and princely as is this most generous donation, the half has not been told; for fully as much more remains subscribed,—which will no doubt soon be forthcoming. Thanks to the kind donors.

GEORGE SMITH,
Clerk of Bethel Ch., Sullivan St., N. Y.

EDITORIAL ITEMS.

HORACE GREELY says, "We receive in exchange about one thousand journals that supported Lincoln and Johnson in the Presidential canvass of 1864. If there be twenty of the whole number that side with the President against Congress, we are very widely in error. We cannot now name ten, but suppose there may be so many. That more than nine hundred are in open, hearty accord with Congress, is a most transparent, incontestible fact."

WILLIAM C. NELL.—It is expected that this distinguished colored Author and Historian will write a series of articles for the *Christian Recorder*, giving an account of the services of the colored volunteers in the late civil war.

We learn that the Twelfth Baptist Church of Boston, has extended to the Rev. T. D. Miller, of this city, a unanimous call to the pulpit. We trust this may not be so: the removal of Mr. Miller from our city, we feel would be a serious loss, not only to his own pulpit, but the public. He is one of those genuine union men, always ready for any and every good work, and, beyond this, one of the few men in public positions to whom the entire community have CONFIDENCE.

BREVET MAJ. GEN. BRANNAN.—With most profound satisfaction and thanks to God, we learn the following from the *Loyal Georgian*.

"Brevet Major General John M. Brannan who has been in command of the Department of Georgia has been ordered to be mustered out of service."

We wonder if the General will *consent* to go to heaven when he dies. He has a strong aversion to negroes, and we are led to believe by the Bible, that a certain black man baptized by Philip is there—and there are the strongest probabilities that other negroes are in heaven. Oh! must the General go somewhere else?

THE Philadelphia Press has the following:

Alexander H. Stephens, Vice President of the Confederacy and author of the infamous sentiment that it would become a great and prosperous nation, because it had made slavery its corner-stone, wrote to his rebel friends when he was in Washington, that, "his only hope was in the coming fall elections." Patriotic citizens have become too familiar with the habit of resisting the wishes of the leading spirits of the rebellion to be guided by their advice and desires now. The "only hope" of STEPHENS was involved in the fall elections of 1864, even to a greater extent than it is those of 1866, but nearly the same reasons which led to his disappointment then are in full force now. The nation cannot afford after winning a complete triumph on the battle field, to virtually vanquish itself in its own legislative halls.

THE Newnan (Ga.) *Herald* publishes an application to the County Ordinary for letters of administration by a colored man on the estate of a deceased friend. This is the first instance of the kind under the law passed by the last Georgia legislature.

PERSONAL ITEMS.

A large number of the ministers of the Philadelphia Annual Conference have been in the city this week attending the Anniversaries.

BISHOP A. W. WAYMAN and wife have been spending the week in this city. The people always seemed cheered by his visit. Why don't the members of the A. M. E. Churches in Philadelphia buy a house for the Bishop? We certainly deserve to be honored by the residence of a Bishop.

BISHOP JABEZ P. CAMPBELL expects to leave for the West in a few days.

REV. JOHN M. BROWN left Philadelphia for Baltimore on last Wednesday morning.

REV. THOMAS KINNARD has removed from Canada to Philadelphia, his old home. He has joined the Philadelphia Annual Conference, and been appointed to Bristol, Pa.

Life in the Churches.

NEWS FROM A. M. E. CHURCHES

Missouri.

St. Joseph.—Rev. J. M. Wilkerson writes as follows:

"MR. EDITOR:—We have been blessed with the outpouring of God's spirit upon us. Lately sixty souls have professed religion, and seventy-five have been added to the church, and the glorious work is still going on.

"The Semi-Centenary was celebrated on Sunday, April 8th and 15th, by our churches here and at Atchison, Kansas. The Sabbath School in this city took part in the services. We collected the following amounts: St. Joseph's Church, $18; Sabbath School, $8 63; Church at Atchison, $7 10.

"We would have done much more, but for the embarrassed state of our churches, with pressing home demands.

"The church at this place met with a very serious calamity—the falling through of the floor—which greatly damaged the building, and caused us much expense for repairs.

"The people at Atchison are engaged in building a church edifice, and are strained to their utmost capacity.

"Much credit is due the members of the church in St. Joseph's, and in particular the committee, who labored so unremittingly a short time ago, in getting up a festival for the purpose of furnishing a parsonage. They realized, net profits, $125 80. The names of the committee are as follows:

"Mrs. Elmira Butler, Mrs. Martha Combs, Mrs. Mary F. Pearson, Mrs. Susan Loving, Mrs. Rumanda Parks, Mrs. Narcissa Sparks, Mrs. Francis Washington, Miss Mary Lewis, Mr. Jas. Matlock, Mr. Chas. Pearson, Mr. Chas. H. Brown, Mr. Chas. Combs, Mr. Edmond Butler. Long may they live to do good. More anon."

J. M. WILKERSON.

St. Joseph, Mo.,
May 12th, 1866.

[The publication of this communication has been accidentally delayed.—EDITOR.]

Indiana.

New Albany.—Rev. Madison Patterson writes as:

"That the Semi-Centenary of the A. M. E. Church was celebrated on the 8th of April, in Bridges' Chapel. Large numbers were in attendance, and the services were carried on in accordance with the plan of our Bishops. The Sabbath School, under the supervision of its Superintendents, Mr. James Carter and Miss Charity Ann Butler, celebrated the Semi-Centenary also. Several of the young members of the church spoke on the occasion, and acquitted themselves well. The collection taken up at the celebration was $25."

Wilmington, Del.

TESTIMONIAL TO A MINISTER.

"MR. EDITOR:—A purse of $70 was presented to me by the following ladies: Mrs. Bennet Hill, Mrs. Michael Starling, Mrs. James Barnes, Miss Sarah A. White, Miss Sarah Black, Miss Julia Taylor, Mrs. Sterling, Mrs. James Beech, Mrs. Rachel Davis, Mrs. George Freeman, Mrs. Isaac P. Certy, Mrs. Sinclair Berley. The presentation was made with the following remarks:

"'*Rev. D. P. Seaton*:—Sir:—We, the ladies that now surround you, do present to you a small testimonial of our appreciation of your labors and untiring efforts while a minister among us, and in all your labors for the promulgation of the Gospel. We wish you God speed. Accept, then, this testimonial of our respect, not as a compensation for labor performed, but as a reward for services rendered.'

"I feel grateful for this generous gift, and with that feeling shall ever remember the donors. I value it not only for its intrinsic worth, but especially because it shows their affection for a Christian minister."

D. P. SEATON.

Wilmington, Del.,
May 22d, 1866.

Circleville, Ohio.

REV. L. M. HOGAN.

A friend sends us the following extract from the journal published at that place:

"'Surely they that wait on the Lord shall renew their strength; they shall mount up as on wings of eagles.'

"During the four years of desolation, carnage and blood that have deluged our country, it seemed that God, for a time, had hid his face from his people, but he saw fit, in 1866, to bring the terrible rebellion to a close, and we sometimes think that 1866 is surely the year of jubilee.

"We hear of the work of the Lord going on in all parts of the land, and, in His mercy and loving kindness, He did not forget the poor, despised African descendants who inhabit Circleville. There has been a protracted effort of eight weeks, at the A. M. E. Church, conducted by their worthy pastor, Rev. L. M. Hogan, a God-fearing man; one who cares for the flock and not for the fleece. God blessed his labors by sixty conversions, and seventy were added to the church. On the 1st inst., the anniversary of the day on which our blessed Saviour rose from the dead, thirty were baptized in Scioto River, and witnessed by a large number of white and colored people. The most perfect order prevailed during the whole time. The white citizens deserve great credit for their good behavior during the protracted meeting of the past eight weeks. May they continue to do so, and God will bless them with the life that now is, and that which is to come."

A. M. E. ANNIVERSARIES.

SABBATH SCHOOL.

On Monday of this week the anniversary celebration of the Sabbath Schools of this city, in Bethel Church, was well attended.

The exercises, which were of the usual highly interesting character, were enjoyed by the large and enthusiastic audience, with loudly expressed satisfaction.

Speeches were made by Rev. Messrs. Smith, Manship and Seaton, and Mr. W. E. Matthews, of Baltimore, who, in a very pleasant manner, addressed the audience for about ten minutes.

After each address a chorus was sung by one of the three schools present. The singing on the occasion was fine.

A missionary flag was presented by Dr. Wm. Armstrong, of the M. E. Church, to the Union Sabbath School.

The doctor, promised at the Anniversary, in 1865, that he would give the school raising the largest amount of missionary money during the Conference year just closed, a handsome silk flag. The method by which the flag was to be awarded, was by finding the average contribution for each scholar. The scholars of Bethel, Union and Zion Mission schools entered into the contest with commendable zeal. The friends of the Zion school claim that the flag should have been awarded to that school, an error having occurred in their report, by adding the teachers to the scholars, by which means the average contributions were considerably lessened.

MISSIONARY.

The anniversary of the Missionary Society of the Philadelphia Conference took place at Bethel Church on last Tuesday evening. The attendance was not so large as the importance of the occasion demanded. Rev. Stephen Smith presided. Rev. E. Weaver read the Annual Report. Able addresses were delivered by Bishop Campbell, Rev. John M. Brown, Missionary Secretary, Revs. J. Walker Jackson and Alfred Cookman, of the Methodist Episcopal Church.

Rev. John M. Brown spoke at some length, giving an account of the progress of missions and urging their claim for support. He closed with a strong appeal in this direction. Bishop Campbell spoke of the necessities of the missionaries in the South-west and begged that they be not neglected. He expressed his highest hopes for the success of our great cause.

Rev. John Walker Jackson said his brother was a colonel of the colored regiment that suffered massacre at Ft. Pillow. He had made the first speech in Philadelphia, in behalf of arming colored men during the late civil war.

He said he felt as old as Methusaleh, so much had occurred in his day. He was hopeful for the future of the colored race,—thought the millenium was coming, for he had seen an Irishman, near Fort Pillow, lying by the side of a black man, teaching him how to read, and he thought then the millenium was coming, because the "lion and the lamb were lying down together."

Rev. Alfred Cookman spoke of the importance of the work—the trials of our ministers, the usefulness of our organization, and the brightness of our future prospects. His peroration was the singing of a verse composed by an Indian, and given to a missionary. It runs as follows:

"Go on, go on, go on!
Go on, go on, go on!
Go on, go on, go on!
Go on, go on, go on!"

The whole congregation joined in the singing of this verse and there was a scene of mingled mirth and solemnity, seldom witnessed. Nobody but Alfred Cookman could have used it with such effect.

Miscellaneous.

THE FREEDMEN'S BUREAU

MORE TESTIMONY OF COLORED MEN.

Reported for the News and Herald.

The Annual Conference of the African Methodist Episcopal Church, composed of colored clergymen from the States of Georgia, Florida and South Carolina, has been in session in this city since the 12th inst.

On Saturday last, Generals Steadman and Fullerton, who have been deputed by the War Department at Washington to investigate the affairs of the Freedmen's Bureau in the Southern States, in compliance with an invitation, visited this body on Saturday last, for the purpose of eliciting information from the members thereof in reference to the object of their mission. The two Commissioners were introduced to the assembly by the presiding officer, Rev. Daniel A. Payne, when General Fullerton rose and stated that General Steadman and himself, in conformity with instructions from the War Department, were passing through the Southern States for the purpose of obtaining information in regard to the operations of the Freedmen's Bureau,—whether it was exerting a painful or salutary influence upon the reciprocal relations of the two races, and was fulfilling to the satisfaction of all the important and delicate duties for which it had been instituted. As it is the desire of the Government to determine advisedly the question of the expediency of the longer continuance of the Bureau, General Steadman and himself were calling upon all classes of the citizens of the South to inform the Commission frankly and unreservedly of any grievance known to them in reference to the official conduct of its administrative agents; and they therefore extend a like invitation to the members of the Conference to state what they know in regard thereto.

Whereupon, the Rev Andrew Brown, from Dalton, Georgia, responded by saying that in the section of country in which he lived he did not believe the services of the Bureau could be dispensed with just now. That while the larger portion of the whites were disposed to deal fairly and justly with the black laborers in their employment, there were still many of them who would not comply with their contracts without the interposition of the authority of the Bureau. The blacks had not yet tasted the efficiency of the State Courts in ensuring their rights, but the test might be made, and if justice should be fairly administered, the freedmen would be satisfied with the abrogation of the Bureau. He stated that the Bureau agent stationed at Dalton was rigidly impartial in the discharge of his duties, and for this reason he was not altogether acceptable to that class of the white population who were indisposed to deal honestly with the blacks.

Rev. L. C. Bradwell, of Edisto Island, presented several cases of malpractice by one or two Bureau agents at or in the vicinity of his home. The parties complained of, not only inflicted punishments unnecessarily harsh, but had been detected in concocting schemes to defraud poor and ignorant blacks of the fruits of their labor. He had it from good authority also, that clothing intended for the indigent negroes had been sold by an agent of the Bureau, and the money used for his own benefit. He said he would lay the facts before the Bureau agent in Charleston—General Scott, who, he felt assured, from his high character for integrity and efficiency, would correct the evil by bringing the guilty parties to justice.

General Steadman said that when on Edisto Island a few days since, he had heard of the complaints referred to by Mr. Bradwell, but was unable to ferret out any thing to establish their truth.

Rev Henry Strickland, of Marietta, Georgia, was quite emphatic in the enunciation of the opinion that the interests of the freedmen in his section forbid, for the present, at least, the discontinuance of the Bureau. He alleges instances of bad treatment of the blacks by the whites, and that he is convinced that appeals to the civil authority by the former for the maintenance of their rights would be unheeded, and hence his conviction that it would be impolitic to dispense with the services of the agent now stationed there. He believes, however, that the feeling of antagonism between the two races is gradually disappearing, and that ere long kindly relations will have been established between them, which is greatly desired by the blacks at least.

Rev. John Graham, of Charleston, confirmed the statements of his brother, Bradwell, in regard to the frauds practised upon the ignorant blacks on the islands by corrupt agents of the Bureau. He recited instances of the most villainous extortion by the shopkeepers, whose aim is to get possession of the growing crops. He believes that General Scott, in whom he has the highest confidence, will yet prevent the consummation of their schemes and see that justice is done the unsuspecting freedmen.

Rev. Wm Ball, of Aiken, S. C., says that until lately the freedmen in that locality were not so well protected by the authority of the Government as elsewhere, but affairs have greatly improved, and he has no apprehension of troubles other than complaints that may arise about the payment of wages, which may require the presence of a garrison of soldiers.

Rev. R. H. Cain, Missionary of South Carolina, had travelled much, within the past few months, through the northern half of South Carolina, and regretted to say that he found things generally in an unsatisfactory condition. Some of the agents of the Bureau were discharging their duties skilfully and conscientiously; but on the other hand, there were many who were perpetrating a great deal of mischief. In many neighborhoods, such was the feeling against the blacks, that it was exceedingly dangerous for them to go about without the greatest caution. The turbulence among the whites was more marked and dreaded in the Cooper river district. He recited special instances of brutality, as indicating an unusual degree of antipathy between the two races. The Bureau, when properly administered by discreet and intelligent officers, is a useful institution, and its presence in the country referred to he thought indispensably necessary until there was more harmony and less antagonism between the whites and blacks. He desired to impress one important fact upon the minds of the commissioners, and that is that the hostility to the blacks is confined almost exclusively to the uneducated and illiterate whites. The intelligent classes were far more tolerant, and had given many manifestations of a sincere disposition to award to the blacks not only justice, but marks of special kindness. And it is from this that he felt assured that the two races would yet come together in their mutual relations in a manner satisfactory to both.

Rev. H. M. Turner stated that he had been laboring in Virginia, the two Carolinas, Georgia and Alabama, and, as the result of his observations throughout this extended field of labor, he must say that the Bureau could not be dispensed with yet. He was convinced of this by the treatment he had received when travelling on the railroads throughout the South. Although having paid his passage, and being therefore entitled to as comfortable a seat as the white passengers, he was frequently thrust into a box-car without seats, and, to rest himself, had to take a seat on the greasy floor. This is not the kind of equality before the law demanded by justice, and it is the duty of the Freedmen's Bureau to see that the blacks are righted in this particular, and in all other cases when, as the result of prejudice, they are improperly treated. He remarked that his race received more justice and kindness at the hands of the people of Georgia than in any other Southern State, and that her Legislature has done its duty in providing by law for the protection of their rights. He endorsed the opinion expressed by those who had preceded him, that hatred for his race was confined mainly to the poor and illiterate whites, and could bear testimony to the kindness of most of the intelligent people of the South, though he was perfectly cognizant of the fact that some of this class even are guilty of instigating the poor people to the perpetration of outrages upon the freedmen. The freedmen did not desire social equality—did not want the daughters of their former masters, but did crave all their legal rights, and are determined to have them, if law and justice are not mockeries.

General Steadman then spoke. He thanked the members of the Conference for the friendly consideration with which he had been received, and complimented them upon the good order and intelligence which had marked the pleasant interview. He assured them that it was the intention of the Government that the negro should have the same justice meted out to him as the white man, and that he was confident that a large majority of the Southern people were disposed to recognize fully and fairly the rights and privileges of the freedmen. The most important thing at this time is the persistent cultivation of a reciprocal feeling of kindness and confidence between the two mutually dependant classes,—and to this end they would guard carefully against whatever tended to prevent the restoration of good feeling. The welfare of the two races and the happiness of the country depend on their coming together in their mutual relations. He showed that although there was a difference in the social conditions of the two races, mutual dependencies would certainly establish in due time the proper and desirable relations between them; and to facilitate the early attainment of this great object, the Government is prepared to do all in its power, in the hope that the blacks will dismiss all their prejudices against their old masters, and that the latter will be guided in their dealings with the former by justice and kindness.

After this, the President of the Conference, the Rev. Bp. Payne, addressed a few pertinent remarks to the Commissioners, thanking them for the honor of their visit, and for the philanthropic interest they were manifesting in behalf of the welfare of the colored people in America.

LATEST NEWS FROM GEORGIA.

We copy the following items from the *Loyal Georgian*, as they will give our people an idea of what the colored people in Georgia are doing. J. E. Bryant, Esq., late of the U. S. A., is the Pioneer of the Equal Rights movement.

GREENE COUNTY.—E. C. Powell, Vice President G. E. R. A., is laboring with great zeal for the cause of *equal rights*. The Association in Greene county is one of the largest and most enthusiastic in the State. This is due in a great measure to the labors of Mr. Powell, and A. Colby.

THOMAS COUNTY. Rev. Jacob Wade of Thomas county, has called upon us, and reports that the friends in that county are laboring enthusiastically for the cause of equal rights. They are determined that they will enjoy the blessing of freedom.

BIBB COUNTY.—The friends in this county are recovering from the effects of the difficulty that occurred a few weeks since. The magazine near Macon blew up a few days since and several men were killed.

UPSON COUNTY.—We are informed that some of the white citizens of this county are opposed to the Equal Rights Association in that county, and threaten to break it up. We trust the friends of equal rights in that county will do no wrong; that they will, so far as possible, live on friendly terms with all; but we trust, they will remember that slavery has been abolished; that they are now not, only free, but citizens, and have the same right to assemble and peaceably discuss all matters which interest them, that white citizens have.

We tell you to hold your meetings, and if you are interfered with, call upon the civil authorities to protect you, and if they do not, report to us. The Government of the United States will protect you.

BURKE COUNTY.—The reports from this county are not favorable. We are informed upon good authority that freedmen are tied up by the thumbs and severely whipped. It is said that this is done by the authority of one of the Agents of the Freedmen's Bureau for that county. We trust this is not true, but as the report comes from several sources, we respectfully call the attention of General Tillson to this county, and trust he will see that these acts of cruelty are committed no longer.

FULTON COUNTY.—Rev. Frank Quarles informs us that the members of the white Baptist Church here been very kind to them, but that the colored members of the church, having decided to worship by themselves, are obliged to build a church. He also informs us that the white members have assisted them to build their church.

LIFE STRUGGLES

BY A SELF-MADE COLOURED MAN.

Still panting for more honors, and where is the student of toil, whether of *brains* or *muscles*, who would not exert himself to obtain a telling position in the world? For this purpose, to use the old sea phrase, we boxed the world's compass in pursuit of that inestimable blessing, the right to invest our mechanical genius in the labor market; or, in other words, *the Bank that never fails*.

Here, at this point, we beg leave to pause for a moment to say a word or two of advice to parents and children.

First, parents should, (all other things being equal,) make themselves willing, *in fact*, it is their parental duty, to train up their children in the knowledge of some kind of mechanical profession. Inculcate in their minds habits of industry, and domestic thrift. Energy, with as much honest *acquisitiveness* as the law *allows*, gives success.

Bear in mind that a man's capital is his brains. Of the two, I prefer brains to capital—money. Not that I hate the filthy lucre, by any means. But a cultivated, intellectual, mechanical brain can think, and work out on the slate of life, "the problem of difficulties under greater difficulties." Money as a power, and its corrupting influences, has caused countless millions of our race to mourn. Knowledge is wealth; but we cannot get knowledge unless we have brains—capacious intellects. These our *race have*. It is a grand mistake that parents make, when they adopt the stereotyped doctrine; the negro hater's doctrine, that our race cannot measure intellects with the white man; that we are not as susceptible of as high a state of cultivation. Try it, parents. Begin; now is the time! Now! Send your sons and daughters to school. Keep them at their studies at every sacrifice. Infuse into their young and tender minds, the necessity of their economizing the days of their youth, of not wasting those precious opportunities, secular and religious advantages, in the follies of the day.

And, children, your duties lie in the same direction as those of your dear parents. As an open confession is good for the soul, we never knew were our duties as a child, until after we had become a parent ourselves. We thought we loved our dear departed parents and relatives. We did try to love and obey them; but we fell far short of the mark. Of course, we obeyed our parents as a matter of necessity, because they were our parents, and because our parents did not "spare the rod." We now see and feel the same anxiety for our children's welfare, as our parents did. We can see our parents fretting and lamenting at our disobedience to them, in the persons of our own sometimes disobedient children. We can now understand why it was that our dear parents were anxious that we should get all the schooling we could; grow up to be good, pious sons; learn a good mechanical trade, and fit ourselves for the great battle of life.

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* The building was destroyed by the late riots.

O children, whatever you do, above all things, obey your dear parents! Take the advice of an *old child*, and obey your parents. This reminds me of a story.

There was an old lady of Teutonic origin, who had an only grandson. He was of an impulsive temperament, but apt and quick to learn, and sometimes was subject to those dilatory acts which go to make up what is called a disobedient boy.

"I'll send you to sea where there are no back doors on board ship. There you will not have your stockings and shoes dried, a warm bed to go to, together with the thousand and one comforts, which you now enjoy under the parental roof."

Such were the repeated threats of that dear old grandmother, when in a passion with her too frequently disobedient grandson.

"I'll send you to sea!" and the old lady would gasp for breath, and relapse into her old oaken arm chair.

And oh, how I would tremble for fear the good old woman would put her threat into execution. But after six years apprenticeship, for the want of employment at my trade, I reluctantly went to sea, to realize its perils and vicissitudes.

"There are no back doors on board ship," would sound in my ears at every step I would take from stem to stern—from the deck to foretop-gallant cross-trees. Often have I shuddered when struggling against the angry elements, in a terrific gale. I would imagine I heard my grandmother's voice in the whistling of the wind —"*There are no back doors on board ship.*"

I would have given the wealth of Crœsus, if I could have been under the *lee* of my good old grandmother's old oaken arm-chair, reading to the pious old lady out of the Pilgrim's Progress.

In 1837, I made my first voyage to several of the Islands in the Carribean Sea, as steward.—Hats were *hats* in those days—almost of fabulous altitude, and of the Paul Pry style. Of course, as an inexperienced steward, I presented a ludicrous appearance among the cabin passengers, my best beaver standing on three hairs, the observed of all observers.

The scene that transpired was worthy of the pencil of a Hogarth. There sat the captain at the head of the table, watching every movement as I was stowing away, in the *run*, the passenger's luggage not wanted on the voyage. Methinks I hear his voice now, thundering in my ears,

"Steward! pull off that hat or I'll kill you," using a profane expletive.

No sooner said than done. I threw the hat under the old fashioned ladder, and there it lay till the end of the voyage, as the monument of bad manners and of fallen greatness. So much for my first lesson in cabin etiquette.

New York, June 4th, 1866.

THE INSTITUTE FOR COLORED YOUTH.

MR. EDITOR:—Please permit the insertion in your columns, of the occurrence of a grand intellectual entertainment recently given in our midst.

The Phi Kappa Pi, an association of members of the Institute for Colored Youth, gave their first grand ovation Friday evening last, June 1st, in the High School Rooms of the new buildings.

This association is of recent origin, and composed of those still young in years, with the alluring and flattering decoyers of childhood, and sirens of idle pleasure around, the existence of such a noble organization for awakening a livelier interest, a more discriminating literary taste and keen appetite for knowledge, redounds not only to itself but reflects creditably on the teachings of the successful preceptors who from day to day have guided them in their thirst for information. Its officers are: J. O. White, Pres.; Miss H. Iredell, Vice Pres.; Chas. N. Thomas, Sec'y.; Etienne C. Vidal, Treasurer.

At 8 o'clock its worthy President stepped forth, and a few well timed appropriate remarks introduced the association to public notice, and laid forth its claims for support in an earnest manner. Then came "Drifting," a reading by Mr. A. H. Smith, a graduate of the Institute, in superb style. Next, a recitation by Miss M. V. Brooks. "Apostrophe to the Ocean" (Byron) was now admirably declaimed. Now the favorite poem of our Martyred Lincoln, "Oh, why should the spirit of mortal be proud," was well given by Miss W. C. Highgate. "Antiquity of Freedom," a splendid production now gave Mr. Smith an excellent opportunity of displaying his remarkable powers. A recitation by Joseph O. Minton, was well rendered. An original address from Chas. N. Thomas elicited much applause. His theme, "Education and the instruments of its promotion," ever opens a field of thought at once spacious, fertile and lovely, but more delightful when decked in the verdure of a perspicuous, elegant diction, and its natural accompaniment, easy and graceful elocution. The subject so well chosen, the ideas so arranged and elegantly expressed, the delivery so correspondent could not fail to secure for the speaker the interest of all. The exercises were closed with "Pickwick Papers," by Mr. J. H. Smith.

The reading of this selection created much merriment and laughter and all returned to their homes much pleased with this "feast of reason and flow of soul."

The nature of this, precludes any critical notices of the performance as we are not sufficiently versed in the art to use as a master, the critic's pen; your readers, hence, will consider this concise notice sufficient, and pardon the blunder of not reviewing more extensively the performances of each and every one.

We congratulate the members of the Association on their success, and hope they will be encouraged to continue the work so well commenced, until the object for which it was organized shall have been fully accomplished.

J. W. C.

Philadelphia, June 4th, 1866.

PROFESSOR TISCHENDORF, the celebrated biblical critic and discoverer of the *Codex Sinaiticus*, has received the cross of the order of Francis Joseph at the hands of the Emperor of Austria.

Gleanings of Travel.

THE PYRAMIDS OF EGYPT.

Rev B Dana, in a letter from Seez, under date of February 22d, to the *Morning Star*, thus describes the pyramids:

The pyramids, destitute alike of beauty and utility, yet as mile-stones upon the highway of time, their rough sides and broken tops mark the progress of the ages and the advance of the world's civilization. They are appropriate; as destitute of beauty as their builders were of taste. In their coldness and hardness representing properly the philanthropy (?) which drove 100,000 men to ten years of toil in building the causeway for transporting the stone from the river to Cheops, and then drove 360,000 men twenty years of slavish toil to building that one artificial mountain, covering more than twelve acres of land. And there are more than twenty of these monstrous tombs, some of which are almost as large as Cheops. And yet there is a strange interest felt in these massive piles. They were old when Christ was born, and carry one back nearly four thousand years. They show the effect of combined, persevering effort. Their magnitude is overwhelming. Think of it. One single pile of square, rough-hewed stone, with 12 feet removed from each side, and still covering more than 12 acres of land, rising nearly 450 feet, and containing 85,000,000 cubic feet of stone. Enough to fence in 3500 farms of 160 acres each; or enough to build more than 87,000 houses, 30 by 40 feet, which, with six persons to each house, would accommodate over 200,000. One of these twenty would furnish building stone sufficient for comfortably housing the entire population of Boston.

We had visited the pyramids at Geezeh, first, second, and third, and six others; the great sphinx, tombs, and causeway; passed the pyramids of Abooseer, wandering through the vast subterranean halls of the Apis cemetery, and the temple near by, the pyramids of Sakhara, where I found a portion of mummy (perhaps of Pharaoh or his wife,) which, as I know it was not made to order, will be carried to America, and the two great pyramids of Dashoor.

To me the most interesting of all was the great brick pyramid of Dashoor, built while the Hebrews were the brick-makers of Egypt. It was formerly 342 feet square and 267 feet high, but is now but 156 feet high, and much of the outside has crumbled away. But still it is a vast pile, and as I took up those old brick, broke them, and saw the straw mixed with the Nile mud just as the Hebrew slaves made their brick, and thought of the past, it was not mere imagination, nor superstition, which brought up affecting associations. Was that the brick being moulded by that weary slave for the beating of whom the Egyptian lost his life? Was that old straw the same that the Hebrew women gathered under the stick of the taskmaster? Who knows?

But these are not the only monuments of former greatness, or folly, as the case may be. There are vast piles of rubbish where Heliopolis once stood; with a few miserable mud huts, a block or two of stone, and a single obelisk, at least 3900 years old, to mark the spot. Such is the end of human greatness. This is the only obelisk left in this part of Egypt. Two Cleopatre's needles were removed two thousand years ago to Alexandria, others to Rome, and recently one to Paris; and here by the side of these piles of old ruins, as though watching the dead of other ages, in an old clover field, this shaft, about six feet square, and 68 feet high, stands like a sentinel at the very gate of history, telling with its strange hieroglyphics of the reign of Osirtasen, two thousand years before Christ, and the fall of a proud capital, where Plato studied in what was then the best school on earth. Long may this solitary column remain.

And there, too, is Memphis, the abode of the Pharaohs; the place where so much tyranny was exercised for so long a time, and where once even the Greeks went to learn, and obtain the elements of civilization so well developed. A broken fragment of a colossal statue of Sesostris, originally forty-two feet high, a few other broken fragments, and vast heaps of decaying rubbish, are all that is left of this great city. A little sunken spot, and at times a little stagnant water, does indeed mark the spot of that beautiful little lake over which they used to ferry the dead to the tombs of Sakhara (where I secured my mummy fragment,) and from which the Greeks borrowed the fable of Sharon and his boat upon the Styx. What an end for such a city, and what a rebuke to pride, ambition, and tyranny! Will New York ever thus lie in heaps?

A REMARKABLE CITY.

The city of Nice, so interesting to the Christian for the celebrated council once held there, and to the artist, for the beautiful fragments yet remaining of ancient splendor, now shares with many of its compeers the dust of oblivion. At the mandate of the Emperor Constantine, A. D. 226, there assembled within its walls a greater number of Christian ministers than the world had ever before seen together. From the splendid cities of Asia, from the caves of remote Europe, and the burning sands of Africa, three hundred and eighteen Bishops, and a large number of priests and deacons, and laity assembled in council, upon the welfare of the Christian Church, and established the celebrated declarations of faith, hence called the Nicene Creed. It is said the appearance of this city, after you ascend the hills which environ it, is of the most striking and romantic character. An extensive and beautiful plain meets the eye, mapped by streams of water and scenery of the most pleasing aspect.

In its centre, the waters of the famous Lake Ascenius repose—fringed with the embowering green of the forest trees, so luxuriously beautiful in this tropical climate. At the extremity of this plain is the large and beautiful city of Nice. Its walls are six miles in circumference, and are of imposing height—from twenty-five to thirty feet thick at the base—and bid fair to continue for centuries. They are mantled as usual with parapets and battlements, and the walk upon the summit is very beautiful.

The entrance is by three gates, the one inside the other, richly ornamented with figures and basso relievos. The second centre gate is of magnificent size and workmanship, with frieze cornices, and all the monuments which mark the pure age of architecture, and is in a perfect state of preservation.

There is an inscription on the frieze over the gate, intimating its erection by the Emperor Adrian. The whole exterior is imposing, and would plainly tell the most indifferent observer that he was in the neighborhood of one of the largest cities. The traveller would wonder, on his approach to this spot, at the circumstance of meeting none of the inhabitants without its gates. But this wonder would be changed to amazement when, on entering its walls, he finds neither street, nor house, nor inhabitant, nor even the remains of either of them.

The whole enclosure is one vast solitude. Of all the splendid palaces, marble fountains, paved courts, magnificent amphitheatres, temples, baths, and innumerable dwellings which once filled this great and populous city, not a vestige remains. The only trace of any buildings having existed within this large space, are the walls of the Greek chapel yet remaining, covered with tracery in Mosaic and Greek inscriptions and figures, worked like embroidery in small square stones. There is also a spot on which some fragments of a large building yet remain, which is said to have been the palace of Constantine. From the fragments which yet strew the spot, but little doubt can be entertained of these being the remains of the celebrated palace.

Here met the holy men of Christendom, the illustrious disciples of the exalted dead—and though their declaration of faith—their creed—yet remains, their bones whiten every land—their names are lost, and the magnificent and time-defying palace in which they assembled, has now crumbled to the dust. Nay, even the vast and populous city in which they met, has been swept away with a besom of destruction from the face of the earth.

EDITORIAL MELANGE.

WHILE Antoinette Brown was studying theology at Oberlin, Professor Morgan, who improved every opportunity to persuade her that there was more congenial, as well as more effective and scriptural employment for a young lady than preaching, once gave her this subject for a dissertation:—"It is a shame for woman to speak in the church." (1 Cor. xiv. 35.) Antoinette read an essay of half an hour's length, learnedly discussing the Greek word *lalein* there used, quoting the classics, and proving to her own satisfaction that it is one of those words in which the sound resembles the sense, like rattles, ring, &c., and that it ought to be translated *babble*.

Professor Morgan heard her patiently to the end, and then smiling archly, asked, "Is it not rather a poor compliment to the sex? 'Let the women hold their tongues; for it is a shame for them to be babbling in the church.' But," he continued, "let us look a little at the New Testament usage of this word." So turning to John vi. 63, he read as follows:—"The words that I *babble* to you, they are spirit, and they are life;" also John vii. 46:—"Never man *babbled* like this man;" and 2 Peter i. 21: "Holy men of God *babbled* as they were moved by the Holy Ghost," and many other passages. Poor Antoinette blushed scarlet, for she was possessed of much maidenly modesty and beauty, but convinced against her will, concluded to let that passage stand as one, in which she and St. Paul differed.

DURING the best days of the Church, before the rise of Protestantism, dancing was strictly forbidden. The Council of Laodicea prohibited it positively; the third Council of Toledo forbade it under the name of *Balimathia* which was a union of dancing and singing; and the Council of Agde strenuously interdicted the clergy from being present at marriages where such diversions were practiced. In the Book of Discipline of the French Protestant Church, at the beginning of the seventeenth century, we find the following plain language: "That all dancing shall be suppressed; and such as make a trade of dancing, or used to be present at dances, having been sundry times admonished to cease they prove contumacious or rebellious, they shall be excommunicated; and all consistories are charged to see that this custom be most faithfully kept and observed."

A bonnet of genuine beauty and grace,
Worn on the head in its proper place,
Shadowing faintly the wearer's face,
Is the thing for a song or a sonnet.

But,
A sort of cup to catch the hair,
Leaving the head to "go it bare,"
A striking example of "nothing to wear,"
Is this bonnet abomination.

Again:
It makes a woman look brazen and bold,
Assists her in catching nothing but a cold,
It is bad on the young, absurd on the old,
And deforms what it ought to deck.

"JOHNNIE," said a man, winking slyly to a dry goods clerk of his acquaintance, "You must give me good measure. Your master is not in."

Johnnie looked solemnly into the man's face and replied,

"*My Master is always in.*"

Johnnie's Master was the all-seeing God. Let every tempted child, ay, and adult too, adopt Johnnie's motto: "My Master is always in." It will save him from falling into many sins.

IN his *History of Rationalism in Europe*, Lecky tells us that Martin Luther had become so familiar with the persuasion of the continual presence and agency of the Adversary, that, whenever he heard any sound during the night in the Castle of Wittemburg, he dropped asleep quietly as soon as he had satisfied himself that it was "*only the Devil.*" What would have been to most persons a huge persuasive to activity, was to him a reason for quietness. Luther was altogether right. It is natural, embodied evil, the tempters in flesh and blood, the fine gentleman perhaps—which is the modern translation of the words "disguised as an angel of light"—that we should dread. So long as it is "*only the Devil*" we can set about our business, whether it be sleeping or working, without fear.

THE oldest church now existing in this country is situated near Smithfield, Isle of Wight county, Virginia. It was built in the reign of Charles I., between the years 1630 and 1635. The brick and lime were imported from England. The timber is English oak, and was framed in England. The structure is of brick, and erected in the most substantial manner. The mortar has become so hardened that it will strike fire in collision with steel.

IT may not be generally known, says the *Illustrirte Zeitung*, that the famous statue of Pompey, at whose feet Julius Cæsar died, is now in the possession of the Marquis of Hertford, whose father paid 125,000 francs for it.

THE PURITANS.—Rev Mr. Bores, lately translated from Montrose to the Cathedral Church of Glasgow, came out not long since with a statement that "the Mayflower carried to America as great a cargo of *bigots* as ever crossed the sea." And Rev. Dr. Seiss, of Philadelphia, in "The Threatening Ruin," says that "the spirit which the Pilgrim fathers brought with them was about as *intolerant* as that from which they fled."

THE SERVICE OF SONG.—A writer in the *Gospel Messenger*, (Episcopal,) after laborious research, announces that of the 312 hymns used by that church, nine-tenths are the compositions of Christians, not of her communion.

FORMS OF PRAYER.—The *Evangelist*, N. Y., recommends that Christians "once in a while write out a form of prayer, and thus set their thoughts in order before God"—as a means of ascertaining their faults, vagueness, repetition, and the use of unmeaning expressions.

SPECIAL NOTICE.

The New York Annual Conference of the A. M. E. Church will meet on Wednesday, June 20th, at 9 o'clock, A. M., in the Sullivan Street Church, New York City. The annual sermon will be preached at 3 o'clock, P. M., by Rev. Jas. M. Williams. The missionary sermon on Friday afternoon, the 22d inst., by Rev. Francis J. Peck. The Centenary sermon, on Monday afternoon, 25th, by the presiding Bishop. The Sunday School anniversary, Thursday afternoon, 28th.

A. W. WAYMAN.

Phila., May 31st., 1866.

NOTICE.

The corner-stone of the Wilberforce University, in Green Co., Ohio, will be layed on the 25th of June next. All M. M. in good standing are cordially invited by order of M. W. J. Master.

JOHN JONES.

May 30th, 1866.

TO ALL WHOM IT MAY CONCERN.

This is to certify that I resign all official standing with the A. M. E. Zion Church, on and after Friday, the 8th day of June, 1866.

REV. JOS. G. SMITH.

Providence, Rhode Island.

LINCOLN MONUMENT ASSOCIATION.

A general meeting of the members of the Colored People's National Lincoln Monument Association, will be held in Washington, D. C., June 18th, 1866, for the purpose of electing officers for the coming year.

All persons who have contributed to the object of said Association, are earnestly invited to be present. The report of the Board of Directors will be presented, several amendments to the Constitution will be proposed, and steps taken to carry forward the work with greater vigor than has heretofore been exhibited.

Recorder of the Board,
LOUIS A. BELL,
Recording Secretary,
No. 337 15th Street.

Washington, D. C.,
June 1st, 1866.

NOTICE.

TO ALL WHOM IT MAY CONCERN.

LINCOLN HOSPITAL for Freedmen,
Savannah, Ga., May 31st, '66.

There is in this hospital an old colored woman by the name of Hester Aikins, which latter name she received from the fact that she was owned by one Mr. Aikins, of S. C.; but she claims to be a niece of Rev. Richard Allen, formerly a Bishop of the A. M. E. Church, and says she was brought from the State of Pennsylvania when slavery existed there. Her father's name was Anthony.

☞ Pastors of churches please take notice.

A. E. ANDRETA, M. D.,
Surgeon in charge 3d U. S. C. T.

INFORMATION WANTED.

Charles Metts wishes to hear from his family. His wife's name is Jane, and his children are named Margaret, Drucille, Elizabeth and Chas. Henry. He has not seen them for ten years. The last he heard from them was when in the Rebel Army. They were at Columbia, S. C. He could not get a chance to go to see them. He came on to Philadelphia, and is now living here.

☞ Baptist ministers at Columbia, S. C., will please make inquiry concerning the above family. All information will be thankfully received by addressing

CHAS. METTS,
Care of R. A. BLACK,
"Christian Recorder" Office,
Philadelphia, Pa.

NOTICE.

To the Trustees of Wilberforce University:

DEAR BRETHREN:—In view of our great undertaking to rebuild the college, it is, therefore, very essential that we should have a full meeting of the Board, at our next annual meeting, which will be on the 26th of June.

The Annual Commencement will take place on the Wednesday following, June 27th.

As our success depends much upon this meeting, dear brethren, do be punctual in attendance, and let us be willing to make some sacrifice for the common cause of education.

R. A. DAVIS,
Secretary Trustee Board.

Xenia, Wilberforce, May 8, 1866.

June 2—4t.

INFORMATION WANTED.

Of Ashton Garrett—the father of Matthew and Harry Garrett. Matthew and Harry Garrett are desirous of learning the whereabouts of their father, Ashton Garrett, who disappeared very suddenly. Their home is near Louisa Court House, Virginia.

Any information concerning the missing party will be most thankfully received at the residence of Rev. William H. Furness, 1426 Pine Street Philadelphia, Penna.,

Jun 2 [illegible]

INFORMATION WANTED.

Of my son, Jefferson Chamberlaine, who was formerly owned by Harriet Philbates, of Lanesville, James City County, Va. He was in Washington, D. C., last year. I also desire to hear from my son-in-law, Orange, and his wife, my daughter, Matilda. I want them to come and help me, as I am unable to take care of myself. Any information will be gratefully received, and may be sent to

MRS. CHAMBERLAINE,
Care of J. Greenbaum,
No. 222 Broad Street,
Richmond, Va.

May 19—4t.

Marriages.

On May 13th, 1866, by Rev. Morris Porter, Mr. Alexander Young, of Milton, Del., to Miss Sarah E. Midcap, of Slaughterneck, Del.

On May 31st, by Rev. J. Hemer, Mr. John Drummond, of Virginia, to Miss Mary E. Ashton, of this city.

On May 16th, in Lafayette, Indiana, by W. J. Davis, Mr. John W. May, of Springfield, Ills., to Miss Ollue Burch, of Lafayette, Ind.

On May 19th, by Rev. Rev. W. R. Norris, Mr. Wm. Jackson, of Germantown, to Miss Dorcas A. Hawkins, of Phoenixville, Chester Co., Pa.

On March 27th, 1866, by Rev. Henry Davis, Mr. Richard Broker to Miss Sarah Thompson.

On April 26th, 1866, by the same, Mr. Chas. Wm. Makee to Miss Mary E. Hert.

On May 10th, 1866, by the same, Mr. Andrew Jackson to Miss Catharine M. Cinion.

On May 12th, 1866, by the same, Mr. Cato Cisco to Miss Susan Thompson.

On May 30th, 1866, in New York, by the same, Mr. Joseph A. Arno to Miss Mary E. Price.

Obituary.

Departed this life, at Coeymans, New York, on the 10th of May, 1866, aged 43 years, Nancy Holland, wife of Joseph Holland.

She was for many years a consistent and worthy member of the A. M. E. Church, and a faithful attendant upon all the means of grace connected therewith. She adorned her profession with a life truly devoted to God, and was much esteemed and beloved by all who knew her. She leaves a husband and four children to mourn the loss of the kind care and counsel of a pious and exemplary wife and mother. Although taken away suddenly and unexpectedly from the embrace of her friends, and not permitted to leave a dying testimony, they have good reason to believe that she was fully prepared to meet her summons, and has gone up to join in the anthems of the redeemed, where all is peace and harmony forever.

LEONARD PATTERSON.

In Westville, Conn., May 26th, of Pneumonia, Elizabeth Talbot, aged 38 years, daughter of Mary Fox, and widow of the late John Lisson, of Philadelphia.

LOUISA HOPE.

Advertisements.

AGENTS WANTED!

Wanted—active and reliable agents throughout the South, to sell Photographic Copies of

Littlefield's Painting

OF THE

Death-Bed of Lincoln.

Endorsed by Speaker Colfax, Judge Chase, Surgeon General Barnes, and others at the death-bed.

☞ The only accurate representation of that sad scene. ☜

Address

J. W. Littlefield,
Box 555, Washington, D. C.

May 26—3m.

MRS. M. E DAVIS & MRS E ARMSTRONG
will open a

Private Boarding House

For the accommodation of Ladies and Gentlemen who may wish to spend some of their time out of the city during the summer months. They will take great pleasure in accommodating their numerous friends as far as they possibly can. They would respectfully present this Circular for your favorable consideration, and take this manner of informing you and the public that no pains will be spared in making their guests comfortable.

TERMS { LADIES, $4 per week, / GENT'N, $5 per week, } In Advance.

We shall open our house for the reception of boarders on the first day of April, 1866.

Williams Street, (opposite Micah Williams,)

STONEHAM, MASS.

Only nine miles from Boston. Just a nice little ride—fare only 18 cents, going and coming. Take the cars on the Boston & Lowell Railroad, for Stoneham, and get out at Farm Hill Station. May 19—1mo

PHRENOLOGY.

MESSRS. FOWLER & WELLS
(389 BROADWAY)

Have just issued a new and improved Phrenological Bust, showing the latest classification and exact location of the Organs of the Brain, designed for learners. All the newly discovered organs are given. It is divided, so as to show each Organ and all the groups—Social, Executive, Intellectual and Moral—classified. It is now extensively used in Europe, and is almost the only one to use here. There are two sizes. The largest—nearly the size of life—is sold at Two Dollars. The smaller one, which is not more than six inches high, and may be carried in the pocket, is only One Dollar. May be sent by Express or as freight. Address—

FOWLER & WELLS,
389 Broadway, New York.

SHROUDING

AND

Laying Out of the Dead,

MRS. SARAH IRONS
(an old citizen of much experience)

Solicits the patronage and attention of our citizens and the public generally, as she is now engaged in the business of Shrouding and Laying Out of the Dead. Her terms are moderate, and satisfaction is ensured to all who call upon her. Her knowledge in this department is complete. She can always be found at

No. 619 Pine Street,
Philadelphia.

may 12–1yr

DAVIS'S HOTEL.

212 K Street, bet'w. 17th and 16th Sts.,

WASHINGTON, D. C.,

This First-Class House is now open for the accommodation of the travelling public. The location of the House is most respectable, and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

☞ Board at reasonable prices, in advance, by the Day, Week, or Month.

A RESTAURANT on the "European Plan," is on the premises. Choice brands of Wines and Cigars at the Bar. Dinner parties furnished at the shortest notice.

No unbecoming conduct allowed on the premises.

ST. DEARO DAVIS, Proprietor.

March 10, 6mo.,

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Post Office Box 115, Annapolis, Maryland.

Dec 1-1y

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Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price.

Call and Try. *Call and Try.*

Oct. 7–tf.

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Of New York.

This Company ranks amongst the first in the country. It divides its profits among the insured, thus giving them the benefits of a Mutual Company. At the same time the Security has a guaranteed cash capital. Its rates are as low as those of any other Company. It grants policies on the life endowment and non forfeiting plan. It takes notes for one half of the premium when desired by the Insured. The dividends go towards liquidating the same, for any information, books, blanks, &c. Call on

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No. 528 Walnut St., Phila.

Jos. C. Bustill, Solicitor,
No. 403 South Sixth Street.

REFERENCES

Charles Ellis, Druggist, N. E. 7th and Market Streets.
Richard Cadbury, 117 and 119 Chestnut Street.
James Whitall, Glassware, 410 Race Street.
J. Wistar Evans, do do.
John Tatum, Dry Goods Com., 523 Chestnut Street.
John S. Hilles, Reading R. R., 14 Callowhill Street.
A. R. Pharo, 1327 Green Street.
Joseph C. Turnpenny, 714 Spruce Street.
T. Ellwood Chapman, 5 South 5th Street.
Robert Biddle & Co., 141 Market Street.
T. R. Bassley, M. D., 42 North 11th Street.
Dillwyn Parrish, 1017 Cherry Street.
Edward Hopper, 629 Arch Street.
Samuel R. Shipley, 1623 Filbert Street.
David Scull, Jr. & Bro., Wool Dealers, 125 Market St.
Joseph Howell, 135 South 3d Street.
Elwood B. Gifford, Merchant, 28 North 3d Street.
R. Esterbrook, Manufacturer, 403 Arch Street.
Casper Wistar, M. D., 706 Arch Street.
Joseph Thomas, M. D., 652 Vine Street.
J. M. Whitall, 410 Race Street.
Jos. S. Detwiler, Merchant, 1515 Delaware Avenue.

Mar 3—4m.

PENNSYLVANIA CENTRAL RAILROAD.

CHANGE OF TIME AND DEPOT.

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the time of departure of each train, and allow about 40 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7 45 P. M., to connect with Pittsburg and Erie Mail, and at 10.55, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE.

ERIE EXPRESS	at	7 30 A. M.
MAIL TRAIN	"	8 00 "
PAOLI ACCOMMODATION, No. 1	"	10 00 "
FAST LINE	"	12 00 M.
PARKESBURG	"	1 10 P. M.
HARRISBURG ACCOMMODATION	"	2 30 "
LANCASTER ACCOMMODATION	"	4.00 "
PAOLI TRAIN, No. 2	"	5.30 "
PITTSBURG AND ERIE MAIL	"	8.30 "
PHILADELPHIA EXPRESS	"	11.10 "

ARRIVE.

PITTSBURG AND ERIE MAIL	"	0 30 A. M.
PHILADELPHIA EXPRESS	"	7 05 "
PAOLI ACCOMMODATION, No. 1	"	8 20 "
PARKESBURG	"	9 55 "
LANCASTER TRAIN	"	12.30 P. M.
FAST LINE	"	12 50 "
PAOLI ACCOMMODATION, No. 2	"	4 40 "
DAY EXPRESS	"	5 40 "
HARRISBURG ACCOMMODATION	"	8 40 "
MAIL TRAIN	"	11 20 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, JR., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
Jan '66 137 Dock Street.

ONE PRICE CLOTHING.

JONES'

OLD ESTABLISHED

One Price
CLOTHING HOUSE,
604 Market Street,
(Above Sixth.)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 *Market Street*,

One Price Store.

DR. JONATHAN DAVIS.

Successor to C. B. Leeber, M. D.,

No. 733 S. 11th Street Philadelphia, Pa.

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 9 A. M.—from 6 to 9 P. M.

Agent for the Masonic Gavel. Jan 1 y

Mrs. Edith Mayhew,

NO 257 RASPBERRY STREET,

(2d door above Spruce,)

Takes this method of informing our friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Jan 6–6mo

EASTERN AVENUE HOUSE.

John A. Mulligan, Proprietor.

Numbers 25 and 27 EASTERN AVENUE,
BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.

Hot and Cold Water Baths

Free for the Boarders.

Its situation is central, it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

☞ Provisions of the best quality, and in a variety.

☞ Meals by the Day or Week. ☜

BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING
BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING!	BARGAINS IN CLOTHING!

Offered by Perry & Co.
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No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones')

Messrs. Perry & Co. have undoubtedly the largest stock of ready-made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to

Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

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THE

Great Union Intelligence Office

Wants servants of all kinds.

COOKS,
WAITERS,
NURSES,
CHAMBERMAIDS,
SEAMSTRESSES,
and COACHMEN.

Also, men and women, just from the South, who wish to engage in

FARMING,

Can procure good homes by calling at the Office, No. 226, Washington Street.

GOOD WAGES

Paid to Good Servants, from $7 up to $20 per month.

We hope persons wishing situations will improve this opportunity.

E. DEMUND & CO.,
No. 226 Washington St., Phila.

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A Large Furnished Room, suitable for the meetings of Societies, at the

S. E. Corner Seventh and Market Sts.
(Fourth Story.)

☞ Apply to

ROBERT JONES,
No. 5 North 8th St., Philadelphia.

may 12–3t

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BOARDING HOUSE.

No. 814 Lombard Street, Phila.

Mrs. H. M. Cropper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or pleasure) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS M BENNETT.

HERB DOCTRESS,

NO 405 S. SEVENTH STREET, BELOW PINE.

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her ladies syringes are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK.

JOSEPH C. BUSTILL AND SARAH E. BUSTILL.

WIG MAKERS,

HAIR JEWELLERS,

AND

LADIES' HEAD DRESSERS,

No. 403 South Sixth Street,

Philadelphia.

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
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WHISKERS, MOUSTACHES, &c.,

STRAIGHT, WAVY, OR CRIMPED.

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.

BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles.

Ladies' Hair-Cutting, Shampooing, Dyeing and Head-Dressing.

BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair, removing Dandruff—Cleansing, Softening, Softening, Odorizing, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing [illegible] removing dandruff, preventing premature baldness, restoring [illegible] garments, removing grease spots, and curing rheumatic pains, Tetter, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24–tf

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ATTENDED TO BY

NATHANIEL L. DURHAM,

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Jan 7–no 6–1y

"THE BEST AND THE CHEAPEST."

REIMER'S PHOTOGRAPHIC GALLERY,

NO. 615 & 617 NORTH SECOND STREET,
PHILADELPHIA,

Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.

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From 7 to 9 A. M.
From 12 to 2 P. M. } PHILADELPHIA.
From 6 to 9 P. M.

Also, particular attention directed to all classes of Ulcers recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.

Jan 7–no 7–1y

Hudson's City Hotel

"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore,"

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in the First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber-Shop attached to the Hotel.

Jos 28 and 30 Corner of Bath and Davis Sts.
(Near the Harrisburg Depot,)

BALTIMORE.

DR. D. HUDSON, Proprietor.

House of Application

FOR

COLORED PEOPLE.

MRS. MARIA BUTLER,

Has for two or six years opened her house for the accommodation of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO. 1718 SANSOM ST.

Jan. 26 1y. *Philadelphia, Pa.*

Poetry.

SINAI, TABOR AND THE CROSS

By Sinai long I staid,
And heard a voice that spake to me "This do,
And thou shalt live;" but when more close I drew,
I saw with hidden fire the mountain shake;
Upon the air I heard the trumpet break
Long loud and louder yet: what hope had I
When even Moses said, "I fear and quake"
Let God not speak unto me, lest I die!

To Tabor then I came
How fair, methought, how pleasant is this place,
How green and still! Thee Jesus, on thy face
I looked, and it was comely; full of grace
And truth thy lips as one whom God had blest
Here then, methought, for ever I will rest,
Here will I build my shrine and pay my vows;
But while in sweet content
To pluck fresh boughs I went,
Peter and James and John,
Yea, Jesus too, had gone,
And I was left amid the withered boughs

At length another place
I reached at once; the trodden ground was bare;
Of a great multitude I saw the trace,
But all was silent now; no marvel there
My eyes beheld, no law
I heard, no vision saw,
Save Jesus only him, the crucified,
I saw my Lord, that loved me and died

Here will I see the day
Pass by, the shadows creep
Around me, here I pray,
And here I sing and weep,
Here only will I sleep
And wake again, I keep
My watch beneath this tree
The Lord hath showed to me.

Dora Greenwell

The Family.

TWO LATE BREAKFASTS

Breakfast was late at Mr Smile's house, one fine autumn morning; an unusual occurrence, but you know that there are some hours even in the best regulated households, when things seem to go wrong. The principal trouble was that Bridget was sick that morning, and, when Mrs Smiles came down of course there was no fire in the kitchen, and the table was not set, but Bridget lay tossing and moaning with violent sick headache "I couldn't stand to get dressed, ma'am, let alone making the fire; for I am kilt intirely with the pain in my head" "I'll see to the breakfast," said cheery little Mrs Smiles, "when I've brought you up some medicine" So she administered the dose, and then set about her task But the fire would smoke that morning, and the baby woke and cried. "Nelson," she called to her husband, "Bridget is sick, and I am busy; can you attend to the baby?" "With pleasure," answered a strong, kind voice from up-stairs, and the pitiful cries soon ceased.

Harry was in the wood-shed, splitting wood Mr. Smiles came in throwing off his coat "There, my boy, I'll finish this job You run in and see if you can set the table something like the usual pattern." "Why father, you said that you had to be early at the store to-day, and should not have time to come out here!" "Yes, I know; but Bridget is sick, and mother is hard at work getting breakfast, and it cannot be helped this morning" "Harry," he added, calling him back, "don't say any thing about that to mother; it's no use worrying her with it now"

Harry smiled, and nodded comprehension, and was soon experimenting upon setting the table. "Pshaw! these are the supper plates! I'm sure I don't know father's napkin-ring from mother's! There! I forgot the butter-knife!" and so on.

Meanwhile, Mr Smiles split his wood industriously, thinking to himself, "I suppose I might have gone to the store without waiting for breakfast. But then that would have troubled Jenny And what can one do better with his morning than to make his wife comfortable, even though he loses a customer by it for once? What's the good of customers, or the money they bring, but just to buy comfort, which is poor economy to buy at the price of discomfort?"

The bell rang, and he went in. "What a nice little breakfast you have made us!" he exclaimed; "and boys can set tables, cannot they Harry?" So there was a cheerful, even a merry meal, an hour later than usual, in Mr. Smile's house; and then he went away, leaving a gleam of sunshine behind him in the hearts at home, kindled by his loving looks and comfortable words.

Across the street lived Mr. Scowls, who breakfasted that morning at the same hour, having kept his wife and Carrie waiting while he took a morning nap, and then made a hasty toilet. Unshaved and grim, he came into the breakfast room. "Draw down that curtain," was his first salutation; "this glare of light is horrid." Carrie hastened to obey, while Mrs Scowls poured out the coffee with a sigh "I cannot stand that noise!" he remarked again. "Caroline, take that bird away!" So Carrie took down the canary's-cage, and shut it up in the dark and gloomy parlor, which was seldom used, the only thing which dared to sing cheerily in that house. Then they sat down to breakfast, with their usual discomfort—Carrie nervously dreading the incessant admonitions not to eat so fast, not to make so much noise, to hold her knife better, or to sit up straight; and her mother, a thin, pale, anxious looking woman, apologizing timidly for every thing she feared would vex her husband. "This coffee is not quite so good as the last, but it is the best that Brown has." "Why didn't you go down to Smith's for it, then? Half a mile is not so far to go, I'm sure" Then after a silence, "This steak is overdone again; not fit to eat" "Susan thought we were to breakfast at half past seven, and now it is eight."

It was a relief when the dreary meal was over, and Mr. Scowls put on his hat and departed. "Get up, you lazy brute!" he growled, kicking the great dog on the door step, while the cat ran up the wood shed roof, and peered at him over the ridge-pole till he was out of sight. Then she came down, and brought her kittens one by one out of their box to the cellar into the warm sunshine.

Carrie ran to feed her bird before school, and Mrs. Scowls went into her kitchen, to guard with fruitless toil and watchfulness against any thing which might annoy her husband at dinner-time

So pass the days at Mr Scowl's. Are you not sorry for them? One selfish man makes forlorn and gloomy a home which might be as bright and happy as the sunny cottage opposite, if he only would learn Christ's law of love.

ASK MOTHER FIRST.

How many pleasant things we can see and hear every day, if we watch and listen!

I was walking toward home late one afternoon in winter. The country all around was covered with a deep snow, that seemed of a purer white than ever in the light of the departing day. I heard the voices of children behind me; and their little feet stepped fast over the hard, crisp snow They passed along beside me, and I saw that one was a little girl of about eight years, and her companion was a boy somewhat older. The girl wore a pretty crimson hood, which was quite becoming to her cheeks, made rosy by the fine winter air. She was drawing a sled The boy had a sled too. "Come Annie," he said, "let's go down to Pine Hill now; it's splendid coasting there; and we shall have time for some first-rate slides before dark."

"I must go and ask mother first, Henry," said Annie. She did not drawl out the words dolefully, as if she did not like to have to ask her mother; but she spoke in a very pleasant and cheerful tone. She hurried along with her sled, and Henry after her I soon lost sight of them, but I could not forget Annie. I thought to myself, "How safe that child will always be, if she keeps to her rule,—'I must ask mother first!'"

I know children who have sometimes got into a great deal of trouble because they did not "ask mother first." Remember that it is unsafe to do any thing you think it possible your mother would not like to have you do Remember that God has said, 'Forsake not the law of thy mother"

Children, I mean boys as well as girls, you will be saved a great deal of unhappiness if you *ask mother first*.—*Child at Home*

CONVERSION OF CHILDREN

How early should we expect the conversion of our children? Just as early as we begin to labor and pray in earnest for it The heathen mother takes her baby to the idol temple and teaches it to clasp its little hands before its forehead, in the attitude of prayer long before it can utter a word As soon as it can walk it is taught to gather a few flowers or fruits or put a little rice upon a banana leaf, and lay them upon the altar before the idol god As soon as it can utter the names of its parents, so soon it is taught to offer up its petitions to the images Who ever saw a heathen child that could speak, and not pray? Christian mothers, why is it that so many children grow up in this enlightened land without learning to pray? Why is it that when called upon to address a supplication to Him who made and sustains them, they so often blush and wish to be excused? Is not our God worthy of homage? Is not our God able to hear and answer prayer?—*Christian Witness.*

DO YOU PRAY?

I am asking this question of any little boy or girl that happens to be reading this paper. I can almost fancy I hear you whisper to yourself just a little "Yes." Perhaps you are quite surprised at such a question being put to you; because, most likely, you are not a poor, homeless child, but have been all your life surrounded by Christian influence and friends But stay, my little friend, while you and I have a little talk together about prayer and then you will know why I make this inquiry I will tell you what reply I had given me some time ago to the same question It was a Ragged School in a most wretched part of Islington, and I have five or six poor lads in my class, some without boots or stockings and all clothed in scanty rags. When I looked upon their pale, dirty faces, I could not help thinking whether any of these poor boys belonged to the Saviour; for you know Jesus never turns any one away because he comes to him in poor clothes. Indeed, I can call to mind some instances in which fine clothes seem to have shut up the little hearts, so that the love of Christ could not enter them.

I asked these ragged boys all around the class, the very question I have been putting to you,—"Do you pray?" They all said readily, "Yes, teacher;" except one poor, rough lad, who answered very sorrowfully, "Nobody ever taught me, teacher; so I don't know how." O how sad I felt to think here was a boy, thirteen or fourteen years old, who had never had a dear good mother, as some of you here, to take him, when a child, upon her knee, and show him how to speak to God; no kind father to guide his steps in the right way I taught him a short simple prayer, which he promised to repeat morning and night But I have never seen him since I hope the Lord, in his great mercy, will have pity on that poor lost one, and lead his young heart to his best and only Friend.

But how about the boys who answered "Yes?" When I asked them what they said, I found it was the beautiful prayer our Saviour has taught us. I am very much afraid, however, they only *said* their prayers, which you know is not *praying*. Now I fancy I can see some little boy who has been taught to pray so nicely, and who, when he saw this question at the head of my paper, said to himself, "Yes, I do." Just let us watch him after he has said "good night," and given his father and mother the evening kiss. We see him in his room, where he soon throws off his clothes, and the light is put out, and he gets into bed. But when did he pray? Was it when he was taking off his jacket? No; for we heard him say something to himself about "marbles and a new top to-morrow;" so he must have left saying his prayers until he was snug in bed. Perhaps, if you could bend your head down and listen, you might hear a little muffled voice say, "Our Father;" but before the prayer is half said, his tongue falters, and after a murmur or two he is fast asleep.

Is that praying, children? Do you think that God would listen to such a prayer? No, I am sure he would not. For God listens to the heart, not to the lips; and if you say your prayers without thinking what you say and to whom you speak, you might as well leave off saying any prayers at all. If the Queen were to tell you she would give you any thing you wished for, if you would only come and ask her, you would not be so thoughtless as to hurry over your request as though you did not care any thing about it No; you would think very much what you ought to say; you would ask for just what most you wanted; and more than all, you would ask with your heart as well as your lips. Now, I want you to come to Jesus in this way, and even more carefully than if you were speaking to the Queen. For when you pray, you approach the footstool of the King of kings, and he is able and willing to do infinitely more for you than any earthly sovereign can do Let us all try in future to come to Jesus, not only asking reverently for what we want, but expecting his blessing. Then he who has already done so much for us, will listen to our *praying hearts*, and grant us the mercies he sees we need.—*Early Days.*

Child's Cabinet.

WHO SHALL BE GREATEST

One beautiful morning in spring when the birds were singing their sweetest songs in the midst of the blossoms on the fruit trees; when the dandelions were glowing in the grass, and rarer flowers were blooming in the beds, Frank and Eddy went out into the garden to play "Be kind to one another," said their mother, as they left the house, and then she took her seat by the window, where she could watch them without being seen. You know that mothers are so very fond of having their children always in sight, especially when they are those wide-awake, mischievous, fun loving little boys and girls, always getting into trouble, and always sounding to "mother" for help. But Frank and Eddy managed to keep out of mischief that morning—indeed, they played so quietly for some time that Mrs Woolsey wondered at the stillness; but it was only a calm before a storm, as she afterwards found to her sorrow

"Eddy, go to the house and get your drum, and something to fight with, and we will play soldier"

"Well, but I'm going to be captain"

"No, you're not I'll be captain myself; I'm the oldest."

"But I was drummer yesterday, and I think you ought to be to day"

"I guess I wouldn't be ordered by anybody younger than I am. I'm going to be captain, or I won't play at all"

"Well," said Eddy, his lip quivering and the tears fast coming into his eyes He had wanted to have the command very much, but he was unwilling to be left to amuse himself alone, so he went for the necessary weapons.

Do you think that either brother was as happy then, as though both had been kind and obliging, not seeking each his own advantage, but in "honor preferring one another?"

Eddy was sorry he could not obtain the coveted position, and Frank, who was older, and ought to have set an example of good behavior, already began to feel that he had acted selfishly and unbecomingly. However, he was too proud to confess this; so when Eddy came running back with his father's cane in lieu of sword, a broom-handle intended for a gun, and the drum swung over his shoulder by means of a strap, he meekly took his place in the ranks, and followed the commands, "Shoulder arms!" "March!" "Right about face!" etc, etc, with implicit obedience He and the captain were just in the midst of a forced march in pursuit of the enemy, when a cry of distress was heard from over the fence.

"What's that?" the whole army—that is to say, the two boys—exclaimed at once, and both ran to the spot from whence the sound had proceeded

"Oh! it's only a little beggar girl Come back, Eddy," and Frank turned away disdainfully

His brother remained to investigate affairs.

"What's the matter, little girl?" he asked of the child, by whose side was an overturned basket.

"That man over there upset my basket, and I was taking the bread home for dinner" She looked as though her greatest treasures had suffered injury, as indeed they had.

"Never mind, I'll help you" said Eddy kindly, and stooping down he began collecting the scattered pieces of bread The little girl who was scarcely large enough to be trusted out of doors alone assisted him in the task and soon all the damage had been repaired But Eddy did not stop here, he thought he had not done quite enough, so he said as politely as possible, "I will go with you a way, so that you need not be afraid of the cow"

The child thankfully accepted the offer, and was conducted beyond the reach of danger. As Eddy returned to the garden, he was met by his brother, who saluted him in no very respectful tone with these words:

"Well, I don't think I'd take the trouble to help a little beggar girl, I'd like to know what mother would say to see you in such company as that."

"Would you? Then come to the house, and you shall hear what I would say"

Mrs Woolsey's watchful eyes and ears had followed her children all the morning. She had heard the dispute about their play, had witnessed the sudden close of the sport, and the ready kindness shown by her younger son to the little stranger, and now she had come to take her boys aside for a short talk in order to teach them, if she could, some useful lesson from the incidents of the day

When they had reached the sitting-room and Frank and Eddy had taken their places, one on each side of her, their mother asked:

"Can either of you tell me what is generally the reason why people fight against each other?"

The boys hung their heads in silence; they began to suspect that they had not been so entirely alone in the garden as they had supposed. But Mrs. Woolsey waited for a reply, so Frank answered:

"It's because they want to kill their enemies; isn't it?"

"Yes; but why do they have enemies? and why do they wish to destroy them? Is it not often because they desire to make themselves powerful? You have read in the history of Cæsar, the Roman general; of Alexander the Macedonian king; of Napoleon, the Emperor of the French. All of these, you know, the world calls great, but each of them was willing to bring sorrow upon countless multitudes if only he could secure authority to himself And their mother went on to tell them how much trouble had been made in the world because men wanted to control each other—very much, she said, as two little boys she knew of—and how there had been many wars, and a great deal of fighting, and millions upon millions had been slain for the reason that some one or another had been all the time trying to make himself powerful; and how few had been willing to follow in humility the footsteps of the Son of Man, who "came not to be ministered unto, but to minister, and to give his life a ransom for many"

After that Mrs. Woolsey read from the Bible how Jesus, the great Teacher, taught his disciples: "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

"And now," she continued, "which do you think is the more manly thing for a son of mine to do—to insist upon ruling his brother, even while engaged in play, or to leave his sport in order to help a little outcast, and thus follow the example of Christ when he washed his disciples' feet? One of you succeeded in making himself captain, the other in imitating this example. Which do you think is really the greater according to the rule I have just taught you? I do not wish to judge either of you harshly, but hereafter, whenever a dispute like that of this morning arises, I hope you will remember the words of the Apostle who wrote: 'In lowliness of mind, let each esteem others better than himself.'"—*Christian Intelligencer*

Miscellaneous.

THE DIMENSIONS OF THE EARTH

HOW ASCERTAINED

"How do we ascertain the dimensions of the earth?" is a question often proposed in the school room

The following explanation by J. R. Gent, published in the American Educational Monthly, is so good and clear that we publish it below

To many it is a matter of mystery how such facts as the exact dimensions of the globe on which we live, its distance from the sun, and the magnitude of the sun, are ascertained. It is supposed that none but astronomers and profound mathematicians can understand such matters. This is a mistake. For, although we may not have the ability of a Newcomen or a Watts to invent a steam-engine, there is no reason why we should not understand its operations after it is invented. So it is with the world. We may understand the methods employed to ascertain its magnitude, without being gifted with the talent of a Herschel or a Newton. The earth is so large that we cannot grasp it, and so diversified with land and water, mountain and valley, that we cannot walk about in a direct line, to measure its circumference, nor can we penetrate through it to ascertain its diameter; nor recede from it, to take such observations as would enable a land surveyor to tell the height of an object on the opposite side of a river. Some other contrivance must be resorted to, in order to obtain the desired information. If the earth were strictly a sphere, the measure of any of its great circles, such as the equator or a meridian, would give its circumference, or, as all circles, from the ring which adorns a lady's finger to the meridian which surrounds the world, are supposed to be divided into 360 equal parts, called degrees, it is evident that if we knew the length of one degree of a circle we could obtain the circumference But how shall we know how much of the earth's surface corresponds to one degree of its meridian? The reader will please accompany me in an imaginary journey; but before our departure, we will stroll out into the open fields and, on some gentle eminence, will pause to survey the beauty of the azure vault above and around us, glittering with stars We shall not fail to be impressed with the sensation that we are standing in the centre of a vast dome, with its base resting on the horizon, and its summit directly over our heads. Now, let us find the North Polar Star, by whose guidance the wanderer to northern latitudes is directed To do this, we must turn to that conspicuous object in the northern heavens, the "Dipper," a part of the constellation known as the Great Bear

The two stars opposite the side of the Dipper to which the handle is attached, are called the "Pointers," because almost in a right line through them may be found the Polar Star The Pointers are five degrees apart, a convenient measuring rule to find the number of degrees that one star is from another, or that a star is from the zenith or from the horizon Looking in the direction indicated by the Pointers, and about four times the space between them, or about 20°, we shall find the object of our search. It is not a very large or brilliant star, yet it is larger and more conspicuous than any of the stars in its immediate vicinity

Having found the star toward which the North Pole of the earth is directed, and measuring its distance from the horizon by the space between the Pointers, we find that it is about 40° from the horizon.

We now set out on our contemplated voyage, travelling directly south—that is, on a meridian of the earth—until we have gone over a distance of seventy miles Looking back on the North Star, we find it one degree nearer the horizon than when we started We travel another seventy miles. Our guide is two degrees nearer the horizon Reflecting on the cause of this, we conclude that we must have travelled two degrees south on a meridian to cause the Polar Star to sink two degrees toward the northern horizon Such is the fact; every degree of seventy miles (or, more correctly, of 69½ miles) travelled toward the south will cause the star appear one degree nearer the horizon, until we reach the equator, when it will be seen glimmering on the verge of the northern horizon.

Continuing our journey southward, and leaving the star which has so far been our companion to sink from our view, we pass through the southern regions, and around on the other side of the world, northward, until we reach the equator, when our long-lost star will again appear It will continue to rise as we advance, until we reach the North Pole, when it will appear exactly over our heads, or in the zenith. Pursuing our journey southward and homeward, the star gradually sinking, we arrive at the city of New York, 41° north latitude, with the Polar Star 41° from the horizon.

Sufficient, it is presumed, has been said to show that we must look to the stars to tell us the length of the degrees of our meridians. Let us select some point, on an open plain, that shall have a star exactly in the zenith. Then the distance, either directly north or south of this station, that will cause the star chosen for our observation to appear just one degree north or south of the observer, will be the length of a degree on the earth's surface, which multiplied by 360, if the earth were strictly a sphere, would give its circumference. Such, in the main, are the means employed to find the dimensions of the world But, in measuring these degrees or arcs of a meridian, it was found, by a series of observations, in different countries, in different latitudes, and by different mathematicians, that the degrees differed slightly in length, gradually increasing from the equator toward the polar regions, which proved that the earth, instead of being a sphere, is what mathematicians call an oblate spheroid.

Only one arc of a meridian has been measured in America, and that was about one hundred years ago, by those eminent astronomers and mathematicians, Mason and Dixon, who surveyed and established the famous boundary known as "Mason and Dixon's line," which separates Pennsylvania from Maryland

AN EDITORIAL BRUTUS.

An editor out West indulges in the following talk to his delinquent subscribers and patrons The famous speech of Brutus, on the death of Cæsar, as rendered by Shakespeare, is made to do new service in this amusing travesty:

"Hear us for our debts, and get ready that you may pay; trust us, we are in need, and have regard for our need, as you have been long trusted; acknowledge your indebtedness, and dive into your pockets that you may promptly fork over. If there be any among you—one single patron—that don't owe us something, then to him we say, step aside—consider yourself a gentleman If the rest wish to know why we dun them, this is our answer—Not that we care about ourselves, but our creditors do Would you rather that we went to jail, and you go free, than you pay your debts to keep us moving? As we agreed, we have worked for you; as we contracted, we have furnished our paper to you; but as you don't pay, we dun you. Here are agreements for job-work, contracts for subscriptions promises for long credit, and duns for deferred payment. Who is there so green that he don't take a paper? If any, he need not speak, for we don't mean him Who is there so green that he don't advertise? If any, let him slide, he ain't the chap neither. Who is there so mean that he don't pay his printer? If any, let him shout, for he's the man we're after. His name is Legion, and he's owing us for one, two, three, four, and five years."

Help your Father

"My hands are so stiff I can hardly hold a pen," said farmer Davenport, as he sat down to "figure out" some accounts that were getting behind hand.

"Could I help you, father?" said Lottie, laying down her bright crochet work. "I should be glad to, if I only knew what you wished written."

"Well I shouldn't wonder if you could, Lottie," he said, reflectively. "Pretty good at figures, are you?"

"It would be a fine story, if I did not know something of them after going twice through the arithmetic," said Lottie, laughing.

"Well, I will show you in five minutes what I have to do, and it'll be a powerful help, if you can do it for me. I never was a master hand at accounts in my best days; and it does not grow any easier, as I can see, since I put on specs."

Very patiently did the helpful daughter plod through the long, dull line of figures, leaving the gay worsted work to lie idle all the evening, though she was in such haste to finish her scarf. It was reward enough to see her tired father, who had been toiling all day for herself and the other dear ones, sitting so cosily in his easy arm chair enjoying his weekly paper as it can only be enjoyed in a country home, where news from the great world beyond comes but seldom and is eagerly sought for.

The clock struck nine before the task was over, but the hearty "Thank you, my daughter, a thousand times," took away all the sense of weariness.

"It's rather looking up, when a man can have an amanuensis," said the father; "it is not every farmer that can afford it."

"Nor every farmer's daughter that is capable of making one," said mother with a little pardonable maternal pride.

"Nor every one that would be willing if she were able," said Mr. Davenport, which last was a truth. How many daughters might be of use to their fathers in this and many other ways, who never think of lightening care and labor! If asked to perform some little service, it is done at best with a reluctant step and an unwilling air which rob it of all sunshine or claim to gratitude.

Girls, help your father, give him a cheerful home to rest in when evening comes, and do not worry his life away by fretting because he cannot afford you all the luxuries you covet. Children exert as great an influence on their parents as parents do on their children.

* * *

READERS may be divided into four classes. The first may be compared to an hour-glass, their reading being as the sand: it runs in and runs out, and leaves no vestige behind. A second class resembles a sponge, which imbibes every thing, and returns it nearly in the same state, only a little dirtier. A third class is like a jelly-bag, which allows every thing that is pure to pass away, and retains only the refuse and dregs. The fourth class are like the slaves in the Golconda diamond mines: they cast aside all that is worthless, and preserve only the pure gems.

House, Farm and Garden.

RURAL ORNAMENTS

There is such a thing in rural economy as laying out, embellishing and arranging grounds so as to promote symmetry, order and beauty at the same time that utility is secured A contemporary says—"It is beginning now to be pretty generally understood, that a farmer may have a home which shall be extremely attractive The means are within the reach of the humblest, if he only has the taste."

The house should be placed back from the highway, because this is more secure from dust, and is safer from the unscrupulous gaze of the staring traveller The yard in front should be occupied by ornamental trees and shrubbery, rather than with fruit trees When the latter are set out, the ground must be occasionally manured, and ploughed, and cultivated through one or more seasons; therefore a good greensward cannot be maintained under them and the falling of unripe fruit and leaves must keep the surface more or less polluted and unsightly Fruit trees and shrubbery, indeed, every farmer should have; but a place for these should be appropriated, as in the orchard and gardens. But the front yard, to be handsome and to afford a good shade, should be occupied only by ornamental trees, such as sugar maple, elm, linden, horse-chestnut, etc., under which the grass may grow They too should be so set out and intermixed, as to produce beauty by contrast, and not so as to appear monotonous

The trees on the south side of a house should never be evergreens, but always deciduous—trees which, when the scorching days of summer are past, shed their foliage and let the rays of the sun in to warm and lighten the domestic retreats. The evergreens should occupy positions on the north, in order to shelter the premises against the effects of cold winds They are excellent for this purpose. It seldom freezes hard in a hemlock or cedar thicket; animals seek shelter under the boughs of such evergreen shrubs and trees, and there suffer but little from the effects of the cold weather I should desire no better shelter or a warmer wall for the north side of my garden, than a close, well trimmed hedge of arbor vitæ Delicate and tender plants will flourish wonderfully under such a genial protector.

Advertisements.

AFRICAN CIVILIZATION SOCIETY.
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African Civilization Building,
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BRANCH OFFICES,
No. 66, Sullivan St., New York,
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OFFICERS.
President.—Rev. A. N. Freeman.
Treasurer.—Jno. Peterson.
Secretary.—Rev. H. M. Wilson.
Assistant Secretary.—H. W. Botard.

This Society, incorporated under the General Act of the Legislature of the State of New York, most earnestly appeal to the friends of their race, and of education, to aid them in their laudable efforts to establish and sustain free schools among and for the benefit of the Freedmen of the South.

General Superintendent of Schools and Gen'l Agent,
REV. RUFUS L. PERRY,
112, F Street, Washington, D. C.

The 4th Article in the Constitution provides that, "The donation or subscription of not less than one dollar annually, shall constitute any individual, of good moral character, a member of this Society; and the payment, at one time, of twenty-five dollars, shall make any person a life-member."
July 22—tf.

MRS. G. A. BROWN'S
INDIAN
AND
German Medicines.

Mrs. Brown invites all that are afflicted with ANY DISEASE that is curable, not to delay in making a trial of her Medicines, and they will be certain of obtaining relief, such as
CONSUMPTION,
BRONCHITIS,
ASTHMA,
AND ALL LUNG COMPLAINTS,
HEART DISEASE, TUMORS, PILES, GRAVEL, AND
FEMALE COMPLAINTS..
ALSO,
Poisonous Bites—Such as the bite of a Mad Dog, and Snake Bite, Cancers and Scrofula, Erysipelas, Tetter.
PREPARED AND SOLD BY
Mrs. G. A. BROWN, Indian Doctress,
NEWTOWN,
Bucks County, Pennsylvania.
Jan 20-3m

LEIZEARE BROWN'S
Boot and Shoe Depot.
907 South Street,
(Fourth door above Ninth, Phila.)
Constantly on hand an assortment of
LADIES'
GENTS'
MISSES'
and CHILDREN'S WEAR.
Repairing neatly done. Orders promptly attended to.
Mar 2—6m.

E. MATLACK & SON,
FINE CLOTHING
ESTABLISHMENT,
NO. 904 MARKET STREET,
PHILADELPHIA.

We would respectfully call your attention to our Large Stock of
Men's and Boys' Clothing
now on hand
Ready Made,
embracing every variety of Style and Material suitable for the season.
We have also on hand a full assortment of
Fall and Winter Goods
adapted to
Men's and Boys' Wear,
and would invite your early attention thereto
These Goods have been purchased for CASH, and will be sold at a small advance for CASH.
Particular attention paid to all orders, so as to insure satisfaction to the purchaser.
E. MATLACK & SON,
904 Market Street.
Oct 7 6m

SHROUDING
AND
LAYING OUT of THE DEAD.
MRS MARIA HIGHGATES
Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—
No 1026 Barley Street,
tf *bet 10th & 11th, & Lombard & Pine Sts.*

COAL! COAL!!
Coal delivered to any part of the city, by large or small measure by,
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Coal and Kindling Wood Depot,
No. 834 Lombard Street
April 13—tf

AYER'S
CATHARTIC
PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

Dr. Ayer: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.
ASA MORGRIDGE.

As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.
From Dr. Edward Boyd, Baltimore.

Dear Bro. Ayer: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

Pittsburg, Pa., May 1, 1855.
Dr. J. C. Ayer. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.
Yours with great respect, ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.
From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

Department of the Interior,
Washington, D. C., 7th Feb., 1856.
Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.
From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.
From Rev. J. V. Himes, Pastor of Advent Church, Boston.

Dr. Ayer: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.
Yours, J. V. HIMES.

Warsaw, Wyoming Co., N. Y., Oct. 24, 1855.
Dear Sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and *purify the fountains of the blood.*
JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.
From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

Pulaski House, Savannah, Ga., Jan. 6, 1856.
Honored Sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec. 1855.
Dr. Ayer: I have been entirely cured, by your Pills of *Rheumatic Gout*—a painful disease that had afflicted me for years.
VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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Will open a SELECT SCHOOL for the benefit of children between the ages of four and fourteen years, at her residence, 820 Juniper St., between Spruce and Pine, Thirteenth and Broad Sts., on Monday, 2d of October. Terms, moderate.
A share of your patronage is solicited.
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GEORGINA GLEAVES
Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Balmorals and Hoop-skirts.
Gentlemen's Furnishing Goods.
COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy articles.
Gents' Shirts, Drawers, Under-shirts, Collars and Neckties.
A general assortment of Stationery.
Ladies' Dresses and Under-clothing made to order.
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Confectionery and Dining Saloon,
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Call and examine something urgently needed by every body, or sample will be sent free by mail for 50 cents, that retails for $6.
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We keep on hand, in connection with our other books Sabbath school books of various kinds Question Books, Catechisms, Nos. 1, 2, and 3 We have a good assortment of such books as are generally used in the Public Schools Also, Stationery, Inks, Pens Paper Envelopes and Blank Books.

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Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.
Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

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☞ Before purchasing elsewhere, call and examine our stock. *Philadelphia, Oct., 1864.*
Oct13—6 mos

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This College, duly incorporated under the laws of Pennsylvania, has special claims upon the patronage of colored parents, and affords excellent facilities for obtaining an education to colored youths of both sexes.
Further information will be given upon inquiry addressed to the Principal, ap8 ly
GEORGE B. VASHON, A. M.
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Where he continues to keep always on hand the very best assortment of OYSTERS and other refreshments—hoping that all his friends and the public in general will favor him with their patronage.
☞ Meals served at all hours Families supplied with Oysters of the best quality and flavor at the shortest notice.
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Samuel Glogan, Esq.
Jan 25, 1866 tf

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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion Morality, Literature and Science.

Rev. Elisha Weaver, Publisher. PHILADELPHIA, JUNE 16, 1866. Vol. VI. No. 24. New Series. Whole No. 281.

THE CHRISTIAN RECORDER

is published every Saturday on behalf of the

AFRICAN METHODIST EPISCOPAL CHURCH,

BY

REV. ELISHA WEAVER,

General Book Steward,

No. 631 Pine Street, Philadelphia.

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Poetry.

For the Christian Recorder.

BESIDE THE SEA.

IN ANSWER TO LYDIA M. RENO.

Why sought you, sister, the deep sea's roar,
With its endless, restless wave!
Oh, could you not find a quieter shore
To make your beloved a grave?

Oh, why would you lay your loved one there;
Where the sea-gulls screech and fly,
And the angry waves the sea-side lash,
And the billows dash mountain high.

Where Pride on the ocean's angry wave,
And feel my frail bark roll,
The restless and wonderful power of God
Comes trembling o'er my soul.

When I seek the grove in the forest deep,
Where God's first temples were made,
And list to the endless requiem-chant
That murmurs along the glade,—

Then the fulness and wondrous love of God
Come lovingly o'er my soul,—
And I fear not corruption's hideous garb,
For my loved one is safe in his fold.

(It was there that they made my father a grave,
Beneath the majestic pines,
Where the unseen guardian angel band
Keep watch along their lines.)

Take sister, take your loved away
From beside the wild sea's wave,
Where the sea-gulls wildly screech as they fly
And the ocean billows rave.

AFRICANA.

MILTON, N. C., June 1st, 1866.

Didactic.

VALUE OF THE BIBLE.

Further Evidence in the History of the Ancients—the Greeks—the Romans—the Persians.

By reverting to the history of the ancient Greeks, we find the fact still further demonstrated, that man is utterly deficient in all the elements requisite for civilization, unaided by Divine Truth; and perhaps no stronger evidence of the fact is furnished by the annals of antiquity than what is gleaned from the history of this wonderful people. In examining the history of the Grecians, we are carried back to a remote period of the world, when man had but recently started on his career. We there find a people beginning in barbarism, and then behold them advancing, through every stage of improvement, until they reached the highest point known to the ancients. Their history was wrought out under the most favorable circumstances possible, if we except the influences of revelation. Every thing fair and lovely in nature was theirs. The skies and the landscape were of the most charming kind. Letters and the arts, which had been invented or cradled in Egypt, passed into their hands, and the settlers, who colonized the country, brought with them the wisdom of their respective fatherlands. Here flourished Homer, the father of poetry; Lycurgus and Solon, the legislators and law-givers; Sophocles, the dramatist; Pindar, the poet; Hippocrates, the father of medicine; Socrates, the moralist and teacher; Plato, the philosopher; Demosthenes, the orator, Polybius, the writer and historian; and Plutarch, the author and biographer, with multitudes of others, who would have shone in any country or age, and whose productions are even now greatly instructive and useful to mankind. Many of these persons were characterized alike for their learning and virtues, for their patriotism and philanthropy, and for their comparatively sound theological views. The example and moral teaching of these men could not fail to produce an impression upon the minds and condition of the people among whom they lived.

Such were the circumstances under which they existed, and such were the great and learned men with which their history abounds; and yet, with all these propitious aids, the Grecians never made much proficiency in that which was useful and necessary to the happiness and prosperity of a nation. Thousands of the people grew up without regular employment, and subsisted upon what they could realize by their attendance upon the judicial and political assemblies, or from funds which they could obtain through beggery, prostitution, and crime. They were constant in getting up festivals in honor of Bacchus and other heathen divinities, which were entirely wanting of the solemnities of serious faith, and thereby became the very sinks of debaucheries and the most shameless excesses. With all her arts, her philosophy, and the vast intellect which animated her leading minds, subtle and outwardly refined as she was, Greece was still "cold, in the midst of her pantheism, as were the Phidian statues." Her soul expanded with none of the "fair humanities," of which the "One God" is the common Father, and in which the human race feel, act, and aspire for one purpose, and to one end—the common good and glory of man. Her religion was a product of the imagination rather than reason, and had little or nothing to do with moral improvement. Fiction was its life and its charm. Some of her sages, like Socrates, maintained the being of a God, in a certain sense, and the incorporeal nature of the soul, but the religion of the nation was a wild and corrupt system. The imagination of the people had filled all nature with an invisible and poetic creation. To them, "the dark grove, the shady valley, the cool rivulet, and every solitary scene, appeared the haunt of those half-divine beings, whose existence formed a mysterious link between gods and men; more beautiful than mortals, less sacred than the gods."

The philosophy of Greece was speculative and mysterious, and the great object of her moralists was to compose a discipline for a narrow circle of scholars, which should raise them above the common level of mankind. The education of her children, and the habits of her men, were regulated by public authority, and care was taken to make the family tie subservient to that which bound the citizen to the State. Boys were regarded as belonging less to their parents than to the commonwealth, because the science of war was the leading policy of the people. Her history abounds in examples of love, piety, and patriotism, while the people at large were steeped in licentiousness, treachery, and falsehood. They would one day condemn an honest man and a patriot to death, and the next they would wreathe laurels on the brow of another who had saved the life of a fellow mortal. Every thing was fluctuating and uncertain. About three-fourths of the nation, on an average, were slaves, although, in some of the States, the numbers of this class were kept down by assassination—a business intrusted to young freemen, who, from time to time, would conceal themselves about the country, and then sally out, and murder every Helot they met. Kidnapping for slaves was as common as piracy or trade, and the customs of the people purposely and systematically reduced the slave to degradation and contempt.

This was ancient Greece, for a long time the intellectual head of the world, the centre of philosophy, literature, and art. She ran a most brilliant career, but the nation had hardly become glorious, for the times before she appeared worn out. The principle which conduced to her life became exhausted, and no other came to invigorate or supply it, and the sequel was dilapidation and decay. This result, certainly, was easy and natural, if we consider that the people were deprived of that knowledge of "the resurrection and the life," derived from the Scriptures, and from no other source. With all her facilities, she never attained to a civilization which could compare with those attainable under the auspices of Divine Revelation.—*R.H. Tyler.*

Communications.

For the Christian Recorder.

"COME TO JESUS, JUST NOW."

How has Christianity, in a few centuries, triumphed over all other systems of religion, and what innumerable rich blessings has it bestowed upon us! It has cast its mantle of justice around all the branches of civil industry, and hastened on the work, redeeming the world from the clutch of misery. It is a blessed light, greeting every one that cometh into the world where it shines. It is the great healing balm for our diseased moral nature; the preserving salt of our corrupt society. It bestows peace, contentment and joy in this life; a firm support in death, and promises eternal happiness hereafter. Such are the claims, young men, that Christianity, clad in garments of love, is offering to all you who are just now embarking upon the rude sea of life, to battle, with all the cares, anxieties and disappointments of human life.

What can you ask more. You are in quest of happiness or pleasure, and what can give greater pleasure than loving a worthy object, and being loved equally in return. Here you find one that will receive your affection, and return it as much greater in degree as infinite is beyond infinite. You can bask in the sunshine of his sweet love, and only regret that you are not able to love as you are loved. And then every one knows what a kind and welcome visitor is the Star of Hope. Within the walls of Christianity this star shines brighter to cheer than any where else on the earth's dim side.

By its light can be seen the bright pathway of righteousness, walled on either side with flaming angels, dispelling all doubts and fears from the breast of him who feels he is walking in it.

The valley of death, otherwise the great terror of frail mortality, is made beautiful by the presence of the Lord, our Shepherd, with rod to guide and staff to support the fainting Christian, while, stretching far beyond, lie the Elysian fields of endless joy. Here flows the transparent river! There gush living fountains! Yonder, clothed in verdant foliage, wave the eternal palms. Above all, surrounded with walls of precious stones, and on foundations as firm as truth, stands the four-square city, the inheritance of the followers of Jesus. O! thrice blessed! glorious hope, begotten in the heart by the resurrection of Christ from the dead!

Dear reader, will you obtain this blessedness, this "righteousness, peace and joy in the Holy Ghost?" Seek it not in the empty bubbles blown by Satan, that now flood the world to gratify the senses. Leave these behind, and "Come to Jesus just now." May the gentle spirit of love draw you to his cross, and may you be pardoned and cleansed by that stream that flows from the side of a gracious Redeemer.

T. G. STEWARD.

For the Christian Recorder.

THE NEW ERA.

BY WILLIAM WHIPPER.

It is indelibly written on the face of colored society that we are afflicted with evils that our religion has not controlled, nor our legislation extinguished. We must penetrate broader and deeper in order to find the cause and its cure. We are worshippers of false gods, and even our literary merits and piety stoop down to render homage. *Fashion* rules the hour, and, like menial slaves, we do its bidding. It stretches forth its omnipotent wand, and dictates alike to the young and old, the rich and poor, the saint and the sinner. The tenets of the pulpit are not free from its charms. The street, the church, and the ball-room are the theatres for its display of presumptive impudence. We have no practical use for brains, since the unlettered fop and brainless belle—both penniless monuments of blooded pride and poverty—may dictate the laws that govern the student of literature. They boldly proclaim that we must worship their gods, or be excluded from the society of the "reputable and faithful." We are poor, yet we read books of fancy, fiction and romance, suited only to the condition of the wealthy classes, which inflate our imagination with a vanity that leads to misery, poverty and death. We see Christian mothers educating their daughters, to become votaries of fashion and folly, by the perusal of picture-books which exhibit the latest styles of committing suicide to senseless young ladies who think a wasp-like, COFFIN-shaped waist an elegant adornment, rather than the miserable, consumptive, short-lived DEFORMITY which it really is. They then quarrel with them for their extravagant tastes, and mourn over their future frailties.

Our real condition is obscured by falsehood. In our attempts to cheat others, we cheat ourselves. We wear fine clothing, silks, satins, broad-cloth, and trinkets, for the purpose of representing our wealth, while every person possessing a grain of common sense thinks quite to the contrary, from the fact that the proceeds of our mental occupations never justified such a prodigal expenditure.

In our aiming to be equal with the whites in extravagance, we totally ignore the system of economy that would make us so. Our equality as a class with the whites is as mole-hills to mountains. Why not be honest, and, as a class, admit our inferiority in all the grand elements of modern civilization, and then lay the corner-stone for future advancement? Now, to do this, we must not change the names of our gods, but only create new duties. Let fashion still rule, but let us make our fashions conform to our interest and prosperity, instead of our ultimate destruction.

We must aim to concentrate our powers by purchasing the soil, engaging in agriculture, trade and commerce. We must endeavor to patronize each other, because the prosperity of individuals is the common interest and prosperity of the whole race.

The foundation elements of a State are its territory, laws, commerce, population and trade. We should seize these elements, and control them, for the purpose of leaving a bright example to posterity. If they are not within our reach, where we may reside, we shall emigrate to regions where we can have free course to the use of all the faculties and endowments which God has given us for our protection and general improvement.

Let this wholesome lesson not be forgotten. Throw off your false notions and silly pride. Remember that richest gems wear homeliest garbs, and that fine clothes but argue the mental poverty of the wearer.

Correspondence.

For the Christian Recorder.

GEORGIA CORRESPONDENCE.

Rev. H. M. Turner arrives at Macon—He is Cordially Received—Mass Meeting on Social Character—Virtue against Vice—The Disreputable to be Excluded from Society—Speeches by several Gentlemen—Bitter Denunciation of Corruption—Great Reform—Interesting Interview with Southern Ministers—They Offer Assistance in Organizing the A. M. E. Church—Fraternal Greetings to be the Rule hereafter.

MACON, GA., June 1, 1866.

TO THE EDITOR OF THE CHRISTIAN RECORDER.—SIR:—I arrived here, the place designated by Bishop Payne as the Headquarters of the Northern Division of Georgia, which is under the superintendence of the writer. My reception was not only of the most cordial kind, but *surprisingly* so.

Last evening I repaired to the church—they were holding a very interesting prayer meeting. At its close it was announced that on the following evening there would be a meeting to take into consideration the moral status of the people.

This evening I again went to church, and found it comfortably filled with respectable citizens.

Upon motion, Mr. John Quarles took the chair and stated the object of the meeting to be the organization of a plan to promote virtue; hitherto the grades of society had not been well defined. We have respectable people among us, yet we continually encourage vice by improper associations. They had long talked of dividing their society, but had failed to do so; they wanted to form a society of those who would promise to frown down the disreputable, and to let the vicious and licentious feel the result of their course. Their white friends favored this course, and advised the inauguration of such a policy.

Mr. William Clark moved that a committee of five be appointed to draft rules to govern the society. Adopted.

Mr. Lewis Smith said he highly approved of the measure, endorsed its intents and purposes; thought the time had arrived when a line of demarkation should be drawn between the chaff and the wheat. He considered this the entering wedge which would split vice from virtue; the rising generation must be reared upon this foundation. He did not want to exclude any, but if some were determined to lie in the mud, we must leave them to their fate. This was a new era. True, the whites never had such a society, because they never needed one—water sought its own level without such an expedient. Their natural rights had never been abused like ours, therefore they never were subjected to a contingency like ours. He hoped the people would be as a unit on the question before them.

Mr. William Peppers advocated moral improvement.

Rev. Mr. Laney (white) of the Presbyterian church, came forward and prayed for a general reformation in the morals of our people. He said virtue was every thing in a community: it made good citizens; it was more precious than money: it mattered not if the person did not have a second garment for the back. If they were virtuous every body would respect them: yet honesty and character, once destroyed, can never be bought for money. Some said they did not care. But "don't care" was "played out" now: we had to care; and if they did not care, let them go out of decent society: we want people who do care.

Mr. William Clarke wanted all in favor of the movement to hold up their right hand, which was unanimously responded to by the vast assemblage present. Some even went so far as to hold up *both* hands.

Mr. Lewis Sherman said that some would go off and say we wanted to raise an *Aristocratic Society*. This would be a great misrepresentation. What we want to do is to get rid of rum suckers, bar-room loafers, whiskey-dealers, and card players among the men, and those women who dressed finely on *ill-gotten gain*. He was for a radical change of the base of society, and metamorphosing the now nondescript counter-tenor of our social music.

I would remark, Mr. Editor, that this was one of the most interesting meetings I ever attended. The addresses are only synoptically sketched. Perfect unanimity prevailed throughout their deliberations, and a general acquiescence seemed to characterize the movement.

On yesterday I was favored with an interview with Revs. J. W. Burke and Joseph A. Keys, of the M. E. Church South, both of whom are leading ministers of their Church, and were members of the General Conference at New Orleans. They both extended to me a brotherly welcome, and cordially endorsed our Church. They also assured me that we would never have any trouble about church property, stating that it was the universal desire of their preachers and bishops to have all their colored members unite with the A. M. E. Church. They both offered their assistance in aiding the general transfer, and advised me to take a new field, to visit the white ministers, who would willingly assist us in organizing the colored Church. There are several places they want me to visit immediately, and also thought my division too large for one man to superintend properly. They were pleased to see that we were endeavoring to elevate the colored preachers of the South, instead of flooding the country with Northern ministers, many of whom might be "too radical" for the times, etc., etc. But I must say that the Christian dignity and fraternal respect, as well as the evidence of Christian kindness and general desire expressed for the elevation of the colored people, utterly astounded me. This is the fourth time, within a week, that I have had interviews with Southern divines—twice with presiding elders—with the same result. I shall, therefore, feel myself among friends when among them, unless some new evil interposes, WHICH MAY GOD FORBID.

H. M. T.

For the Christian Recorder.

LETTER FROM REV. ARTHUR WADDELL.

BAPTIST CHURCH AT BEAUFORT, S. C.

MR. EDITOR:—I left Savannah on the 6th of December, with my family, to accept a call from the First African Baptist Church, of Beaufort, South Carolina, and on the 1st of January took charge of the church.

I commenced with about one hundred and eighty souls: my register is now about four hundred and forty-five. A portion of these souls were received on experience, and a portion by application, who had already been baptized, on profession of their faith in Christ. I baptized, in January last, 47; in March, 19; in April, 8, and in May, 30.

Thank God! there is still evidence that a great work is going on. The only thing I regret is, that there are not more Baptist and Methodist ministers down here. When I say this, I mean *colored ministers*, and I do not mean the *silk-gloved kind*, and those who come down here to buy farms, and to shear these poor people out of their rights. But I mean those who come down here to preach Christ in the way that St. Paul commended Timothy. I am sorry to say that the Methodists have no minister here, and I wish the Conference would send a brother to this place, as there is much need of a devout minister.

Some of our white ministerial friends do more in the way of procuring farms, and keeping our poor race in ignorance, than any thing else.—They are more concerned about the *cotton bag* than they are about souls. They pretend, when they are North, that they would come down here and do any thing for our race in the way of enlightening them; but, instead of this, when they see the cotton bag, they forget all about Christ and Him crucified, and the saving of souls.

Dear brother, we were sorry when Miss Jane M. Lynch, teacher of Freedmen's School, left here; for we considered her one of the right kind and in the right place, for the advancement of her race. I can say of a truth, that she and Miss Still, a colored teacher from the North, are worth a dozen of some others I could mention.

I have a Sunday School in my church, and it is in a flourishing condition. Our people seem to have gone to work this year with a great deal of spirit, in the way of planting. Many of them have put in large crops of cotton and corn. Both men and women assisted in the work; but I fear, from want of experience, that when the crop is raised, the Yankees will possess it. It seems that these Yankee merchants have all agreed to keep provisions at a high rate. They are selling meat here from 17 to 18 cents per pound, while it can be bought in Savannah and Charleston at from 13 to 14 cents. I think some of the Southern merchants here are showing more sympathy to our race in the way of trade than our great, so-called friends from the North. A Southern merchant here, some time ago, received a cargo of corn, and sold it in such a way that almost all of the poor could buy, at the rate of $1 10 per bushel, and, I am sorry to say we could not have expected this sympathy from our so-called friends.

I have discovered that the greater portion of these rams and ewes from the North, are not only copperheads, but wolves in sheep's clothing. All they wish to do is to much what President Lincoln has done, and pat the colored man on the shoulder with the left hand, while with the right hand they catch hold of his pocket-book. And, when they have got the last cent from him, their friendship suddenly ceases. Then, he is "only a nigger."

If it were not for the promise of God, I think we would be the poorest nation on the earth.—But, thank God, the day is to come, when "Ethiopia shall stretch forth her hands," and all nations do her full justice. I have made up my mind, to let God be true and every man a liar. I am very sorry that Lawyer J. Wright was compelled to go North for the summer. His services are much needed here.

I receive your paper regularly, and think very highly of it.

Yours truly,

A. WADDELL.

Beaufort, May 24th, 1866.

Miscellaneous.

GREAT SABBATH SCHOOL DEMONSTRATION AT INDIANAPOLIS, IND.

On the 5th of this month the African Methodist Episcopal and Baptist Sunday-schools of Indianapolis, the A. M. E. Sabbath-schools of Richmond and Charlottesville, Ind., had a reunion in one of the beautiful groves near that city. Rev. W. S. Lankford, the deservedly popular pastor of the A. M. E. Church, Indianapolis, delivered an able address, which a friend has sent us for publication. Our crowded columns will only permit a brief extract, as follows:—

"The winter of the A. M. E. Church has departed. Bayonets, bombs, and balls have sent the old hoary-headed monster slavery to his proper place; and the young child baptised by Bishop Allen in the blacksmith shop fifty years ago, to-day dips her wings in sunlight, and is flying through the South in the persons of R. H. Cain, Charles Burch, John Turner, A. L. Stanford, Geo. W. Brodie, John M. Brown and a host of others, preaching Christ and free salvation among the canebrakes, cotton-fields, tobacco plantations and rice swamps.

"We have the *Christian Recorder*, the well-known and established organ of our Church with the talented James Lynch in his *sanctum*, who, with his speaking trumpet once a week, is telling the very pleasing story of the upward march of the Church—the cause of Christianity and civil Liberty.

"Missionaries from among the various denominations, have gone south for the purpose of establishing schools and churches, and thus the glorious work of elevating, enlightening and evangelizing the South is moving onward. Thousands of the freed children are receiving instruction and assistance from that angel of mercy, the 'Freedmen's aid Commission,' sustained and kept up principally by northern sympathy and northern greenbacks.

"But a parting word to the children, and we must have done! Youth is the spring—the seed time of life. Gather the flowers of June, dear children—seek the brightest and sweetest. What if you do find thorns amid the blooming roses? Secure the flower—its delicate beauty and odor will more than make amends for the sting. It is said that the season of flowers is short—that the cold blasts of autumn and frosts of winter destroy them. But no, you may gather flowers in autumn, and even cold winter; but they must be *cultivated, nourished, and sheltered.*

"Take the lesson to your hearts, and remember that flowers may be cultivated and made to bloom all along life's pathway, even into the winter of age, and shed their fragrance over the tomb. Cultivate the flowers of affection, of kindness, of peace, of love, and if the thorns of care, and envy, and sorrow will grow, nurse into being between them, the roses, the jessamines, and the lilies; that their beauty may charm and their odor soothe you; and they will whisper to your troubled spirit of His care, who arrays them and clothes them in such delicate hues, and of that clime where

'Fadeless flowers immortal bloom.'"

THE DEATH OF DR. JOHN H. RAPIER, U. S. A.

H. A. Bell, Esq., sends us a preamble and resolution of the Reunion Literary Club, of Washington, which brings the sad intelligence of the death of a man whose position, ability and social qualities rendered him a useful and distinguished member of society. A man who, by dint of perseverance, despite the prejudice against his color, had risen to the position of a commissioned officer in the U. S. A., and was daily reflecting honor upon us by his manly bearing. The following preamble and resolution speak of him thus:

"WHEREAS, In the inscrutable dispensation of Divine Providence, we are called upon to record the death of Dr. J. H. Rapier, U. S. A., on the 17th ult.,—be it

"*Resolved*, That in the death of Dr. Rapier we mourn the loss of one of our most distinguished members, whose gentle, manly deportment, unexceptionable moral character and literary attainments, had secured for himself the esteem and respect of every member of this club, and that his premature death, in the full vigor of faculties which gave promise of so much usefulness, is the occasion of deep and abiding regret."

That our readers may get a more perfect idea of the worth of this eminent man, we subjoin a few remarks from the eloquent eulogy delivered on the occasion of his death, by Mr. W. J. Wilson, before the REUNION CLUB, Washington, D. C.

"Dr. John Rapier was born in Florence, Ala., in 1838. At the early age of six years he lost the best of all earthly friends—his mother,—when he was taken to Nashville, Tenn., to live with his *grandmother*, where he remained about six years in school. Here, though of such tender years, he first acquired a taste for books. It is often surprising how slight a circumstance will at times give the key-note to a man's whole career.

"Young Rapier had become the favorite of a distinguished lawyer of the place, who had an extensive and choice library. By some accident, this library (the great treasure of this distinguished man) caught fire, and was mostly destroyed or much damaged. To compensate for his loss, the damaged books and parts of books were given to his favorite, little John. These damaged books and scraps of books John eagerly devoured, and thus was laid the foundation of his after literary career.

"On the death of his grandmother, he returned to his home in Alabama. In about a year from this time he was sent by his father to Buffalo, N. Y.

"After being in school there for nearly a year, he again returned to Alabama. In the year 1853 he went to Canada, and entered the Presbyterian mission school at Buxton.

"There he made progress in his studies, especially in *Latin* and *Greek*. After leaving school at Buxton, and remaining for awhile at his home in Alabama, he, in company with his uncle, set out for *Central America*, where he spent some time.

"He also passed over into, and spent some time in the *Northern Republics of South America*. At one of these latter States his young and checkered life well nigh suffered *shipwreck*. With his ardent nature, he at once joined in one of those violent political revolutions so prevalent in *South America*. His pen, his sword, his patriotism, and what means he possessed, were all enlisted in his newly espoused cause. The final result was, that he, among many others, was seized, imprisoned and condemned to death.

"Rapier, more fortunate than the rest of his companions in arms, escaped, by some adventitious circumstances, the fate which they suffered. From thence we find our young friend hard at work in Jamaica, W. I.

"He soon repaired to the States, and made Minnesota, for the time, his home. Here his old habit and former love came back upon him, and he again engaged for the press, with all his accustomed acceptance and ability.

"Entering the College at *Keokuk, Iowa*, shortly after this period, he labored with great assiduity to acquire his new profession, and in due time graduated with honor.

"Thus had his young life been eventful, and his experience large and profitable to him.

"He stepped forth again into the world better equipped than ever to fight life's still eventful battle.

"The rebellion, at this moment, with all its diabolism, was still stalking over the land.

"Young Rapier hated it:—desired nothing better than to battle it.

"The stir, the bustle, the activity, I may say, the hazard it occasioned, were just what was suited to his tastes, and his own restless ability.

"He sought a position in the United States Army, and was met coldly. He was guilty of a colored skin. He however was admitted as one of the *surgeons* in the Freedman's Hospital in this city, where he remained until his demise.

"His career most of you well know.

"He was ever anxious and ever faithful, as many a poor ex-bondman can this day testify. Through *summer's heat* and *winter's cold*, I have seen him wending his way amid the homes of the lowly, who needed his professional services.

"Whatever may have been the excellencies of his life, my young friends, this was the best of all.

"Dr. Rapier died not as one without hope, but in the interest of that Saviour whose blood was shed for us all.

"'I die claiming an interest in that great salvation celebrated on *Mount Calvary*,' were his last words to me."

BISHOP EARLY OF THE M. E. CHURCH SOUTH.

An illustration of the extreme difficulty with which men who have long been accustomed to enjoy the power of position, relinquish their hold upon such authority, is afforded in the severe struggle of Bishop Early, of the M. E. Church, South, when desired by his brethren to retire from active duty. The following account of the event, given by *The Methodist*, possesses, in some respect, a sad interest:

The retirement of Bishop John Early from active participation in the Episcopal administration of the Church South, was a most melancholy scene. He had evidently struggled hard to avoid the evil hour. He loves power, and reluctantly relinquished his Episcopal authority. He fancied himself in the fulness of his mental strength, and was confident of his ability to do the "work of a bishop." His friends thought otherwise. His Episcopal colleagues, the Committee on Episcopacy, and his personal friends, had labored long to persuade him to retire voluntarily. He yielded, but with ill grace. He had counted largely on the part which he had taken in the admission of the pretended Baltimore Conference, but that did not avail him. Tremulous with emotion, he ascended the platform, and in broken utterances said: "I have a communication in my hand which I desire to make to the General Conference, with a few introductory remarks. I am the oldest man in the house but one, and I have travelled more than any other man in your Church; I have received more souls than any one man in it, and under the impression that my brethren very honestly differed with me in relation to my physical and mental qualifications to discharge my duty for the present, I intended, and so said to two of my colleagues, to say to the bishops, 'If you can find no place where you think it will be suitable and agreeable for me to work, I will ask to be retired.' I am an old man, eighty years old. Mentally I can perform any duties I ever did. My brethren told me that in the next four years, some accident or some disease, the wear and tear of time, might find John Early different from the old John of other days." The old man gave way to his deep emotions, and, covering his face with his hand, stood weeping before his brethren. All present felt the embarrassment of pity for one whose Christian professions had led the church and the world to expect a cheerful acquiescence in the course of nature, and the expressed wish of his brethren.

Educational.

COLORED PUBLIC SCHOOLS IN CALIFORNIA.

An examination of the colored public school, in San Francisco, California, took place recently, about which "Observer," in the *Elevator*, speaks as follows:

"Taken as a whole, the examination was not as creditable as we had anticipated. But for aught we know there may be some excuse—for, until recently, Mrs. Folger has had the care of the entire school, and, as a natural consequence, she was incapable of doing justice to all the scholars. Miss Annie Yoe is a competent and amiable young lady, is the assistant. And I would here remark, there is credit due this young lady for the pains she has taken in instructing the younger scholars, who are in her charge, as was apparent on the day of the examination.

"If we were asked our opinion of the general progress of the school, we should be compelled to say it would not be at all flattering. Evidently there is a growing evil existing, but where we do not pretend to say. But it must be remedied. Colored property-holders, of Sacramento, pay their taxes to assist in sustaining public schools, and should see that they receive their full share of the benefits accruing therefrom.—Let the parents see to it that their children attend school regularly, and at the proper hour, that the rules of the school are strictly observed by the scholars. Let the parents also see that the children look over their lessons, and study at least a portion of them, between the hours of intermission. And if, after they have done so much, their children do not make proper advancement, let them inquire the cause and have it remedied, whatever it may be. It is their privilege, yes, their duty, to do so.

"Hoping for the time to come to be able to speak more encouragingly of our school, and thanking you for the space you have afforded me in your columns, I shall close."

TEXAS.

The colored schools are all self-sustaining. Not one dollar has been given to them from the North. The colored people pay for adult teaching, $1 50 per month per head, and for their children the same amount. The schools are well attended by young and old. No white person who teaches the freedmen is spoken to by the Texans. No shelter, no assistance is given to them, except from their scholars. The teachers of the blacks are ostracised from society, from countenance, from recognition.

In every county of Texas four leagues of land are appropriated for educational purposes, being more than to any other State. But the organic law of Texas forever forbids the use of any part of the land for the teaching or use of the blacks.

COLORED SCHOOLS.

There is a great fecundity of paragraphs about persons of color, about this time, in the newspapers. Philosophers of the impetuous species, accustomed to settle the most momentous problems with lightning expedition, will be exasperated to hear that the objects of their objurgation, with a prudence worthy of a whiter skin, are taking the most rational and at the same time the most simple precautions against a fiery eternity, by experiencing religion in large numbers in Virginia. It is a little remarkable that those who deny the dignity, because they shrink from conceding to the Black the vulgarest privileges of humanity, do not see that it is a great waste of good swearing to damn a being who has no soul to be damned.

On the other hand, we can confidently affirm that we have never heard of a religious revival among the hogs or the horses, nor are there any missionaries sent to convert the chimpanzees.—New Haven is an exceedingly learned place, and has a Board of Education, every member of which, we dare say, will be rejoiced to hear that the black beings down in Virginia are experiencing religion; and yet this same Board cannot make up its mind to permit White and Colored children to attend the same school. They have the same soul, the same brains, the same necessity of education, but they must not be guided by the same pedagogue, nor must they study under the same roof—though we suppose that even New Haven theology will not deny that after the same death they will go to the same heaven, or the same "other place." The wicked and cruel sophistry which defends separate schools never found a footing in Massachusetts, and some other States, at all, although "colored schools" were, here and there, established by the towns. So long as it lingers in Connecticut, and betrays Boards of Education into making an irreligious, insidious and discouraging distinction, we must not be surprised to find the late Slave States carefully nursing the relics of barbarism, and pleading the example of a Northern State as an extenuation of their heathenism.

Nor are matters much better elsewhere. In Williamsburgh, lately, the white children of the Gothic M. E. Church refused to walk in procession *behind* the children of a colored school—which was certainly Gothic indeed. What kind of practical Christianity can you hope for in your white children, when you fill their young hearts with pride, self-sufficiency, and arrogance, and then expect to save their souls by making them commit a great number of Bible verses to memory? If it was a sacrifice for them to walk behind, are not such sacrifices wholesome? Isn't humility worth inculcating? Isn't self-denial a virtue? Pray, for what do they attend Sunday School, if it be not to learn these elementary principles of religion? And yet, when a good chance comes for a practical exemplification of the very simplest of morals, the young sinners, full of the oldest kind of Adam, rebel, turn up their juvenile noses at the poor and persecuted, and, with a curious aping of adult dignity, loftily withdraw. It would be droll, if it were not discouraging.

Why, they seem to have rather a purer notion of democracy in Tennessee than in either New Haven or New Jersey; for in that State they have legalised slave marriages, and made all persons, of whatever color, equal before the law.—We wish the fastidious educators of New Haven would, in the race of regeneration, try to catch up with the late slaveholders of Tennessee. We solemnly assure them that, considering their superior advantages, they are disgracefully in the rear. We thought that there had been some improvement in those regions since the days of Attorney Judson and Prudence Crandall; but the action of the New Haven Board is about eight centuries behind the age, and can only result in social trouble if persisted in.—*New York Tribune.*

OUR COLORED SCHOOL.

Most of our readers are probably unaware of the progress which is being made by the pupils of the colored school of this city. The school is located on E street, on the opposite side from the Oriental Hotel, and a little to the north of it, and taught by Mr. Watermen, who takes a just pride in his vocation. He has fifteen children and fifteen adults as pupils, and he declares that all are making remarkable progress. His juveniles attend in the day time, the same as in other schools, while he teaches his adults in the evening. Last evening a party, numbering twenty five or thirty, assembled in the little school room, which we attended. A little boy, five years old, who, only five weeks ago, did not know one letter of the alphabet from another, recited a poem of several verses with only one prompting, and reads in the First Reader. Others of a larger growth gave creditable recitations, and all the scholars were exercised in music, in which they justly elicited applause.

We hope our colored fellow citizens—for, thanks to the Congress of the United States, all colored people born on American soil are citizens—will continue on in educational advancement, not only here, but elsewhere, until they shall have achieved what of right belongs to them.—*Virginia Daily Territorial Enterprise, May 2.*

News from the Southern States.

THE Jacksonville (Florida) *Times* remarks that whatever may be the condition of the colored population in other Southern States, it "has yet to record the first death from suffering in East Florida." There every man has enough to do, and can get plenty to eat and drink.

JUST as a colored man was about ascending the scaffold to be hung, in Clayton, Alabama, on the 18th ult., a commutation of sentence to ten years' imprisonment was received from the Governor. Rather a close thing.

SEVEN colored men and one white man recently made their escape from jail, at Natchez. Most of them were under sentence to the State penitentiary.

Ex Rebel Henry A. Wise delivered a lecture in the Baptist Church, on Washington street Alexandria, on the night of the 12th ultimo, for the benefit of the Female Orphan Asylum of that city, to a crowded audience.

THE Civil Rights bill [illegible] that [illegible] giving their children the right of inheritance, and making all persons, without regard to color, equal before the law, has passed both branches of the Tennessee Legislature and has become a law

GENERAL S. S. ALCORN, United States Senator elect from Mississippi, has made application to Gen. Fisk, of the Freedman's Bureau, for a teacher of a freedmen's school, at Friar's Point, Mississippi

ALL the Freedmen's Courts in Tennessee were abolished last week by the Assistant Commissioner, the law of the State making colored persons competent witnesses in all civil courts having gone into operation

JEFFERSON DAVIS is seriously ill

Two inoffensive colored men were murdered, at Beaufort, South Carolina, recently, about two o'clock in the morning, by two white men without any provocation whatever.

A VIRGINIA ELECTION.—London county, Va., has been recently much exercised about the choice of a Sheriff. The rebel guerrilla leader, White, was elected, on Thursday, by 1,592 votes against 976 for Sackett. White is a warm supporter of "my policy," and canvassed as the Johnson candidate, while Sackett bore the odium of having been endorsed, more than a year ago, by those who joyfully welcomed the return of national authority

FREEDMEN'S SCHOOLS IN MISSISSIPPI.—Information has been received through the War Department that Mr. J. J. Fults, a citizen of Ohio, on the 7th ult, was employed by some of the freedmen of Canton, Mississippi, to open a school, and that he was engaged in teaching children during the day and adults at night, up to Friday afternoon, the 11th ult, when he was waited on by some citizens of the place—some fifteen or twenty in number—headed by a Mr Lusket, a lawyer; that his life was threatened unless he immediately left the town, stating that they had determined not to have any "freedmen's schools or any Yankees in the place." They then demanded that he should sign an agreement to leave the place, and never return under any circumstances; this he refused to do. They then made a proposition to take him out and hang him, but this was overruled on his promising to leave on the first train. Some of the men were very violent, striking at him with knives. He says the colored people had formed a society for educational purposes, and were raising money for the purpose of building a school-house, when they were warned that it would be burnt if built, and it has been impossible to rent a building for that purpose in the town.—*Exchange*

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, June 16, 1866.

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POETRY.
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ADVERTISEMENTS.

FENIAN FOLLY

An article with this caption, cut from the *Princeton Journal*, was published last week in the "Christian Recorder." There was an accidental omission to give credit to that journal—the first of the kind in our editorial career.

AFRICAN METHODIST EPISCOPAL HEADQUARTERS.

In our "Personal Items" last week, we asked the question, "Why did not the people buy a house for the Bishop?"—meaning, of course, the Bishop that *presides*, or may *preside* in this district. We are honored by the residence here of Bishop Campbell, who presides in the Western Conferences, and who is provided for by them. He has long resided here, at different periods of his life, and the Philadelphians regard him as one of *them*; yet his official duties give him special interest elsewhere.

Philadelphia is the cradle of the African Methodist Episcopal Church. Here her foundation stone was laid, and in front of Bethel Church, Sixth St., under a rudely-lettered, plain marble slab, repose the remains of the sainted Allen—our Wesley. There is no other city in the Union where we have a larger and wealthier membership. Our Book Concern is located here. Thus it will be seen that Philadelphia stands in relation to the A. M. E. Church as New York does to the M. E. Church. It is a sort of focal point. No other city is more frequently visited by ministers of our connection, both on business and otherwise.

Is it not then necessary that we should have at this place a house that might be considered the "Headquarters of the African Methodist Episcopal ministry," which would provide a place for our presiding Bishop to live, and our visiting itinerant ministers to lodge? These brethren often come to the city, entire strangers, and walk about with carpet sack in hand, uncertain where they shall stop, or feeling that they are intruding, frequently, when they stop at private houses. They need a place to spend their leisure moments, where they can read, write and converse with their friends.

It would be an honor to our members and friends of this city, as well as the Connection, if they would purchase and fit up a house, with private apartments, to be occupied by the presiding Bishop, and two rooms to accommodate strange ministers with lodgings, and also a resting room, provided with newspapers, books, &c. If men in other walks of life need "club rooms," certainly our ministers need a similar arrangement.

If a denomination wants power and influence, it must respect those that it places at the head of affairs. If it does so, it will find that it will collect more money and get along easier. The time has come when we must be looking up, and realize the fact that the teachings of religion lead us to maintain a high social position. "The African Methodist Episcopal Church," said Rev. James A. Shorter, on one occasion, "is second to none in the United States," and we endorse his sentiment. A great responsibility therefore rests upon us, and the men who are taking care of the public interests *must be taken care of*. Extravagance should be guarded against, but plain and indispensable comforts should be freely provided. There are some men who are "penny wise and pound foolish." They never see the profit of an investment, or the advantage which results from the *moral effect* of the expenditure of means.

Indeed, to provide these "Headquarters" would not levy an additional tax on this Conference District, inasmuch as the rent which is annually paid for the Bishop's house, would be saved, and the amount thus saved, would, in a few years, pay for the "Headquarters."

We have four Bishops, and not one of them lives in the districts over which they preside. Two of them live in the West, within about seventy-five miles of each other; and two in the East, within one hundred miles of each other. Now, the extra travelling expenses caused by the present residences of the Bishops, in a short time would soon pay for a "Headquarters" in each Conference District. If the Bishops failed to live in those houses, the income from their rental would help to make up their support.

Let there be no selfishness in this matter. If Philadelphia chooses, she can do it, and others will follow. People sometimes think great efforts weaken them. It is a mistake. Great efforts arouse dormant energies, and people become interested to a degree that you had never expected, when once you get them to work. All we want is a union of sentiment in regard to this matter, and an abandonment of the "picayune feeling" that would place log huts in the place of comfortable brick dwellings.

GOING TO THE WATERING PLACES

Within the next few weeks numbers of colored men will leave the large cities for the watering places, where they will be employed as stewards, head-waiters, porters, barbers, etc. The class of men who go are mostly young men, many of them are highly intelligent, some of them have trades, and not a few of them are members of Church. Prejudice, keeping them out of other business, forces them to engage in this kind of employment to so great an extent. They must make a living. The watering places generally pay well. Now we trust that our young friends who go as employees of the great hotels at Cape May, Newport, Saratoga, Long Branch, Lake George, Niagara, and other places will avoid the temptations to extravagance, in their leisure hours, that surround these places. Let them be content to snuff the fresh air, bathe in the sea water, drink from the mineral springs and do without carriage riding, "playing with the tiger," and patronizing the dance, for these will consume what they earn, and leave them in the fall and winter destitute of means.

A man, if he will, may save money enough at a watering place to make a start in life to buy a lot—or commence to buy a house. Fine clothes should not be sought for in preference to getting property. A poor man should not imitate the style of living and dress of a rich one; but imitate the *effort* which he made to get rich. Don't buy patent leather boots if you can get decent leather ones that cost half as much and will do you twice as much service. Look out for a rainy day. The man that denies himself at the watering place—"salting down" every month's wages and all of his "extra" money—and comes away with two or three hundred dollars when the season is over, feels much better than the one who has "cut a mighty dash and was the best dressed of all his comrades."

The young man who go to watering places ought to make it profitable, and a stepping-stone to more important operations in life. It is better to wear a coarse coat and common boots, and own a lot or a house, or both, than to be adorned in the finest apparel. "Fine clothes don't make a gentleman," neither do they afford comfort or procure credit.

We trust that those who are professors of religion will let their light shine amid the perplexities of the dining-room, the excitement of the "Hop," the smoke of the busy kitchen, and the unintelligible jargon of the French cook; as much as they did when at home. We trust that the season will pay our young friends well, and that they shall come back the better for going.

ZION'S STANDARD AND WEEKLY REVIEW

Published in New York

We record with pleasure the birth of this well-printed and promising journal, June 15th. The auspices under which it is issued are best told by the following from its prospectus:

"TO ALL WHOM IT MAY CONCERN:—The Corporation of Zion Church, New York City, having purchased in the interest of the General Conference of the "A. M. E. Zion Church of America," the necessary type and fixtures, respectfully announce to the members and friends of the Church and to the public generally, that it is our purpose to commence the publication of a paper of creditable size and appearance, on, or about the 15th of June, 1866, under the title of the "*Zion's Standard and Weekly Review*." The great need of an organ which shall authoritatively set forth the principles and views, and advocate the important measures of the above-named church, has long been deeply felt by all parties interested in its prosperity; and the urgent necessity for the commencement of such an enterprise has been freely discussed by the people, and strongly set forth in our Annual and General Conference resolutions."

This journal has one business manager and three editors: two of them will reside in New York and one in Washington, D. C. It has eleven corresponding editors, one of whom is an elder in the African Methodist Episcopal Church—Rev. T. M. D. Ward, of California. The salutatory is well written, dignified, in good taste and style. We like its sweet spirit, and can judge by it of the character of the one who wrote it. There is but one thing that spoils what would have been a very graceful introduction of the *Standard*, and that is the communication from Newbern that snaps at the heels of the CHRISTIAN RECORDER. It would have been in better taste to forbear fighting until the exchange of salutations.

We wish the *Zion's Standard and Weekly Review* abundant success and the three brethren who are its editors, having so long regarded them with highest esteem, have our best wishes.

THE PEOPLE'S JOURNAL.

We welcome to our exchange list *The People's Journal*, a newspaper edited and published by colored men in New York. The first issue appeared on the 6th inst. Though small in size, it is printed on good paper and shows skillful mechanical execution. We select from its own language when we say it is an expositor or organ of the African Civilization Society, the peculiarity of which is its being a negro organization out and out. The schools are negro schools and the teachers are negro teachers. The Superintendent is a negro, as also the Board of Directors.

The editor informs us that he never had special aspirations to the editorial chair, which shows that he knows the pains such servants feel, but being elected he finds "no alternative but to accept the *sine qua non* and make an *argumentum ad populum*." Feeling a deep interest in the success of all good enterprises, we would suggest to our cotemporary—a newly fledged editor like ourself—to use as little Latin as possible. It is *safer* to use English—the language generally spoken by the majority of colored persons, as well as by the whites, in this country is *the English language*.

This journal is printed on its own press, thus being in its infancy an institution that demonstrates the capacity of our people and furnishes a field for their development. We congratulate the Society on the appearance of its winged messenger, and hail it as an evidence of the improvement of our people. Success to it.

REV. J. SELLA MARTIN

We received, on last Tuesday, from London, England, our file of the *Morning Star*. We find the following notice:

"THE FREEDMEN OF AMERICA.—The Rev. Sella Martin, delegate from the American Missionary Association (Freedmen's Aid Society), who will remain in England so long as the work requires him, can be communicated with at 357 Essex road, Islington, N."

Thus it will be seen that Mr Martin is actively at work. We also notice from a report of a meeting of the Aborigines Protection Society, over which Lord Alfred Spencer Churchill presided, that Mr. Sella Martin was present and a participant in its deliberations. He seconded a vote of thanks offered by Mr Malcolm Lewis, formerly Judge in Madras, to the noble chairman.

KENTUCKY CONFERENCE OF THE A. M. E. CHURCH TO BE FORMED

We call special attention to the following notice of Bishop J. P. Campbell:

NOTICE.

A grand interview, looking to the formation of a Conference, to be called the Kentucky Conference of the A. M. E. Church.

The Bishops of the African Methodist Episcopal Church, Rev. Wm P. Quinn, Rev. D. A. Payne, D. D., Rev. A. W. Wayman, Rev. J. P. Campbell, and some of the elders of the A. M. E. Church, will meet in Convention all ministers and delegates representing churches who are favorable to the formation of a Conference in the State of Kentucky, to be called the Kentucky Conference of the African Methodist Episcopal Church. The said Convention will be held in Louisville, Kentucky, on Thursday, July 26th, 1866. Elders from the Missouri and sister Conferences, who can make it convenient, with all duly authorized persons favorable to the organization of a Conference for the State of Kentucky, are most cordially invited to be present and take part in the deliberations of this Convention.

J. P. CAMPBELL,
One of the Bishops of the A. M. E. Church.
PHILADELPHIA, June 11, 1866.

N. B.—The persons, thus invited, upon their arrival in the city of Louisville, will call upon Rev. M. M. Clarke, the pastor of Quinn chapel, or Rev. J. W. Early, the pastor of Asbury church, who will be pleased to find them accommodations.

J. P. C.

LETTER OF A MINISTER OF THE M. E. CHURCH SOUTH.

WYTHEVILLE, Virginia,
May 27th, 1866.

REV. JAMES LYNCH, *Editor of Christian Recorder*:—*Dear Sir*:—I address these few lines to you in no idle, prying spirit, but with the earnest Christian desire for information which is of much importance to the prosperity of the colored people of this section of the country.

First, let me say, I am a minister in full connection in the Holston Conference of the M. E. Church South, and in charge at this place. I have a very large and interesting congregation of colored people, well organized, with a good day school, and a large and successfully working Sabbath School.

I learn from the communications of your delegation to our General Conference (late) at New Orleans, that you intended to so extend your lines of operation as to gather the colored race in all America, and having long felt an interest in that race, and believing I could be of some service in furnishing information, as well as aiding you in the execution of your plans, if I had the necessary information as to those plans, &c., &c., I hereby seek a correspondence by which I hope to attain to these things.

There is a licentiate here from the "Zion Church," who is producing some disturbance;—so much so that the colored people hardly know what to do, and I am not sufficiently informed to be able to advise. Will you furnish me such papers or books as you may think will be of service? Send a few specimen copies of the RECORDER, that I may show it to them, and see if they will not subscribe for it. A copy or two of your S. School paper, &c.

Will you give me the address of some one of your Bishops?

Could you not send out here some prudent, safe man, suited to the work of organizing? The whites as well as the colored people of our church would welcome such a man. Such a course, in my humble judgment, would add a thousand members to your church in this county, and thousands upon thousands in this region of country.

These all are true men and women and much better trained in every way than the race farther South, where they are so numerous. Indeed, they have much more intellect and moral worth. If you think it worth while, I will be glad to hear from you.

If you should send papers or other matter, you may do so by mail or express at my expense.

My address. DAVID SULLINS,
Wytheville, Va

REPLY.

Rev. David Sullins:—*Dear Brother*:—On behalf of our denomination accept an expression of gratitude and thanks for your Christian liberality, and the interest you take in us. Surely the recent General Conference of your Church is producing good fruit. You are right in supposing that we are contemplating plans for the extension of our Church, thereby making it an instrument of good to our brethren of the South. We are calculating on your aid. Already has it in many instances been offered by ministers of your denomination.

Our Church is very nearly a type of yours in form of Church Government: that is, as yours was before the slight alterations the General Conference at New Orleans made. Our doctrine is the same,—*i. e.* Articles of Faith. We have four Bishops, ten Annual Conferences, over eighty thousand members, one institution of learning, and a weekly organ called the *Christian Recorder*. We have a well organized Missionary Society to sustain our Missionaries. We coöperate with all who are friendly to our race in improving their condition. It is very likely that in answer to your kind epistle some of our ministers will come to your section, and will not be long in finding you. We regret that there is a minister of any denomination creating disturbance in your neighborhood, and hope your advice to the people will be followed.

For further information please address
Bishop JABEZ P. CAMPBELL,
1810 Addison St.,
Or Philadelphia.
Rev JOHN M. BROWN,
Cor Sec P. H. and F. Miss Soc'y,
95 North St., Baltimore, Md.
Very respectfully yours,
JAMES LYNCH,
Editor "Christian Recorder."

GOOD ADVICE.

PREACHERS AND PREACHING.

A correspondent of the Northern *Christian Advocate* suggests the following thoughts, which we commend to preachers:

"Never make an apology in the pulpit—you will lessen yourself by so doing. Don't make long introductions to your sermons—a portico should never be as large as the house. Do not make a repeater of yourself, by repeating the same thoughts in your firstly, secondly, thirdly, lastly, and in conclusion. Never defend yourself in the pulpit against any evil things said of you. You are set for the defence of the gospel, and not of your own reputation. Keep your account with God and not with men, and He will defend you. Don't preach long sermons, for long sermons do no good, but often harm. Every moment you detain your hearers after they become weary, you damage them and yourself also. But the length of a sermon is not always to be measured by the length of the time taken in its delivery. A sermon that has neither height, depth, nor breadth, must necessarily be a long one. Or a sermon which does not interest the hearers, will always be a long one. So long as you can hold the fixed attention of your hearers, it will be safe to go on; but when you can neither gain nor retain such attention, close as soon as possible. Do not preach wordy sermons. Give your hearers as many thoughts in as few words as you possibly can. Let your motto be *multum in parvo*. Never shun to declare all the counsel of God, for you may safely preach a whole gospel every where."

COLORED FENIANS—"MILLENNIUM COMING."

A man inquired of us at the Broad St. depot one day last week if we had done any thing for the Fenians. Regarding it as a joke, we answered "*Yes*—that we had bought a *half peck* of Irish potatoes the day before." To our astonishment we learned last week from the Philadelphia Press, that

"A deputation of colored men of this city, waited upon the Executive Committee of the Fenian Brotherhood, and tendered the services of one hundred well-drilled veteran troops of color, to march immediately to the Canadian border. The committee not knowing the disposition of the commander-in-chief, deferred an answer."

Rev. John Walker Jackson said at the Anniversary of the Conference Missionary Society last week, that one evidence he had of the near approach of the millennium was, that he had seen during the war, at Ft. Pillow, an Irishman lying beside a colored man teaching him to read; which was the lion and the lamb lying down together. Surely colored Fenianism is a stronger one. We can positively say to the nation, however, that whatever may be the success of the Fenian movement, colored Fenianism will be as scarce as apple trees in the desert of Sahara.

Notwithstanding the insane course of the Irish people in voting the democratic ticket so generally, we have no justification to offer for the tyranny of the English Government in Ireland, and can fully appreciate their desire for riddance of its merciless exactions. Yet we regard the invasion of Canada as wicked and absurd, and look upon the whole Fenian movement as a thing that will result in distraction and sore perplexity to its participants, save a few who may be rewarded by a wide notoriety and a large amount of gain. We say of Canada as the poet said of the Charter Oak in Connecticut—

Fenian! spare that land;
In slavery it sheltered me,
And I'll protect it now.

RANDOM THOUGHTS AT OUR DESK.

In addition to what the Editor may say in the editorial columns and "itemically," he begs leave to throw out some hints to the public under the head of "Random Thoughts at our Desk," which it is hoped may be read with some degree of profit by the young.

THE MINUTES! THE MINUTES!!

We have written to individual members of the Ohio Conference to send one or two copies of the minutes to the Book Concern, but they will not comply with our request. Will some one in the Ohio district send one or two copies, that we may file them in the archives of the connection, and thus be enabled to have a correct data respecting our Church!

"A minute, a minute, my *thanks* for a minute."

THE SOUTH CAROLINA LEADER.

A gentleman of this city of well-known ability has sent us a communication in which he arraigns the *South Carolina Leader*, and gives it a most terrible raking. We do not see the *Leader* as often as some of our friends, and hope that there is some mistake in the opinion that it is [illegible] to the interests of the colored people. It is the general impression in the North, and we shall be pained to learn that it is a true one. Its editor is from the North and owes his position to abolition influence, and his own 'ultra' abolition professions. However, we have never believed that our friends were strictly confined to the class known as "Abolitionists;" we have looked for them outside, as well as inside of that class.

TOUSSAINT L'OVERTURE

James Redpath, in a letter to the Commonwealth, speaking of a portrait of Toussaint L'Overture, in the possession of Wendell Phillips says:—

"I believe it to be the more likely correct, as all the contemporary pen portraitures of Toussaint that I have seen agree in describing him as entirely devoid of personal charms. He was small in stature, and almost repulsive in aspect at first sight; but, as in the case of Jack Wilkes, he was "only half an hour behind the rest of the company." His fine conversational powers, and his brilliant eyes, soon caused his friendly listeners to forget his stature and his ugliness.

I spoke with some negroes in Hayti who were his soldiers, and they agree that he was no Adonis. An old mulatto woman, who witnessed some of his executions of her class, with frantic gesticulations assured me that he was a "higend." He is hated by the ruling class of Hayti. But he was the greatest of Americans for all that. As a soldier, diplomatist and ruler, he has never yet been equalled in North or South America. Grant and Sherman may possibly be his equals as mere soldiers; but they have given no indications yet, either of them, that they could have coped with the First of the Blacks in the other fields of his triumphs.

And yet he was an ugly old negro in personal appearance, with not a drop of white blood in his veins, and with hardly a glimmer of white education in his head. His wonderful career was a triumph of negro genius, pure, simple and resplendent."

PROPOSITION TO ORDAIN BISHOPS FOR THE A. M. E. ZION CHURCH.

It would seem that there is a desire in the Zion Church for an Episcopacy, or *ordained* Bishops, instead of an elective superintendency not ordained to such office.

We copy from the first issue of the Zion's Standard and Weekly Review, the following, which we suppose was written by the Editor of the Southern Department:

"It will be seen also that the Conferences above-named, have united, in recommending the holding of an extra session of the General Conference, in keeping with the law of the Church, for the purpose of "choosing, electing, and having ordained or ordaining," Bishops in the A. M. E. Zion Church, as agreed on in the platform of the Philadelphia convention. This is another important step in the direction of union with the greater portion of the Methodist family on this continent, the vast majority of which is governed by Bishops, differing from our own, simply in this: that in addition to receiving the suffrage of the General Conference, as with us, they are set apart to that office by a ceremony of consecration, and with the farther difference, that they remain in office during life, or good behaviour.

Looking to the unity of the church and the harmony of the brotherhood, we hail the movement as most significant and important, constituting a commendable tribute, on our part, to the peace of the Church.

Let the extra session be held, and, having solicited one of the Bishops of the M. E. Church, from which we separated in peace, and which we still claim to be our Mother, to set apart one or more of our brethren, bishopric; then let us choose, elect and have ordained, as many as are needed for the church. And if the mother church should fail to regard our solicitation, then, acting upon the precedent set us by the church in the ordination of Bishop Asbury, we shall create our own Bishops."

Perhaps there is a little difference of opinion among ministers in our sister denomination, for in the same issue one of its leading ministers says, "Episcopacy is part of our creed." How far this part of the creed has been followed, we leave "d" and Brother Hood to discuss with each other.

CAPTAIN J. E. BRYANT.

We learn that Captain J. E. Bryant has been arrested at Augusta, Ga., on a charge of attempt at fraud. The arrest was made by civil authority. Now we do not believe there is a particle of truth in this charge. We have known Captain Bryant ever since the day the 54th Mass. Col. Regiment landed in Beaufort, S. C., having made his acquaintance on that occasion. He has served as an officer in white and colored regiments during the war, and was noted for his gallantry in the field. He held a major's commission in a white regiment, and accepted a captaincy in a colored one. As Assistant Commissioner of the Freedmen's Bureau, he was the first man to teach the white people in Northern Georgia their duties to the freed people. He has risked his life in the cause of the Freedman up to this hour; and we believe this rebel arrest of Captain Bryant, who is a patriot, soldier, and Christian gentleman, to be founded on persecution, and will amount to nothing more.

A PLEASING EPISODE.

A very pleasant affair, highly complimentary and satisfactory to the General Book Steward and his co-laborers, took place at his residence on last Tuesday evening. We shall give an account of it in our next issue.

INTERESTING CORRESPONDENCE.

A highly interesting correspondence may be expected to appear in the RECORDER, from the Rev. J. Sella Martin, who is now in London enjoying a wide popularity.

EDITORIAL ITEMS.

REV. DR. BELLOWS, the distinguished Unitarian clergyman, has written a pamphlet, in which he describes social and political life in Washington. The *Independent*—probably Theodore Tilton—commends the work earnestly, but, at the same time, sharply criticises it for not exhibiting a more philosophic cast of mind. It says:

"But a light, rapid, versatile and impressible mind, subject to quick mutations, yielding to momentary impulses, liable to be carried away by emotions, and a good deal at the mercy of its own moods and the moods of the hour, while admirably adapted to the sketching of men and manners, is not so happy in reporting ideas. The eye that takes in social arrangements at a glance, is rarely steady enough to look discerningly at the steadfast forms and slow movements of thought."

This, we suppose, is written for the special benefit of Dr. Bellows. The *Independent* is not careful to conceal its indignation at the Doctor in his management of the *Christian Examiner*, of which he is Editor-in-Chief, and intimates that the Doctor's editorials express opinions respecting the President and Congress contradictory of themselves, and highly inconsistent. We do like the free criticism which is practised and borne by men of high culture. Weak men are more quickly offended by it than strong ones. Many of them look upon a *criticism* as a *libel*.

HOW THE PREACHERS ARE PAID IN THE BALTIMORE CONFERENCE.—Last year, three of the stationed preachers received, and reported at the recent session of the Conference, as their support from their charges, less than eleven hundred, and over one thousand, dollars each; two reported less than a thousand, but over nine hundred dollars each; one received eight hundred dollars; four received less than eight hundred, but over six hundred dollars. The most of the others received less than five hundred, but over four hundred dollars. A very few received less than three hundred and fifty dollars. Perhaps that is the reason there was not as much semi-centenary money collected as was in the Philadelphia District.

ONE GOOD EFFECT OF THE FENIAN MOVEMENT.—One good effect of the Fenian movement is, that the very course which President Johnson is compelled by international law to pursue towards it, will raise an issue between him and the Irish. Already they have held a monster meeting at the Cooper Institute, and denounced him for causing the arrest of Messrs. Sweeny, Roberts, Mahony, and others,—and declaring that they will not support him. It is certain that the "Anti-Congress" man depend for triumph mainly on the Irish vote.

CHARITABLE BEQUESTS.—The will of Hannah Sansom has been admitted to probate recently. It makes the following charitable bequests:

To the Friends' Yearly Meeting, on Arch St., between Third and Fourth streets, ten thousand dollars for the distribution of approved writings of said religious society.

Four thousand dollars for instructing people of color.

Two thousand dollars for the use of the Tract Association of Friends.

Three thousand dollars to Friends' Bible Association.

Three thousand dollars to Friends' Asylum for Insane, near Frankford.

One thousand dollars for the care of colored orphans.

Five hundred dollars for Friends' Library.

Two hundred dollars for the relief and employment of the poor.

Two hundred dollars to the Southern Soup Society.

MR. SYDNEY HOWARD GAY has retired from the managing editorship of the *New York Tribune*, the arduous and exacting duties of which have shattered his health. He is succeeded by Mr. John Russell Young, formerly of the Philadelphia *Press*, and for the last year a member of the *Tribune* staff. Mr. Gay is one of the best writers of the New York press, and will probably continue a contributor to the editorial columns of the *Tribune*, as far as his health permits.

UNION OF THE AFRICAN M. E. AND ZION CHURCHES.—We are frequently asked why we, as Editor of the CHRISTIAN RECORDER, do not do more to bring about a union between these two Connections. We answer that the reason is, there are some who are running along *too fast* with the matter,—willing to sacrifice cherished principles to bring it about. It is well known that the government of the A. M. E. Church contributes to produce the harmony, oneness and solidity by which it is characterised. The loyalty to ecclesiastical authority which prevails throughout its bounds, we think, is hardly equalled in any other denomination; and we should be slow to encourage a union that of necessity would incorporate in our economy any feature of government or any custom that would change our fifty years' experience. We are for union on our cherished principles. Non-Episcopal Methodism in this country has been a failure among the whites, and we cannot expect it to be the most successful among the colored people. That Zion Church is not Episcopal, in the strict sense of the term, is a truth as clear as a sunbeam. The term Episcopal, in its denominational title, is a *misnomer*.

COLORED CITIZENS OF WASHINGTON PREPARING TO CELEBRATE THE FOURTH OF JULY.—The colored people of Washington, D. C., are making preparations to celebrate the Fourth of July. They expect to be escorted by colored militia.

EMANUEL A. M. E. CHURCH.—Rev. J. R. V. Thomas, Pastor, sent more money to the Conference, for the Book Concern, than any other church in the District, being eight dollars ahead of Bethel church, Baltimore.

THE Colored People of Georgetown, D. C., own over one hundred and eight thousand dollars' worth of real estate. They have three churches, and five schools, two of which are supported by themselves. They have one Masonic Lodge and several other prosperous benevolent organizations.

REFUSAL OF CHURCH MEMBERSHIP.—A white woman, according to the Augusta *Chronicle*, recently applied for admission into a colored church, and was rejected. Was this rejection based on the simple ground of color?

MR. WRIGHT, a young colored lawyer, sends us the following:

"*Mr. Editor*:—Sir:—I think I can truly say that no white man can criticise a certain piece of work that is being done by a black man,—and that work is the editing of the CHRISTIAN RECORDER."

We thank Lawyer Wright for his good opinion of us, but must differ with him: even if any merit be accorded our paper, it offers a wide field for criticism.—ED.

THE two largest A. M. E. churches in the Baltimore District have for their pastors two of the youngest men in the Conference, and the youngest that ever served them as pastors. The next Conference will tell how the young men succeed with great responsibilities, when they make their report.

THAT Israel church, Washington, D. C., has not procured an organ, when Union Bethel, of that city, has one, is a Washingtonian wonder. We suppose they will *head* up one before the close of this Conference year. The choir can easily *marshal* their forces, and get *more* to assist them.

WHAT A CITY!—There is neither a school nor hospital at Panama City.

A BLACK MILLIONAIRE has arrived in Paris—the Duke de Bentonqui Peres. He is one of the Ex-Emperor Souloque's courtiers. His fortune is said to be seven millions,—and a splendidly decorated and furnished hotel has been prepared for him in the Avenue de l'Impératrice.

JUDGE UNDERWOOD has refused to admit Davis to bail, on the ground that the accused is a prisoner of war, and that he, Judge Underwood, has no authority to do so.

FREEDMEN'S BUREAU AGENTS BROUGHT TO TRIAL.—The following is a copy of the order issued:—

WAR DEPARTMENT,
Adjutant General's Office,
June 7th, 1866.

Special Order No 270.—A general court-martial is hereby appointed to meet at Raleigh, N. C., on the 18th day of June, 1866, or as soon thereafter as practicable, for the trial of Brevet Brigadier General E. Whittlesey, Assistant Commissioner of the Freedmen's Bureau; Brevet Major C. Wickersham, Assistant Adjutant Gen. of Volunteers; Brevet Major D. C. Mann, Asst. Quartermaster of Volunteers; Captain Isaac R. Rosekrans, Commissary of Subsistence of Vols., and Hospital Chaplain G. O. Glavis, U. S. Volunteers

PERSONAL ITEMS.

BISHOP D. A. PAYNE, D.D., accompanied by Rev. James F. Sisson, arrived in Philadelphia on May 31st, from Savannah, Ga. He looked remarkably well; better than when he started for the South to attend to his arduous official duties in the South Carolina Conference District. He left on the 2d inst for Baltimore, and is now probably in Washington.

MRS. WILLIAM BECRAFT, Bishop Payne's mother-in-law, died at Georgetown, D. C., in the early part of last month, at an advanced age. She had reared a large family, and lived to see each one advanced to the highest social position, and all but two, who survive her, passed away. She was a devoted member of the Roman Catholic Church, and had contributed much in her day to give a high moral tone to society.

BISHOP JABEZ P. CAMPBELL has changed his residence to a more congenial neighborhood—832 Carpenter St. to 1810 Addison St., a highly respectable and quiet location.

REV. JAMES SIMMS, a Baptist minister from Savannah, Ga., arrived in Baltimore a few days since.

J. J. WRIGHT, Esq., a colored lawyer from Beaufort, S. C., was in Washington lately. He expects to return to the South in a few weeks.

R. H. DAILY, Esq., Beaufort, S. C. We have received an important communication from this gentleman, which shall have immediate attention.

MRS. FRANCES E. W. HARPER is at New London, Conn. She is lecturing to large audiences.

BAPTIST ITEMS.

COLORED BAPTIST CONVENTION AT NASHVILLE, TENN

The North-Western and South-Western Convention of Colored Baptist ministers, met at Nashville, Tenn., May 30th, and continued in session several days. It was very largely attended. Rev Wm P. Newman was elected President; Revs. Marry and Brown, Vice Presidents. An important feature of the Convention was the attendance of a large number of eminent white ministers, both Northern and Southern. They were made honorary members of the Convention, and as such, taking part in the deliberation.

The sympathy of the Baptist Publication Society for the colored people of the South was warmly pledged by Rev. Dr. Stone. White men sitting in a colored Convention as honorary members, in Tennessee, is a favorable indication of the passing away of prejudice.

COLORED BAPTISTS IN SAVANNAH, GA.

The colored Baptists in Savannah, Ga., number three thousand eight hundred and ninety-two. A great revival has been in progress in the churches of Rev. W. J. Campbell and Rev. J. Cox.

RANDOM THOUGHTS AT OUR DESK.

We often hear this expression in regard to an individual, "He is a strong man." no sooner than that is said, admiration for him begins to grow, and expectation is kindled. A strong man shows his strength first, by his power of self-control, and is distinguished from the one of weak calibre by the calm dignity of his bearing. The weak man is quickly excited; his feelings soon hold in check his judgment, and blind his eyes; in the tempest fury of their excitement. He hurts himself, hurts others, and hurts a good cause, and feels self-justified while he is doing it; but after his feelings cool down, he feels self-condemned, and is pained by the censure he receives from others.

A man is a strong man just in proportion as his reason towers above his passions. A man is absolutely strong when his life is hid with Christ in God.

It is best to procure your cage before you catch your bird.

Men generally act with money as they do with character, those who have the most of it take the most care of it.

An envious man delights to find fault with the men he envies.

Some men will use Latin phrases instead of English words, when there is no apparent necessity for it. Don't be deceived, such men don't know the Latin language but want to make you believe they do.

Those who do the least, and know the least, always talk the most.

Don't be afraid of criticism, for the ablest Generals of our army were criticised by their private soldiers. We have heard beardless youths in blue, denounce General Gilmore as a "blubber head" that could not plant a siege, when in fact he is one of the most skilful engineers in the service.

When a man in a public meeting gets up to speak, and says, "Mr. Chairman, I have not much of any thing to say," you need not expect him to say *much*; but you *may expect* him to be a *long time* in saying it.

An unduly conceited man is like a boy on stilts, he is unable to pick up whatever is valuable that lies in his pathway.

HOME AFFAIRS

REV. *William Moore*, the former pastor of Bethel church, preached his farewell sermon last Sabbath afternoon; text: Acts xx. 32. His remarks were very touching and appropriate. He alluded to the peace and harmony that had existed during his administration; the souls that had been converted and his long service in the ministry. He closed by giving advice to the different classes of persons who make up the congregation. At the close of the discourse, Rev. Stephen Smith arose and paid a high tribute to the worth of the late pastor, and invited the congregation to testify their appreciation of him by a contribution. In a very few minutes they presented him with seventy dollars. Rev.

William Moore has served Bethel church twice as pastor—first in 1844-1846, and lately, 1864-1866. The people will ever hold him in honored and grateful remembrance, and their earnest wishes for his continued success in the ministry will follow him. He is stationed in Trenton this year, much to the delight of the people there, whom he served some time ago. He is growing in years: but is still vigorous in mind and body and one of the few aged sires who are really progressive. He is a student and sympathizes with every effort for improvement; kind and forbearing, his life shows the power of the Christian Religion.

Rev. *James Hollen*, the pastor of Bethel church, preached his introductory discourse last Sunday morning; text: John x. 27, 28. He made a very favorable impression on the congregation—there was much demonstration of feeling. He enters upon the duties of his charge under very auspicious circumstances.

THOUGHTS OF A SELF-MADE COLORED MAN.

Having humorously said this much concerning ourself, as to our literary qualifications by the way of introduction, your readers will doubtless agree with ourself, that, we have had at least a *class training*, if not a classical education, and make all due allowance if we should occasionally spoil the Queen's English.

Let us, however, gather up the various degrees: and put them into ship shape, as we sailors say.

Simon Peter Barjona. N. B. N., F. R. C., F. R. S., F. H. S., C. D. L., F. R. S. It is not our intention to monopolize, or detract from the merits of others, who have struggled the up hill of life, and battled with the dominant race, to maintain a foot hold upon the rugged road of negro hate, through and over which our race have had to pass, neither do we mean to ridicule those of our race, who have earned distinction and honor in the inexhaustible field of literature: would to God their names were legion. It is no fault of ours, but the fault of those of our oppressors, "for no color or crime, but for the crime of color." We are charged with being a servile degraded race—destined by God to be the *substratum* of the world's civilization. We take issue with these blasphemers, these traducers of the Most High God, and file in our answer to a general issue, before the world's jury of progressive civilization.

When God first spake this world into existence, and gave life to every thing that hath breath; even in his *primal innocence*, man could not live one day without a government. His relation to the first great law of obedience, was coordinate and inseparable from his very nature: the one could not exist without the other, no more than this earth could exist without the sun that shines. Whether the Divine purpose intended to make this earth a perpetual Paradise, and dwell with men, in His perfect state of innocence; these questions if of any importance to skeptics and those who are disposed to cavil, we will leave to polemics to discuss at their leisure. One thing we do believe, that, if our first parents had obeyed the Divine injunction, man would not have died a natural death. And here we beg to digress, to meet and answer one of the oft repeated absurd theories of an enlightened, but a corrupt Christianity. Which to our mind will keep, though often *fermented*.

Certain living Philosophers, in order to justify the malignant hatred of our race—for instance, Professor Agassiz—have even gone so far, as to advocate the plurality of the races, and contend that there is an insuperable, geological, geographical, and ethnological barrier between the Anglo-Saxon and the African race. *Professor* Grant, (query where did he graduate?) said to be an Englishman, according to his unsupported theory and bare assertions, insists that we are but one remove from the *Ourang-outang.* Iconoclast, the notorious disputant as to the authenticity of the Mosaic account of the creation of the world, contends that it is impossible, the various types of mankind could have been produced by one pair, and that we, together with all creation, are the spontaneous growth of — come by chance.

The Hon John Randolph, (not of Roanoke, but of South Carolina,) in his speech made at the Convention to frame a Constitution for the State of Kansas, said that a nigger, he held, was an animal—a cross between the Baboon and the man: and he could prove his doctrine by chap. and verse, and by the niggers themselves. Did they look like white men? Was not their hair woolly, lips thick, nose flat, skull thick—and couldn't any anatomist tell the bones of a nigger from those of any human being's? He held, that niggers were animals, but a little more intelligent than a dog, and, but one remove from the baboon.

Such are a few of the many disgusting, unscientific subterfuges resorted, in order to transform God's image cut out in ebony, into four-footed beasts. On the contrary, in his scientific thesis, entitled "Anthropomorphous of animals," read at the opening of St. George's Hall, in Liverpool, England, September 18th, 1854.

Professor Owen asks this significant question; "Who knows but that the Anglo-Saxon and the chimpanzee, are second cousins?" Also, Charles Dickens, describing the famous gorilla, in his inimitable *Once a-Week*, calls them *our near relatives*. If we are to believe these *savans*, then to our humble opinion the link is complete: we are not only cousins germen to the haughty Anglo-Saxons, but bone of their bone, and flesh of their flesh. It is difficult, however, to reconcile these various opinions, even with that of common decency, sense, common honesty, and common decency; to say nothing of holy writ, whose inspiration explicitly declares that, "God hath made of one blood, all nations of men, for to dwell upon the face of the whole earth." Upon this rock of truth we take our stand, and claim for our race, the undivided and inseparable identity of the whole human family.

SIMON PETER BARJONA.

MISSIONARY APPEAL.

HELP FOR THE SUFFERING.

Who will aid our suffering brethren in the Mississippi Valley? We need $1,000 for that purpose, for July. Shall we have it?

Bishop Campbell, who presides over the Conferences which controls the Great Valley of the Mississippi, pleads the cause of the thousands of our brethren in that region. He tells us of the hardships of the noble band of men who suffer almost death, while trying to plant the standard of the Cross of Christ. He tells of our noble brother, Rev. Page Tyler, who stood and saw more than twenty of the members of his church *shot dead* during the recent massacre in Memphis, Tennessee. He saw his churches enveloped in flames, and all his fond hopes laid in the dust.

He tells us of Rev Charles C. Dowty, who was doing a most excellent work at Little Rock, Arkansas, but for the want of support, he has been compelled to retire from the field. Others plead for means to sustain them. Just hear how earnestly one brother pleads for bread for himself, wife and children, and see if brethren and friends of God will bear the plea of a Christian minister in vain.

"BROTHER BROWN:— June 2, 1866

Reverend and Dear Brother:—It is with pleasure I would let you hear from me, at present. I am much embarrassed, not knowing what to do, or where to go to apply for assistance. I have been, for the last two weeks, without money, and almost without friends. Actually, there are gentlemen in the city I am ashamed to *meet* because they have *credited me*, whom I have promised to pay.

I am sorry I have to complain so soon, but I do not know what to do. The people of the circuit will no doubt assist me when they sell their crops; but my wife and children are dear to me, and I cannot see them suffer. I *love* the cause and my connection, and will not quit work if I can possibly avoid it.

I care not for myself, the great burden of my heart is my family. Dear brother, I cannot express the feelings of my heart at this time.—Your labors are great now; but for the sake of the cause and a brother in distress do what you can for me. This I know you will do, as you are interested in the cause of missions."

This extract is but one of the many evidences which come to our office, appealing to us, and through us to the Church.

Brethren, shall such appeals go unheeded?—Will the Church and the friends of humanity—the friends of missions—the friends of Christ and of His Church respond to words so strong, so eloquent; which touch the soul; words which come from a heart burdened with care and filled with anxious thoughts?

My object is to ask all the ministers and officers of our churches, on the first Sabbath in July, *to take up a collection* in all their charges, to aid in carrying forward the great work of missions. If this should not reach any of our brethren in time to raise a collection on the first Sabbath in July, then raise it as soon after as may be, only let us have it before the third Thursday in July, as very soon after that I wish to pay the July quarterage of our missionaries. For Bishop Campbell's District alone, I shall need $1,000, to pay off the July allowance.—Will not each of our ministerial brethren bestir themselves? Will not all *local* Missionary Societies send in all they can?

Help us, brethren! Help us to hold up the hands of our suffering brethren in the Mississippi Valley and everywhere. Any amount will aid us. Send it on.

Your affectionate brother in Christ,
JOHN M. BROWN,
Corresponding Secretary
P. H and F. M. Soc'y of A. M. E. Church,
95 North St., Baltimore

P. S.—All moneys should be send to Jas. H Davis, Esq., Treasurer, No. 12 Saratoga Street, Baltimore, Md. B.

June 12, 1866.

A COLORED PROFESSOR.

REV. ALEXANDER CRUMMELL, A. B.

Alexander Crummell, though born in America, is probably of pure African descent. His appearance certainly shows not the slightest taint of white blood. His father, Boston Crummel, was stolen from the neighborhood of Sierra Leone about the year 1780, when he was 16 years old. His mother was born in Jericho, Long Island, and her ancestors had been free for at least a hundred years. She was brought up in the Hicks family—a family that produced the celebrated Unitarian Quaker, Elias Hicks. Both Parents were brought up in the Episcopal Church. Their son, Alexander was born in New York in 1816, and attended, until 1832, the "African school No 2," established for colored children by the Manumission Society. In 1835, with his father's willing consent he took all his little scanty earnings, and thirsting for knowledge, went to Canaan Academy in Connecticut. This school was designed to furnish an advanced and solid education to colored youth; but the spirit of prejudice was so bitter in the neighborhood that, in August of that year, "a mob assembled in Canaan, and with the aid of ninety-five yoke of oxen and two hard days' labor, finally succeeded in removing the academy from its site—and afterwards they destroyed it by fire." The pupils were compelled to leave the town. Young Crummell returned to New York.

About this time a school was established at Whitesborough, New York, known as "Oneida Institute," to which colored pupils were admitted; and to this new hall of learning, then under the presidency of Rev. Beriah Green a most able teacher and thinker, he repaired, and remained three years. While there he supported himself by the labor of his own hands in the field. Again at home, and with a yearning to enter the Christian ministry, at the earnest solicitation of his pastor, Rev. Peter Williams, he applied for entrance into the General Theological Seminary of the Episcopal Church. But was refused on account of his complexion.

With undaunted resolution he went to Boston, and through the influence and kindness of Rev T. M Clark, D. D., now Bishop of Rhode Island, Dr. Croswell, and Dr. Stone, of Boston, he was introduced to Bishop Griswold, of Massachusetts. The Bishop received him as a candidate with great cordiality, and remarked that "he wished he had a score of colored candidates; he would gladly receive them all." He went to New Haven, to complete his theological studies at Yale Theological Seminary, after which he was ordained Deacon by Bishop Griswold, in St. Paul's church, Boston, and Priest by Bishop Lee, of Delaware, in St. Paul's church, Philadelphia.

He officiated in Philadelphia and New York until 1848, when he went to England. While in England, several distinguished persons, who knew of the treatment he had received by the Church in New York, proffered him a University course at Cambridge. He accepted this, and continued at the University three years and a half, took his degree of A. B., and, leaving England, went as a missionary to Africa. He became a citizen of Liberia, and labored with great acceptance and success, not only among the heathen natives, but in Monrovia and at Cape Palmas, in raising the standard of thought and education among the emigrant population. He became Master of the High School at Cape Palmas, and, three years ago, was appointed Professor of Intellectual and Moral Science in Liberia College.

Mr Crummell is, in every sense, a finished man. Polished in manners, dignified in deportment, interesting and instructive in conversation, logical in thought and eloquent in delivery, both extemporaneously and in the pulpit, he is an ornament to his holy calling, and vindicates in his own history and person the claims of his race to justice and equal rights.

Among his published writings are, "A Eulogy on Clarkson;" a volume of "Addresses, Sermons," etc., published in England; "The Responsibilities of the First Fathers of a Country," "The Negro Race not under a Curse," "The Relations and Duties of Free Colored Men in America to Africa;" "The English Language in Liberia;" and "The Future of Africa," published three years ago in New York. This last volume, made up mainly of discourses and addresses delivered in Africa, evinces talent, thought and cultivation of no common order. The leading idea is, that the colored man, when shut out from a worthy career in Europe and America, has a promising future before him in Africa, where he has been called to meet the demands of civilization, commerce and nationality.—*Elevator.*

Political.

RECONSTRUCTION

The following proposed amendment to the Constitution has passed both branches of Congress:

Joint resolutions proposing an amendment to the Constitution of the United States:

Resolved, by the Senate and House of Representatives of the United States of America, in Congress assembled, two-thirds of both Houses concurring, That the following article be proposed to the Legislatures of the several States as an amendment to the Constitution of the United States, which, when ratified by three-fourths of the said Legislature, shall be valid as part of the Constitution, namely:

ARTICLE —, SECTION 1. All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States. Nor shall any State deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.

SEC. 2. Representatives shall be apportioned among the several States, according to their respective numbers, counting the whole number of persons in each State, excluding Indians not taxed; but whenever the right to vote at any election for electors of President and Vice President, or for United States Representatives in Congress, executive and judicial officers, or the members of the Legislatures thereof, is denied to any of the male inhabitants of such State, being twenty-one years of age, and citizens of the United States, or in any way abridged, except for participation in rebellion or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such State.

SEC. 3. No person shall be a Senator or Representative in Congress, elector of President and Vice-President, or hold any office, civil or military, under the United States, or under any State, who, having previously taken an oath as a member of Congress, or as an officer of the United States, or as a member of any State Legislature, or as an executive or judicial officer of any State, to support the Constitution of the United States, shall have engaged in insurrection or rebellion against the same, or given aid or comfort to the enemies thereof, but Congress may, by a vote of two-thirds of each House, remove such disability.

SEC. 4. The validity of the public debt of the United States, authorized by law, including debts incurred for the payment of pensions and bounties for services in suppressing insurrection or rebellion, shall not be questioned; but neither the United States nor any State shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or any claim for the loss or emancipation of any slave, but all such debts, obligations and claims shall be held illegal and void.

DEATH OF JAS S HOLLOWELL.

At a stated meeting of the teachers of the A. M. E. Union Church Sabbath school, held on Thursday evening, April 18th, 1866, the death of our late teacher, *Jas S. Hollowell*, was announced.

On motion it was

Resolved, That a committee of three be appointed to draft resolutions of condolence, expressive of our great grief occasioned by his demise.

The following preamble and resolutions were received and adopted at the following stated meeting, May 17th.

WHEREAS, It has pleased the Great Ruler of the Universe to remove from our midst, by disease, our late teacher, Jas. S. Hollowell, a man who was known for his usefulness in the society in which he moved, and for his benevolence toward mankind; therefore, be it

Resolved, That in the death of our late teacher, "man as man, has lost a friend," and that we sincerely mourn with those, with whom he was relatively connected, in their bereavement.

Resolved, That, in mourning we mourn not as those without hope, but in confident assurance that our loss is his infinite gain, yet we cannot refrain from bedewing his bier with affectionate sorrow, and lifting our souls in holy aspiration to the God of the widow, we extend to her our sympathies, and devoutly pray that He may be pleased to bend in tenderest compassion to soothe the bereavement of the widow.

Resolved, That copies of the preamble and resolutions be transmitted to the widow, and also published in the CHRISTIAN RECORDER.

WM. THOS SIMPSON,
JOSIAH ALLEN, Committee.
MARY D WEARS,

JAS E TURNER, *Supt.*

JOSIAH ALLEN, *Sec. pro tem*

ICE CREAM SALOON.

Mrs J. Oulinghouse has lately opened an ice cream saloon, at No 613, Lombard Street, for the accommodation of ladies and gentlemen, and hopes to share a portion of the patronage of her friends. She will also supply families.

June 16—3m

RHEUMATISM CAN BE CURED

I take great pleasure in announcing to the readers of the *Recorder*, that Mr. Zollickoffer's Anti-Rheumatic Cordial will cure the rheumatism, if taken according to directions. We had it in our arm, and procured a bottle of it, and before we had used the half, we were cured. Let those who have the rheumatism be sure and secure a bottle. Only $1 00 per bottle.

E WEAVER

NOTICE

WESTERN CONFERENCES

July 26th, (Thursday)—The Bishops of the African Methodist Episcopal Church and a number of the Elders will meet with ministers and delegates representing churches in the State of Kentucky, for the purpose of erecting a Kentucky Conference, in Quinn Chapel, Louisville, Kentucky.

August 11th—The Indiana Conference will meet at Quincy, in the State of Illinois.

August 23d—Missouri Conference, will meet at St. Louis, Missouri.

October 11—Louisiana Conference will meet at New Orleans, La.

EPISCOPAL VISITS.

July 4th, 1866, Richmond, Indiana.
" 7th, Newport Circuit,
" 11th, Blue River Circuit,
" 18th, Indianapolis Station,
July 21st, Lafayette Circuit, Indiana
" 28th, Louisville, Kentucy

Elder Nathan Mitchem, and the preacher in charge of Newport Circuit will arrange the appointments for that Circuit, from 7th to 11th, and report to me, at Richmond, Indiana, on July 4th.

Elder Mitchem will arrange the appointments for Blue River Circuit, from 11th to 18th.

Elder Wm J. Davis will arrange the appointments for Lafayette Circuit, from the 21st to 25th of July, subject, in all these cases to absolutely necessary revision. J. P. CAMPBELL.

Philadelphia, June 18, 1866.

June 16—3t.

NOTICE.

COME ONE! COME ALL!

The Caroline Twins, Millie and Christine, will give a sacred concert at the Union A. M. E. Church, Coates Street, on Tuesday night 19th inst. A portion of the proceeds are for the benefit of the church.

The faculty of Jefferson College, in this City, after a careful physical and anatomical examination, pronounced these children an unparalleled freak of nature—nothing like it in the world.

After the concert, the audience will have an opportunity of conversing and testing the educational knowledge of Millie and Christina.

Admission, 25 cts. Children, 15 cts. Doors open at 8 o'clock. Concert commences at 8.

THOMAS T SIMPSON,
Chairman of Committee.

NOTICE

The first Quarterly Meeting of Zion Mission A. M. E. Church, 7th below Dickerson St., Philadelphia, will be held on Sabbath, 8th of July, 1866.

Appointments—Sabbath morning, 10½ o'clock, Rev J. Holland; afternoon, 3 o'clock, Rev J. Lynch; 8 o'clock, evening, Rev J. H. Smith.

☞ Come to the Mission and help us.

THEODORE GOULD,
Pastor.

NOTICE.

The first Quarterly Meeting of Frederick Circuit, Del., will be held as follows.

June 16th, Saturday, 8 o'clock, Conference.
" 17th, Union Church.
" 24th, John Wesley Church.
July 1st, Union Bethel "
" 8th, Camden, Del., "
" 15th, Barrytown "

REV J. S. TAYLOR,
Minister in charge.

INFORMATION WANTED

Of my father and mother, David and Rebecca Tennerson. When I last saw them they were at Parisville, Va. My father was claimed to be owned by a man named Benjamin Adams, and my mother by a woman named Nancy Green. I have not seen nor heard from them for seven years. I earnestly request the different pastors, especially those presiding over Southern Churches, to read this notice in their charges.

Any information concerning their whereabouts will be thankfully received by their anxious son.

DAVID T TENNERSON,
108 Meeting Street,
Providence, R. I.

Providence, June 6th, 1866.

INFORMATION WANTED

Of Lydia Brown, who lives with Capt. Mark Brown, Terlton Plantation, near Brashear City, La., by her mother. Please address

MARGARET JANE BROWN,
108 Dallas street,
June 16—3t Baltimore, Md.

WILBERFORCE UNIVERSITY.

XENIA, OHIO, June 7th, 1866.

The friends of Wilberforce University and public in general, are hereby informed that the commencement exercises of this institution will take place on Wednesday, the 27th day of June, 1866, commencing at 10 o'clock, A. M.

All who are interested in the welfare of this Institution are respectfully invited to attend, as every pains will be taken to make the exercises interesting to all.

REV. JOHN I. JENIFER, Sec.

NOTICE.

To the Trustees of Wilberforce University:

DEAR BRETHREN:—In view of our great undertaking to rebuild the college, it is, therefore, very essential that we should have a full meeting of the Board, at our next annual meeting, which will be on the 26th of June.

The Annual Commencement will take place on the Wednesday following, June 27th.

As our success depends much upon this meeting, dear brethren, do be punctual in attendance, and let us be willing to make some sacrifice for the common cause of education.

E A DAVIS
Secretary Trustee Board.

Xenia, Wilberforce, May 8, 1866.

June 2—4t.

Marriages.

In Trinity Church, Monrovia, Liberia, on Sunday, the 25th of Feb., 1866, by the Rev. G. W. Gibson, Mr. William M. Davis to Miss Jane Frances L. Sherman, both of the city of Monrovia. No cards.

In this city, on the 12th inst., by Rev. Peter Gardiner, Mr. Wm. Reed, of Reading, Pa., to Mrs. Susan Gibson, of the Eastern Shore of Maryland.

Advertisements.

AGENTS WANTED!

Wanted—active and reliable agents throughout the South, to sell Photographic Copies of

Littlefield's Painting

OF THE

Death-Bed of Lincoln.

Endorsed by Speaker Colfax, Judge Chase, Surgeon General Barnes, and others at the death-bed.

☞ The only accurate representation of that sad scene. ☜

Address

J. W. Littlefield,
Box 555, Washington, D. C.

May 26—3m.

HOUSTON & BOLING,

DEALERS IN

Flour, Starch, Soaps, &c.,

625 SOUTH STREET,

PHIDADELPIAA, PA.

INVITE the attention of Housekeepers and others in want of the above articles, which they guarantee to sell at the lowest rates for cash.

June 16—3mos

MRS. M. E. DAVIS & MRS E. ARMSTRONG

will open a

Private Boarding House

For the accommodation of Ladies and Gentlemen who may wish to spend some of their time out of the city during the summer months. They will take great pleasure in accommodating their numerous friends as far as they possibly can. They would respectfully present this Circular for your favorable consideration, and take this manner of informing you and the public that no pains will be spared in making their guests comfortable.

TERMS { LADIES, $4 per week, / GENT'N, $5 per week, } In Advance.

We shall open our house for the reception of boarders on the first day of April, 1866.

Williams Street, (opposite Micah Williams,)

STONEHAM, MASS.

Only nine miles from Boston. Just a nice little ride—fare only 20 cents, going and coming. Take the cars on the Boston & Lowell Railroad, for Stoneham, and get out at Farm Hill Station. may 19—4mos

PHRENOLOGY

MESSRS. FOWLER & WELLS

(389 BROADWAY)

Have just issued a new and improved Phrenological Bust, showing the latest classification and exact location of the Organs of the Brain, designed for learners. All the newly discovered organs are given. It is divided, so as to show each Organ and all the groups—Social, Executive, Intellectual and Moral—classified. It is now extensively used in Europe, and is almost the only one in use here. There are two sizes. The largest—nearly the size of life—is sold at Two Dollars. The smaller one, which is not more than six inches high, and may be carried in the pocket, is only One Dollar. May be sent by Express as freight. Address—

FOWLER & WELLS,
389 Broadway, New York.

SHROUDING

AND

Laying Out of the Dead,

MRS. SARAH IRONS

(an old citizen of much experience)

Solicits the patronage and attention of our citizens and the public generally, as she is now engaged in the business of Shrouding and Laying Out of the Dead. Her terms are moderate, and satisfaction is ensured to all who call upon her. Her knowledge in this department is complete. She can always be found at

No. 619 Pine Street,
Philadelphia.

may 12—1yr

DAVIS'S HOTEL.

212 K Street, bet'w. 17th and 16th Sts.,

WASHINGTON, D. C.,

This First-Class House is now open for the accommodation of the travelling public. The situation of the House is most respectable, and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

☞ Board at reasonable prices, in advance, by the Day, Week, or Month.

A RESTAURANT on the "European Plan," is on the premises. Choice brands of Wines and Cigars at the Bar.

Dinner parties furnished at the shortest notice.

No unbecoming conduct allowed on the premises.

ST. CLAIR DAVIS, Proprietor.

March 10, 6 mo.,

THE

Masonic Gavel,

A MONTHLY MAGAZINE,

Devoted to the Interests of

MASONS AND MASONRY.

TERMS—$1 00 PER ANNUM.

Payable in Advance.

☞ All Communications must be addressed to

JOHN W. REAMS,

Post Office Box 116, Annapolis, Maryland.

Dec 1-ly

BOWERS'

COAL DEPOT.

COAL!! COAL!!!

THOMAS J BOWERS.

634 Lombard St.

Has constantly on hand a full supply of the best

LEHIGH AND SCHUYLKILL COAL,

At the lowest market price.

Call and Try —:— *Call and Try*

Oct. 7-tf.

SECURITY

Life Insurance Co.,

Of New York.

This Company ranks amongst the first in this country. It divides its profits among the insured, thus giving them the benefits of a Mutual Company. At the same time the Security has a guaranteed cash capital. Its rates are as low as those of any other Company. It grants policies on the life endowment and non forfeiting plan. It takes notes for one-half of the premium when desired by the Insured. The dividends go towards liquidating the same, for any information, books, blanks, &c. Call on

EZRA WILLITS, Gen'l Agent,
No. 528 Walnut St., Phila.

Jos. C. Bustill, Solicitor,
No. 403 South Sixth Street.

REFERENCES

Charles Ellis, Druggist, N. E. 7th and Market Streets.
Richard Cadbury, 417 and 419 Chestnut Street.
James Whitall, Glassware, 410 Race Street.
J. Wistar Evans, do do.
John Tatum, Dry Goods Com., 228 Chestnut Street.
John R. Miller, Reading R. R., 10 Callowhill Street.
A. R. Pharo, 1337 Green Street.
Joseph C. Turnpenny, 913 Spruce Street.
T. Ellwood Chapman, 5 South 8th Street.
Hobert Biddle & Co., 401 Market Street.
T. S. Beasley, M. D., 33 North 11th Street.
Dillwyn Parrish, 1017 Cherry Street.
Edward Hopper, 379 Arch Street.
Samuel R. Shipley, 1037 Filbert Street.
David Scull, Jr. & Bro., Wool Dealers, 152 Market St.
Joseph Howell, 125 South 2d Street.
Elias R. Gifford, Merchant, 30 North 2d Street.
B. Kalesbrook, Manufacturer, 608 Arch Street.
Caspar Wistar, M. D., 756 Arch Street.
Joseph Thomas, M. D., 633 Vine Street.
J. M. Whitall, 419 Race Street.
Jno. S. Detwiler, Merchant, 1010 Delaware Avenue.

Mar. 3—4m.

PENNSYLVANIA CENTRAL RAILROAD,

CHANGE OF TIME AND DEPOT.

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, where cars run to and from Pennsylvania Central Railroad Depot to West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7.45 P. M., to connect with Pittsburg and Erie Mail, and at 10.25, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE		
ERIE EXPRESS	at	7.30 A. M.
MAIL TRAIN	"	8.00 "
PAOLI ACCOMMODATION, No. 1	"	10.00 "
FAST LINE	"	12.00 M.
PARKESBURG	"	1.10 P. M.
HARRISBURG ACCOMMODATION	"	2.00 "
LANCASTER ACCOMMODATION	"	4.00 "
PAOLI TRAIN, No. 2	"	5.30 "
PITTSBURG AND ERIE MAIL	"	8.30 "
PHILADELPHIA EXPRESS	"	11.10 "
ARRIVE		
PITTSBURG AND ERIE MAIL	"	3.30 A. M.
PHILADELPHIA EXPRESS	"	7.00 "
PAOLI ACCOMMODATION, No. 1	"	8.20 "
PARKESBURG	"	9.30 "
LANCASTER TRAIN	"	12.30 P. M.
FAST LINE	"	12.50 "
PAOLI ACCOMMODATION, No. 2	"	4.40 "
DAY EXPRESS	"	5.45 "
HARRISBURG ACCOMMODATION	"	9.40 "
MAIL TRAIN	"	11.20 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, JR., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
137 Dock Street.

Jan '26

ONE PRICE CLOTHING.

JONES'

OLD ESTABLISHED

One Price

CLOTHING HOUSE,

604 Market Street,

(*Above Sixth.*)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

'JONES',
604 *Market Street*,

One Price Store

DR. JONATHAN DAVIS.

Successor to C. B. Lowber, M. D.,

No. 733 S 11th Street Philadelphia, Pa.

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 9 A. M.—from 4 to 9 P. M.

Agent for the Masonic Gavel. jan 1 y

Mrs. Edith Mayhew,

NO 257 RASPBERRY STREET,

(2d door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the Business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Jan 6-6mo

EASTERN AVENUE HOUSE.

John A. Mulligan, Proprietor.

Numbers 25 and 27 EASTERN AVENUE,

BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.

Hot and Cold Water Baths

Free for the Boarders

Its situation is central; it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

☞ Provisions of the best quality, and in a variety.

☞ Meals by the Day or Week. ☜

Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Bargains in Clothing! Bargains in Clothing!
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.
Offered by Perry & Co.

No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand.)
And South-east Corner of Seventh and Market Sts., (Jones'.)

Messrs. Perry & Co. have undoubtedly the largest stock of ready-made clothing, and finest variety of styles now presented to the public in this city. Their stock is now, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to

Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department,

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,

And can guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand.)
And South east Corner Seventh and Market Sts., (Jones').
Penny A Co.

WANTED!

THE

Great Union Intelligence Office

Wants servants of all kinds,

COOKS,
WAITERS,
NURSES,
CHAMBERMAIDS,
SEAMSTRESSES,
and COACHMEN.

Also, men and women, just from the South, who wish to engage in

FARMING,

can procure good homes by calling at the Office, No. 226, Washington Street.

GOOD WAGES

Paid to Good Servants, from $9 up to $20 per month. We hope persons wishing situations will improve this opportunity.

E. DEMUND & CO.,
No. 226 Washington St., Phila.

Apl 28, 1866.

To Rent.

A Large Furnished Room, suitable for the meetings of Societies, at the

S. E. Corner Seventh and Market Sts.

(Fourth Story.)

☞ Apply to

ROBERT JONES,
No. 5 North 8th St., Philadelphia.

may 12—3t

OLIVE BRANCH

BOARDING HOUSE

No. 814 Lombard Street, Phila.

Mrs. H. M. Croppet respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business and churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS. M. BENNETT.

HERB DOCTRESS,

NO. 400 S. SEVENTH STREET, BELOW PINE,

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her Indian syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK.

JOSEPH C. BUSTILL AND SARAH H. BUSTILL.

WIG MAKERS,

HAIR JEWELLERS,

AND

LADIES' HEAD-DRESSERS,

No. 403 South Sixth Street,

Philadelphia

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS

WHISKERS, MOUSTACHES, &c.,

STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c,

BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair, removing Dandruff—Cleansing, Moistening, Softening, Odorizing, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. my 24-tf

Cupping, Leeching & BLEEDING,

ATTENDED TO BY

NATHANIEL L. DURHAM,

911½ CHRISTIAN STREET,

Also Solicitor for "Security Life Insurance Company."

Jan 7-66 8-ly

"THE BEST AND THE CHEAPEST."

REIMER'S PHOTOGRAPHIC GALLERY,

NO. 615 & 617 NORTH SECOND STREET,

PHILADELPHIA,

Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.

☞ Pictures are made all sizes; from a Carte de Visite to a life size in oil, at prices which we guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. ly

JAMES O. CLARK, M. D.

(ECLECTIC.)

No. 618 Pine Street, Philadelphia, Pennsylvania

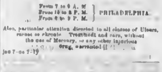
OFFICE HOURS.

From 7 to 9 A. M.
From 12 to 2 P. M. } PHILADELPHIA.
From 6 to 9 P. M.

Also, particular attention directed to all classes of Ulcers, recent or chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.

Jan 7-66 7-ly

Hudson's City Hotel.



"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore,

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber-Shop attached to the Hotel.

Nos 28 and 30 Corner of Hoth and Davis Sts., (Near the Harrisburg Depot,)

BALTIMORE.

DR D HUDSON, Proprietor.

House of Application

FOR

COLORED PEOPLE

MRS MARIA BUTLER,

Has for some six years opened her house for the application of colored people, male and female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO. 1716 SANSOM ST.

Jan 26 ly. *Philadelphia, Pa.*

Poetry.

THE PRODIGAL.

And thou art he! But ah! how changed
 Since last I looked on thee,
Kin from thy father's house estranged,
 Thou soughtest to be free.
With love, as with a garland, crowned,
 Light rested on thy brow;
And joy was in thy footfall's sound—
 There's sadness in it now.

That quivering lip, that clouded eye,
 That pale and wasted cheek,—
Oh, what a tale of misery
 And sin and shame, they speak!
Ay, speak of thee, o'er whose young head,
 Ere yet by guilt defiled,
An honored sire his blessings shed,
 A holy mother smiled.

And where is now the siren throng,
 So full of mirth and glee,
Who filled thine ear with their wanton song,
 As they spent thy substance free?
Oh, they merrily laughed, as the cup they
 quaffed,
Till they saw thy wealth run dry;
Then flung thee off, with taunt and scoff,
 And bade thee work or die.

Return, thou wanderer, return!
 Why shouldst thou longer roam?
The fires of love still brightly burn
 Within thy childhood's home.
Wealth in thy father's cells is stored
 And raiment rich and fair;
There's plenty on thy father's board—
 Why shouldst not thou be there?

Arise! thy sin 'gainst earth and heaven
 Is deep, as sin may be,
Yet not too deep to be forgiven;
 There's mercy yet for thee.
Go to thy home! thy father's heart
 Waits thee with welcome there.
Go to thy God! He'll grace impart;
 'Tis He who answers prayer.

Sunday Magazine

The Family.

SOMETHING ABOUT WOMAN'S WORK

The popular notion of what woman's work consists in has been variously determined in different ages, nations, and climates. The woman of Virgil's time were expected to be expert with the distaff. The wife of the English tradesman of to-day must be competent to make a good rabbit-pie and plum-pudding. The dark-skinned, meek eyed maid who attracts the attention of a Congo Cœlebs will augment the size of her worthy sire's corral by half a dozen cattle and as many swine—the price of her own dusky self—if she have a good strong backbone and can handle a bush-knife nimbly. And this Hottentot estimate of African female character has been zealously adopted by many of our own countrymen, who, in the practical development of their theories, have reflected great credit on their instructors.

The enlightened nations have universally taken an artistic, rather than a philosophical view of woman's work. Their social systems demand that she should possess beauty and wit, should be at ease and entertaining, and society's æsthetic requirements are met. The domestic circle claims far more, and woman feels that its authority is the most imperative and genuine—that it calls her to the exercise of positive feminine science and philosophy. Always, when she has had liberty, the true woman has found and filled her vocation.

Agitation and ventilation are undoubtedly good principles in politics as well as physics. Increase of health and progress are their results; even the agitation of the doctrine of "Woman's Rights" does not seem an exception to the rule. But its advocates have met with little real sympathy from the cultivated and refined, or indeed from any intelligent communities. They have justly been regarded fanatics. Their aim is to place woman on a political and social, and hence moral, equality with man. They would drag her, Cassandra-like, from the home altar, from her divinely appointed work, and under the plea of giving her certain invaluable rights would bring her into ridicule and disgrace. Look at the apostles of this poor delusion, they are called strong-minded—a most palpable misnomer. Their weakness is only too visible in their attempts to copy the habiliments of the sterner sex. Female swaggering is like profanity from the mouth of a suckling.

The lamb cannot with propriety be called a stately beast, nor the dove a bird of majestic and imperial bearing, nor can this mimicry of men—this second-hand assurance—bear evidence to any thing but unwomanly feebleness of spirit and silly wildness of brain. If woman's "rights" consist in her being placed on a mental and political level with men, where from the very necessities of her nature she cannot stand and retain her feminine character, then forever be she wronged!

If her "wrongs" consist in her social inability to harangue multitudes, to deposit ballots, to acquire by masculine associations masculine habits of thought and masculine modes of action, then for the sake of the most precious interests of humanity, may her wrongs never be righted.

Every woman who makes the attempt discovers by womanly intuition what her *work* is. *Missions* are for those who can write poetry, can use great sounding words, and can teach nations and congregations; but woman's work is for those simpler but purer souls, who have moral and spiritual ability to spend themselves for the objects of their love. The spirit of devotion is the one with which all true women sing the sweet unwritten anthem of a life melodious with good, earnest, loving deeds.—*Hours at Home*

BOORISH BOYS AND GIRLS

Did you ever see a well-dressed boy or girl compel a poor woman carrying a big basket or bundle to step off the sidewalk? I have, and I have also seen a glossy coated boy, or a silk clad miss give such poor person a look of scorn, which seemed to say:

"I am china, you are delf. Get out of my way! How dare you presume to stand in my path?"

"You civilized little boor," I have said to myself at such a sight, "you haven't a particle of politeness in you. If you had, you would pity that burdened woman, and get out of her way."

If I have such an impolite boy or girl among my readers, I wish he would take a lesson from the life of Napoleon. When he was on the island of St Helena, he walked out with a lady one day. A poor man with a heavy pack met them. The lady kept straight on, but the emperor gently waved her on one side, saying:

"Respect the burden, madam."

Respect the Burden. That's a good motto. You will find that most of your schoolmates and friends carry burdens of some sort. Not on their backs, perhaps, but in their hearts. Little Maggie, for example, carries a burden of bashfulness. Respect it by being kind and gentle to the little dearie. Your friend Robert, whom you call a "slow coach," carries a burden of dulness. Respect it by explaining his lessons to him. Your mother carries a burden of sickness, your father of care and work. Respect their burdens by giving them love, obedience and help. In short, you must respect every body's burden whom you know, and thus help make the world happier. Do you understand? *Yes.* Very good. Then mind you respect the burden!—*S. S. Advocate.*

A WONDERFUL SIGHT.

The Rev. H. Venn once told his children that he would take them to see one of the most wonderful sights in the world. He would not tell them what it was; but in the evening led them to a miserable hovel, whose ruined walls and broken windows showed poverty and want. "Now," said he, "my dear children, can any one who lives in such a wretched habitation as this be happy? Yet this is not all; a poor man lies on the floor, dying of disease, and afflicted with nine painful ulcers." "How wretched!" they all exclaimed. He then led them into the room, and addressing the poor dying man, said, "Abraham Midwood, I have brought them here to show that it is possible to be happy in a state of disease and poverty, and want; now tell them if it is not so." "Oh! yes, sir; I would not change my state with that of the richest person on earth, who has not those views which I have. Blessed be God! I have good hope, through Christ, of being admitted into those blessed regions where Lazarus now dwells, having long forgotten all his sorrows and miseries. Sir, this is nothing to bear, while I can have access to God, by constant prayer, through faith in Christ. Indeed, sir, I am truly happy to all eternity; and I every hour thank God, who has brought me from a state of darkness into his marvellous light, and has given me to enjoy the unsearchable riches of His grace."

LUTHER AND HIS DYING CHILD

He approached the bed, and said to her: "My dear little daughter, my beloved Margaret, you would willingly remain with your earthly parents; but if God calls you, you will also go to your Heavenly Father." She replied, "Yes, dear father, it is as God pleases."

"Dear little girl," he continued, "O, how I love her!—the spirit is willing, the flesh is weak." He then took the Bible and read to her the passage, "Thy dead men shall live, together with my dead body shall they rise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead!"

He then said: "My daughter, enterest thou into thy resting place in peace?"

She turned her eyes toward him and said with touching simplicity, "Yes, father."

Child's Cabinet.

HIGHEST OF ALL.

"Well, I'll do something yet to show them that I'm *somebody*. You wait. Jerv Williams shall see it too, the mean little chap."

"Don't be angry with Jarvis, Arty; he is a kind-hearted, good boy. More than that, I believe he's a Christian. If you failed, and he won the prize, you know it's not because he has tried to injure you, and he would do you a kindness at any time, if he had the opportunity, I'm sure."

"I'll have my name above his yet, Marion; see if I don't. I'm bound for Martin's Ledge." And with a dark face and a darker heart, Arty Fisher left his gentle sister who had failed to soften his hard feeling towards his classmate.

Martin's Ledge was the name of a huge rock that formed one side of a hill which was a favorite play ground of the boys, and the larger of them often had trials of skill, or rather of strength, in climbing its steep front. It was no easy task, for there was not very much for either hands or feet to get hold of, and the rock stood nearly upright and stretched away up some sixty feet; so that there was danger in the sport. Here and there upon its sunburnt and storm-beaten face were initial letters rudely cut fifteen, twenty, thirty feet from its base—memorial marks of the climbers; and one could be seen fully forty feet high, where Tommy Black, who was always more venturesome than the rest, and who afterward went to sea, had managed to leave a large T, but who did not wait to add his other initial. Tommy never would own that he felt dizzy, and didn't dare to stay longer, though the boys said it was so.

It was Wednesday afternoon, and many of the boys were as usual at play about Martin's Ledge. Arty Fisher joined them. A hammer showed its handle from his pocket, and clicked against the iron chisel inside, telling that he was all ready to climb.

"Now, boys, let's see if I can't put my mark highest of all. I'll be first here any how. Who cares for Jerv Williams?"

They all knew what had happened at school. They knew Arty's vexation at his failure, and at the success of Jarvis, and they also knew the unmanly spite he had shown, but none of them wished to quarrel with him.

"Go ahead, Arty!" cried several voices as he started.

He went rapidly up the ledge at first; but there was less and less to hold upon as he climbed higher, so that he got on slowly. Twenty-five feet, thirty, thirty-five—the boys knew from old marks when he reached those points—forty, forty-one; and the boys shouted, "Highest of all, Arty!" The face of the rock was almost without a break here: still he held on, and gained one foot more; forty-two—he was two feet higher than the bravest. Then he managed to get out his tools, and clinging to the rock, began to make his mark. Slowly and painfully he worked on that letter A; for there was danger every moment that he would lose his balance, and fall backward. It was very hard. His limbs trembled under him. He glanced down for a moment, and his foot slipped. Down over the steep rock he fell to the gravel-bed below. He had made his mark highest of all; but it was unfinished.

Arty was carried home, bruised and bleeding and unconscious. He came to himself to find that a broken arm and other injuries were the result of the day's work. He learned, too, that Jarvis Williams had been the first to run for help, and to bring the surgeon, and that, with the heart of a brother, he had lingered near for hours after the accident, offering any service in his power. And then he remembered his sister's words, "I believe Jarvis is a Christian."

The next day, Jarvis came to see him; and though he spoke hopefully, and tried to comfort his suffering playmate, Arty saw the tears in his eyes, and knew they were from sympathy. And then Arty "came to himself" in another way; he held out his hand, "Forgive me, Jarvis!" That was all he said, but it came from a penitent heart, and a loving word in reply from Jarvis made them friends. And so, through Arty's long confinement, Jarvis came every day to do what he could to cheer him; bringing his books and telling him all about the boys and their play.

"Jarvis," said Arty one day, "what made you so kind to me, when you knew I hated you?"

"Don't, Arty; you didn't hate me; or, at least, you wouldn't have, if you knew how I felt. And how could I help coming to see you when you were hurt so badly? Besides, Arty,"—and Jarvis's eyes were glistening now—"I have given my heart to Jesus; I'm trying to be a Christian; and O, Arty! if you would only try with me, how much we could help each other."

When Arty's sister came in, the boys were talking softly, but very earnestly.

There is a place in Arty's heart where are written the names of all his playmates whom he loves best, and on that record the name of Jarvis Williams stands "highest of all," for Jarvis conquered by love, and the two boys walk in love together.—*Uncle Paul in Child at Home.*

AUNTIE, WHERE DO EGGS GROW?

Perhaps there are some other little city girls as ignorant or thoughtless as my little niece Delie, who, as we walked through the New York markets, about a year since, noticing the different fruits handsomely arranged, and inquiring where they grew, came to a pyramid of nice white eggs, that seemed to strike her fancy particularly, and she exclaimed, "O, auntie, where do *they* grow?" I promised her that when I got settled on my Iowa farm, she should have a letter giving her my experience in that line; and, as there may be some other little children, who read the "Children's Column" of THE INDEPENDENT, that would be interested in the same, I will enclose my letter to Mr. Bowen; and he can do as he thinks best with it.

There is nothing of the same value we eat so thoughtlessly as eggs. You know we could have no nice cakes or puddings without them, and what is better for breakfast than eggs boiled, poached, or fried, or made into rich omelet? And did you ever consider that for all these nice dishes we are indebted to the unpretending, quiet old hen? And she asks nothing in return except plenty of corn, but that she generally picks up around the barn, where it would otherwise be lost.

But I must tell you my experience as promised. About a year since we purchased nine old hens, and gave them a good warm house of their own, and put in some boxes and nice hay, and they soon made for themselves some smooth soft nests, and soon they furnished us with eggs enough for our use. But after awhile I noticed some of them very reluctant to quit their nests, even to eat or drink, and, when off, went about uneasily, saying cluck, cluck, cluck. I soon took the hint that they wanted some little chicks, so I selected some of my largest eggs, and placed a dozen under each that had, in their significant language, asked for them, and they evinced their delight at the arrangement by their happy, quiet look, as they sat there patiently for three long weeks, keeping them warm and undisturbed, knowing if they should allow the eggs to get chilled they would have no chicks. But, as a reward for their patience, at the termination of the three weeks, the little things began to pick open their shells, to peep out to see what kind of a world they were in, and then creep under their mother to keep warm for a day or two, after which time she would sally out daily with her little troop, teaching them to pick up their own food, consisting of bugs, flies, and worms that she would scratch up, till they were tired or cold, when she would sit down and gather them all under her wings to rest; and sometimes she would discover a great hawk or owl high up in the sky, sailing round and round, coming nearer with every evolution, preparing to pounce down upon them and carry off one or more of her dear little ones. She immediately gives the note of alarm, and in an instant they are enfolded under her wings again safe from all harm. How many little children might be saved from accidents and harm, if they would as readily obey their mother's warning voice.

But after the little chicks grew so large that the mother could not cover them entirely, and they had to go to sleep with their little heads uncovered, almost every night some ugly rat or weasel would carry off two or three of them.

However as each of my old hens hatched two broods of chickens, I have lost only half, and they have been growing through the winter, till now they are as large as their mothers, and already begin to repay me for my trouble of raising them by giving me a hundred eggs or more a week, and already some of them refuse to come off their nests; but, as the weather is yet too cold, and they become so very thin by sitting so long without food, I take them off and put them on the ground, enticing them to eat; but they go clack, clucking around, and think they know best, and hop back on their nests, thinking, doubtless, that I am very cruel and unreasonable, just as we are apt to think if we are crossed in our plans. But I must continue to gather the eggs this four or six weeks yet, and then select out dozens of the largest, and give each clucking hen all that she can safely care for; and in three weeks' time, I shall have beautiful little chickens (looking like so many little puff-balls) that I can easily take care of, and wish I could distribute them among my little city friends that never had any such pretty pets. Or, I would like it still better if some of those little boys and girls could come out and spend the summer with me, and we could divide the work (you know we are all happier when useful)—some to feed the little colts and calves, some the lambs, and others the little chickens, and then, in the right season, too, we would put on our big shoes and broad hats, and start out in search of berries, wild plums, and crab apples; and then if you did not get home-sick, and leave us before fall, you might gather all the hazel nuts you could carry to your city homes. Now, how many of you will come out and spend the summer with me, rather than stay shut up in the city, with yards not more than twenty feet square, enclosed by high walls, that you cannot see over, while here is a mile long and half a mile wide, with every variety of hill and dale, prairie and woods, and a nice little brook running the whole length of it? And I wish, too, you could see the prairie fires that are now raging all around us, which at night look like so many torch-light processions. If I had time, I would tell you why we have these fires yearly. But I am afraid my letter is already too long, and that you will hardly take interest enough in it to read it all; and I must bid you good bye for the present.—*N. Y. Independent.*

Miscellaneous.

PROF WOOD'S LECTURE ON BOTANY AT SANTA CRUZ.

The lecture promised last week was delivered Monday evening in the Methodist church to a large and interested audience, who contributed liberally to defray expenses afterwards, although the lecture was free. The following is a brief synopsis of the lecture; we regret that space forbids giving it a more extended notice:

With the assistance of a few diagrams, hastily drawn for the occasion, the Professor explained the broad principles upon which the science of botany is founded, or what may be called its mathematical basis. The simplest forms of vegetation, such as sea-weeds, mushrooms, lichens, etc., were shown to be composed entirely of a cellular tissue, without fibres, and in the "red snow," as it is called, a fungous growth found on the perpetual snow in the arctic regions, and summits of the Sierra Nevada, these microscopic cells each constitute an entire plant of a blood red color. The growth of this cellular tissue was shown to occur by the development of many cells within each first cell, so that it is soon burst by them.

In the next highest class of plants—the ferns, wood-mosses, etc.—the cells are lengthened into cylinders, and strengthened by fibrous rings at intervals. Some of the ferns, in the tropics, become small trees. Like the classes below, they have no flowers, and their seeds are like microscopic dust growing on the leaves, or attached to them.

Above all these in rank are the *flowering* plants, which show superiority even in their microscopic structure, for we find the cells bound together and strengthened by spiral elastic fibres, and the whole of their parts more complex. Two grand divisions of them are made—the *Endogens*, in which the fibres of annual growth penetrate from above downwards through the stem (of which the grasses, bamboo, and palm, are examples,) and the higher *Exogens*, whose annual growth is by rings on the outside of the stem, but under the bark, as in our ordinary trees. These two divisions of plants correspond even to the visible structure of their seeds, as was shown by the single seed of the wheat, and the double form of that of the locust tree and other beans.

The Professor then illustrated the botanical idea of a *perfect* flower, which would be composed of four series of rings, each of which consists of five equal parts, and called this the Divine idea or plan, by modifications of which the vast variety of floral forms are produced. In some, the number in one of the series is diminished, in others increased, doubled or multiplied, or the sepals or petals are consolidated or unequalled in size and form, or the several series are more or less joined together, but the botanist still sees the original plan under all its disguises, and classifies accordingly.

From the large assortment of bouquets furnished by the ladies, and from wild flowers collected for the occasion, he selected instances of these modifications, and showed that the flax blossom comes nearest to the perfect type, while the family of plants containing the modest buttercup and gaudy peony is considered by botanists the highest in rank.

He then spoke of the characteristics of the California flora, where, on account of the dry season, annuals form a very large proportion of the flowers in the plains, and as they have but one year to live, hurry through with their flowering all together, thus clothing the fields with various gay colors, as they bloom successively. The woods and mountains produce more perennials, which have plenty of time to grow, and therefore are less profuse in flowering.

He said he had collected in San Diego county, which might be called the flowery county; then in Los Angeles, the county of grapes; in San Bernardino, the peach county; in San Luis Obispo, the county of rolling hills; in Monterey, the county of pines, and from the contrast shown in the beautiful groves of Santa Cruz to the barren hills southward, he would call this the forest county.

He had found plants among the pasture grasses of this State, which were considered great curiosities in the East, though some of them, such as the bur clover, alfilerea, and wild oats, were probably brought from Europe by the Spaniards two or three centuries ago.

Finally, he stated that he had come here at his own expense, to collect materials for a school botany of this coast, like that so long used extensively in Eastern colleges, and although he found that the State Legislature had authorized a Botanical Report as one of the works of the Geological Survey, (which is now being prepared by Prof. Brewer, in Yale College,) still that would not be a school book, nor elementary enough for the general student. He expected to co-operate with Prof. Brewer, and other botanists, and had engaged the assistance of several liberal-minded persons in various southern towns to collect such specimens as should flower at later seasons. In this way he hoped to be able to give to this coast a useful and thorough work so that any one could determine all that was known of each of our plants by finding its place in the system and its name, as easily as he could find a word in the dictionary.

The Professor has gone to Santa Clara, whence he will explore toward the Sierra Nevadas, and northward to the Columbia river, during the coming summer.—*Sentinel.*

DETERMINATION OF LATITUDE AND LONGITUDE AT SEA

The following is from the Phrenological Journal and answers the question, which has puzzled many a pupil.

This subject rather belongs to a department out of our line, but we will endeavor briefly to explain the *process* by which the mariner ascertains his location. To find his latitude, about noon the mariner goes on deck with his sextant, and having adjusted the instrument, proceeds to bring down the image of the sun reflected by its mirror until the lower hemisphere or limb just touches the horizon. He watches until the sun ceases to rise, and the moment it begins to fall, that the lower limb dips in the horizon, the sun has passed the meridian. The altitude of the sun, as shown by the index, is then read off and corrected; an addition of twelve minutes to the altitude as furnished by the sextant, gives the true meridian altitude of the sun. Next, taking this from a quadrant or 90°, he finds the sun's zenith distance. If the sun were ever on the equinoctial, the zenith distance would always be the latitude. But as the sun is only twice a year upon the equinoctial, and as his distance from it at times increases to more than 20°, it is necessary to take this distance, which is called the sun's "declination," into account. This declination is found in all nautical almanacs calculated for a certain meridian which must be considered with reference to the mariner's position east or west of it; and this declination applied to the zenith distance by adding when the sun is on the same side of the equator, or subtracting when on the opposite side, gives the true latitude.

The longitude is ascertained by a reference to the time as indicated by the ship's chronometer. At the hour of noon each day, as determined by an observation with the sextant, the difference is estimated between that hour and the hours indicated by the chronometer, and that difference in the longitude east or west of the meridian taken as the basis of computation.

The speed of the vessel at any given time is found by casting the *log*, which consists of a long cord having a piece of wood of peculiar construction attached to one end, called the "chip." The chip when thrown overboard, remains stationary, and drags the line out as fast as the ship sails. The line is divided into knots and half knots, representing miles and half miles, or minutes of a degree, to which they bear the same proportion as the log glass does to an hour. By comparing the number of knots run out with the time occupied by the sand in running through the glass, the rate of the vessel in passing through the water is found.

House, Farm and Garden.

IMITATE NATURE IN GARDENING.

The laws of Nature are usually a reliable guide. Although nature does not plough and sow, nor reap and mow, still we may learn wisdom from observing the operations of nature all around us, and especially in regard to the preparation of the soil and depositing the seeds of plants where they may vegetate. After plants have produced seeds, and they have fallen to the ground, the only means that nature employs to cover them is by producing a mould for the purpose of promoting germination. When the seeds of flowers and grass fall to the ground, the leaves and stems are changed into a fine mould, thus furnishing not only an excellent covering for the seeds, but an exhaustless supply of superior nourishment, which is well adapted to the growth of the young plants.

Now, in depositing potatoes and other tubers in the newly prepared soil, it matters little whether they are buried half an inch deep or two inches beneath the surface of the ground, as an abundance of plant food is stored in the tubers, so that the germ may be fed until it is all exhausted, whether deposited in a bed of fine mould or in barren earth. But, when small seeds are put in the ground, the supply of plant food laid up in the kernels is very limited. For this reason, the growing plants must draw their nourishment from the soil soon after vegetation has commenced. Consequently, if small seeds and tender plants be surrounded by coarse lumps of barren earth, they grow slowly, because there is but little nourishment which the roots can appropriate to the development of the stem and leaves.

When scattering small seeds in a well prepared bed, where there is a large proportion of clay in the soil, the germination of such seeds may be hastened by scattering mould, or loam, or sand, over the beds, instead of covering the seeds with heavy soil. A wagon load or two of leaf mould from the forest, or from some other part of the farm where the soil is a deep alluvial deposit of dark-colored muck, will cover several large beds in the garden, and produce a luxuriant growth of the young plants at a time when the tender stems and small plants require a liberal supply of sustenance.

Another consideration in favor of covering small seeds in the foregoing manner is, they will germinate much sooner when deposited beneath a thin stratum of fine mould than when planted in heavy soil. Warm air is essential to the germination and rapid growth of all seeds; and, as clay is compact, it is difficult for warm air to find its way to the seeds. For this reason, many small seeds of flowers and vegetables never germinate.

Small seeds are frequently planted with a dibble, or a hole is made with one finger, and a seed dropped in it. In heavy soils, the greatest proportion of seeds thus planted never come up, for the reason already assigned, that the substance of the kernels is exhausted before the stems reach the surface of the soil. Several well conducted experiments in planting small seeds at different depths showed, conclusively, that the largest number of seeds germinated when they were covered with only a thin sprinkling of fine mould.

Another way in which we may imitate the operations of nature in the management of vegetables and flowers is, in feeding and watering them. Nature feeds and waters the plants that have sprung from the seed which she has deposited. Excellent food for flowers is brought down in April showers, and distributed with an economical and liberal hand. We see the good effects of this feeding and watering immediately after a warm rain. Vast quantities of ammonia are in the atmosphere, which is brought in contact with the growing plants, which hastens their growth, giving the leaves a dark green and luxuriant appearance.

We may avail ourselves of a great advantage, promoting the growth of plants by watering them with liquid manure, and afterwards sprinkling the leaves with warm rain water to wash the plant food down to the roots, as all nourishment for plants must be reduced to a liquid condition before it can promote their growth.—*Observer.*

READERS may be divided into four classes. The first may be compared to an hour-glass, their reading being as the sand: it runs in and runs out, and leaves no vestige behind. A second class resembles a sponge, which imbibes every thing, and returns it nearly in the same state, only a little dirtier. A third class is like a jelly-bag, which allows every thing that is pure to pass away, and retains only the refuse and dregs. The fourth class are like the slaves in the Golconda diamond mines: they cast aside all that is worthless, and preserve only the pure gems.

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We would respectfully call your attention to our Large Stock of
Men's and Boys' Clothing
now on hand
Ready-Made,
embracing every variety of Style and Material suitable for the season.
We have also on hand a full assortment of
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adapted to
Men's and Boys' Wear,
and would invite your early attention thereto.
These Goods have been purchased for CASH, and will be sold at a small advance for CASH.
Particular attention paid to all orders, so as to insure satisfaction to the purchaser.
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SHROUDING
AND
LAYING OUT of THE DEAD.
MRS MARIA HIGHGATES
Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—
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COAL! COAL!!
Coal delivered to any part of the city, by large or small measure by,
T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street,
April 15—tf

NEWSPAPER LAWS.

As there are certain definite laws in relation to the rights of publishers of newspapers, which do not seem to be understood, we will endeavor to make a plain synopsis of them, and solicit attention thereto.

1. A Postmaster is required to give notice by letter, (returning a paper does not answer the law) when a subscriber does not take his paper out of the office, and state the reasons for its not being taken, and a neglect to do so makes the Postmaster responsible to the publisher for the payment.

2. Any person who takes a paper from the Post-office, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

3. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether *it be taken from the office or not.* There can be no legal discontinuance until the payment is made.

4. If the subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it, *if he takes it out of the Post-office.* The law proceeds on the ground that a man must pay for what he uses.

5. The courts have decided that refusing to take newspapers and periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

AYER'S
CATHARTIC
PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.
ASA MORGRIDGE.

As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.
From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.
DR. J. C. AYER. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.
Yours with great respect, ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.
From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,
Washington, D. C., 7th Feb., 1856.
SIR: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them.
Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.
From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.
From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.
Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.
DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the *fountains of the blood.*
JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.
From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.
HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec. 1855.
DR. AYER: I have been entirely cured by your Pills of *Rheumatic Gout*—a painful disease that had afflicted me for years.
VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for $1.
Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

Dr. David Rosell.
907 LOMBARD STREET.
Office House, } 8 to 9 A. M.
Sprech-Stunden } 1 to 3 P. M.
 } 7 to 9 P. M.
Oct 21—6mo PHILADELPHIA.

MRS. AMELIA W. ADAMS
Will open a SELECT SCHOOL for the benefit of children between the ages of four and fourteen years, at her residence, 132 Juniper St., between Spruce and Pine, Thirteenth, and Broad Sts., on Monday, 3d of October. Terms moderate.
A share of your patronage is solicited.
Sept. 30—3mo. Phila. Sept. 29th, 1864.

MEDICINES WILL BE
DR. J. W. CREEK,
Physician & Apothecary,
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BALTIMORE.
Prescriptions Carefully Compounded
THE MAIL
SENT BY
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AND
Fancy Goods.
633 PINE STREET, PHILADA.
GEORGINA GLEAVES
Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Balmorals and Hoop-skirts.
Gentlemen's Furnishing Goods
COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy articles.
Gents' Shirts, Drawers, Under-shirts, Collars and Neckties.
A general assortment of Stationery.
Ladies' Dresses and Under-clothing made to order.
Oct 15—6mo

RESTAURANT,
Confectionery and Dining Saloon,
Corner Saratoga and Davis Street,
BALTIMORE.
Where he intends keeping Oysters and Meats of all kinds. This is an Old Stand. I have spared no pains in refitting it up.
DANDRIGE KELLY, Proprietor.

$6 From 50 Cents.
Call and examine something urgently needed by every body, or sample will be sent free by mail for 50 cents, that retails for $6.
R. L. WOLCOTT, No. 170 Chatham Square, N. Y.
Feb 11—1yr

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WHOLESALE DEALERS IN PAPER,
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OF THE
AFRICAN M. E. CHURCH.
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We keep on hand, in addition with our other Sabbath School books of various kinds; Question Books, Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Paper, Envelopes and Blank Books.

MRS. H. S. DUTERTE
General Undertaker and Furnisher,
Respectfully informs her friends and the public, that she still continues the Undertaking business of the old establishment, No. 836 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.
Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

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NEW AND SECOND HAND
CLOTHING STORE,
No. 13 Myrtle Avenue, Brooklyn.
CLOTHES MADE TO ORDER.
Also, Second hand Garments Cleaned, Repaired, &c., at short notice.
SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE.
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THOMAS CHARNOCK.
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No 427 SOUTH 6TH ST
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DRY GOODS
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715, LOMBARD STREET, PHILADA.
MRS C. E. HARDING.
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STAPLE AND FANCY DRY GOODS
HOSIERY & TRIMMINGS
ALSO,
Ladies' Ready-made Under-clothing
AND
GENTLEMEN'S FURNISHING GOODS
☞ Before purchasing elsewhere, call and examine our stock. *Philadelphia, Oct., 1864*
Oct13—6 mo

AVERY COLLEGE,
Allegheny City,
PENNA.
This College, duly incorporated under the laws of Pennsylvania, has special claims upon the patronage of colored parents, as it affords excellent facilities for obtaining an education to colored youth of both sexes.
Further information will be given upon inquiry addressed to the Principal,
GEORGE B VASHON, A. M.
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If you wish your clothing made to look equal to new, go to the Old Established
STEAM-DYEING, SCOURING, AND REPAIRING WORKS,
NO 129 S FIFTH ST., ABOVE WALNUT, AND NO. 1003 SHIPPEN ST., PHILADELPHIA, PA.
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JOSEPH H. COLE,
CONTINENTAL EATING SALOON,
NO. 415 SOUTH SIXTH ST., PHILADELPHIA.
(Opposite Bethel Church.)
Where he continues to keep always on hand the very best assortment of OYSTERS and other refreshments—Hoping that all his friends and the public in general will favor him with their patronage.
☞ Meals served at all hours. Families supplied with Oysters of the best quality and flavor at the shortest notice.
☞ Also, public and private waiting done on the most reasonable terms.

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GLOBE HOTEL
MRS. WILLIAM P. POWELL,
Proprietor.
No. 2 Dover Street, near Franklin Square,
NEW YORK
April 16—1yr

Dry Goods.
HOSIERY, DRESS AND REGALIA TRIMMINGS, OF EVERY VARIETY,
AT
No. 615 Lombard Street, Philadelphia.
MRS S. [illegible] HAWKINS continues to keep constantly on hand a splendid assortment of goods—calculated to suit all classes—at the LOWEST MARKET PRICE.
ALSO,
Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand
☞ A liberal share of patronage is solicited.
April 11—6 mos

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ATTORNEY & SOLICITOR,
In the Adjustment and Collection of Claims against the United States.
OFFICES, NO. 1 and 2 DOVER ST.,
NOTARY PUBLIC AND COMMISSIONER OF DEEDS FOR THE STATES OF
Vermont, Massachusetts, and Connecticut.
Passports and Protections Secured.
Careful attention paid to the collection of
PENSIONS,
BOUNTY,
BACK PAY,
PRIZE MONEY, &c.
And Real Estate Agent.
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Jan 28, 1865 1y

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(Successor to Wm. S. Young)
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Rev. Elisha Weaver, Publisher. PHILADELPHIA, JUNE 23, 1866. Vol. VI. No. 25. New Series. Whole No. 285.

THE CHRISTIAN RECORDER

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Poetry.

For the Christian Recorder.

TODAY IS A KING IN DISGUISE

BY FRANCES E. W. HARPER.

To-day is a monarch in disguise,
With no pageant nor dazzling train
We pass him by with regardless eyes,
He looks so common and plain.

Anointed he comes from the solemn bier
Of yesterday, pale and dead.
He walks mid the crowded haunts of men,
But they hear not his regal tread.

The minutes of time—a golden shower,
Are scattered by his command;
Richer than pearls are the diamond hours
That fall from his beautiful hand

In the busy mart, where the restless feet
Of eager traders run to and fro,
Men count their gains, and clutch their gold,
But the moments—unheeded they go.

The truly wise are they who know
The unheralded step of this king;
Who count each hour with its weal or woe
A sacred and solemn thing

Who write on the desk of the passing hour
Some record to be borne above,
Who endow the moments with living power,
And transcribe them with deeds of love.

Selected.

THE "COLORED PEOPLE" OF THE WEST INDIES.

In the Senate, on the 13th of February last, Mr Wade of Ohio offered a petition of colored soldiers, asking the right of suffrage; whereupon, Mr. Saulsbury of Delaware is reported to have said; "The Senate and the country were very familiar with this word 'colored.' He would like to know what authority there was for the use of that word? The only place he had ever seen it in history so applied, was in the history of St. Domingo, where it was used to denote mulattoes." The remark of the Delaware Senator was certainly a just reflection upon the popular ignorance respecting a class of people whose past history and present social condition present several features of peculiar and striking interest. We refer to the colored people—properly so called—of the British West Indies.

As to the word "colored" itself it is used, throughout the whole of the West Indies, to denote persons of the mixed race (that is, partly Caucasian and partly African,) whatever the shade of their complexion, from the fair mesolafine to the dark mulatto; but is never applied, as in America, to the full-blooded black. Nor, in popular parlance, is the term negro ever applied to any but the pure blacks The colored people of the West Indies are divided, as regards shades of complexion, into four classes, according to the proportion in which the blood of the original races from which they spring is mingled in their veins These classes are known as *mulattoes*, *quadroons*, *mestees*, and *mesolafines*. The offspring of the Caucasian and the African is called a mulatto; of the Caucasian and the mulatto, a quadroon; of the Caucasian and the quadroon, a mestee; and of the Caucasian and the mestee a mesolafine. To speak more correctly, the proportion of blood—Caucasian or African, whatever may be the parentage, designated by these several grades, determines the category in which the individual is placed In the case of the mesolafine, so faint is the tinge of African blood, that he is generally regarded as white In some of the English colonies he was formerly held as, legally, entitled to the privileges of a white man; hence the expression, now obsolete, "white by law."

In the British West Indies the colored people have, for a long time enjoyed equal civil and political rights. These they secured by an act of the Imperial Parliament, several years before the abolition of slavery in the British possessions But even prior to this concession, such rights were not wholly beyond their reach, as it was competent for any individual of that class, desirous of obtaining his "privileges," as they were called, to apply by petition to the Legislature of the Colony, asking to be admitted to the status of a citizen. If considered worthy—and he was required to produce satisfactory testimonials as to intelligence and character—he was admitted by a special enactment, or in Parliamentary language, by a "private bill." Few, however, availed themselves of this resource, it being regarded by the colored people as a sort of treason to the class for one of their number to sue for that as a favor which it was his right to enjoy as a free British subject They who obtained citizenship in this way were known as "the white-washed"—a term applied to them in derision and contempt.

It was not without a hard and protracted struggle that the colored people succeeded in obtaining their civil and political rights. Year after year they petitioned the legislatures of the different colonies, asking for the removal of these disabilities; but all in vain. Among those disabilities, one of the most grievous and oppressive was a law preventing them from inheriting property to any greater amount than £1,200 currency, or $3,600. Many of them had been sent to the mother country by their fathers and educated as gentlemen, but as the inheritance of wealth could never be theirs, as the learned professions were all closed against them, and as the planters and merchants refused to employ them except in the most humble capacities, on their return from Europe to their native land, they were doomed to find their superior education a hinderance rather than a help, a curse rather than a blessing to them At length, having failed to obtain justice at the hands of the Colonial Legislatures, the colored people resolved to appeal direct to Parliament, and accordingly they sent a deputation to England to lay their grievances before that body and seek redress at its hands With the exception of the ultra pro-slavery men of the day, the deputation was well received by all parties in England, and in due time the petition which they had been instructed to propose on behalf of their constituents was presented to the House of Commons The scene was described as being a very interesting one. The delegates were admitted "within the bar"—a mark of special honor—and provided with seats. The petition was presented by Lord (then simple Henry) Brougham, at that time in the zenith of his fame as a Parliamentary orator, and its prayer was urged by him in a characteristically powerful speech. An animated debate ensued, during which the question of West Indian slavery was brought up The pro-slavery men already alluded to saw clearly that to grant the colored people what they asked would be the insertion of the thin edge of the wedge into the system of negro slavery, and they accordingly fought stoutly to have the petition rejected But the party in favor of equal rights was too powerful for them, and when George Canning rose, toward the close of the debate, and in an eloquent speech declared himself on the side of the petitioners, all doubt as to the ultimate fate of the question at once departed. This was Canning's last speech in Parliament. He left the House that night never again to tread the arena of his splendid triumphs A bill securing the colored people the right they claimed was shortly afterward introduced into the Commons, and passed both Houses of Parliament by large majorities

There is no part of the West Indies in which the colored people occupy so important a place in society, and exercise so potential a political influence as in Jamaica In that island they sit on the judicial bench; they plead at the bar as counsellors; they are found in the pulpits of the different religious denominations; they practise as attorneys at law; they have seats in the Legislature; they hold a respectable place in the ranks of the medical profession; and they take a leading part in the mercantile business of the country Brief sketches of a few of the leading men among them may not be unacceptable to the reader.

The Hon Edward Jordon, C. B, Governor's Secretary, and Mayor of Kingston, is a light quadroon, and about sixty five years old. His history is a singularly interesting one. His parents were from the Island of Barbadoes, but he was born in Jamaica, where he received a plain English education. His entrance into public life dates as far back as the year 1825; when he was selected by his compatriots as one of a committee of colored men formed about that time to agitate for the removal of the disabilities under which the class then suffered. He subsequently became editor of the *West Indian*, a newspaper started by the colored people of Jamaica to advocate their interests, and to expose, at the same time, the abomination of West India negro slavery. In the year 1832 a spirited article appeared in that paper, in which, with reference to slavery, the writer said, 'Let us give a long pull, a strong pull, and pull altogether, and the system will come down by the run" For this language Jordon was indicted and put on his trial for treason, his enemies and they were many—making sure that they would have his life But they were doomed to disappointment. The trial lasted two days, and the charge of the presiding judge to the jury was decidedly adverse to the prisoner The jury retired; and eleven were for a verdict of guilty, but, fortunately, the twelfth held out, declaring that not if he were to die would he agree to such a verdict Nothing was therefore left but to discharge the prisoner, and thus Jordon narrowly escaped the gallows. He was, about three years after, elected, principally by the votes of the colored people, one of the members of Assembly for Kingston, his native city, and sat in that body for many years, acquiring a high reputation for ability, wisdom and moderation, while his unaffected gentleness of character and sincere patriotism had the effect of subduing and winning over to him his old political enemies He was ultimately elevated to a seat in the Legislative Council, or Upper Chamber, and became a member of the Executive Committee, under Sir Henry Barkly, then Governor of Jamaica, her Majesty the Queen at the time, marking her sense of his eminent services and high character by conferring upon him the title of Companion of the Most Honorable Order of the Bath. With no pretension to oratory, he is nevertheless an admirable speaker, very effective in debate, and is a man of remarkable modesty and very unassuming manners He has been lately appointed Governor's Secretary and Island Secretary, and as such occupies an office in the vice-regal palace.

The Hon. Richard Hill, Stipendiary Justice and Secretary of the Stipendiary Magistrates' Department, is a dark quadroon He is of a tall and commanding figure, with the face of a Caucasian type, and a towering and massive head, covered with a profusion of curly hair, glossy, and white with the snows of age. He was sent to England at an early age by his father who was an Englishman, where he received a superior classical education at a first-class grammar school. On his return to Jamaica, after finishing his education, he entered heartily into the agitation which was then going on for the removal of the disabilities of the colored people His ability, his learning, the high character he bore, and his gentlemanly deportment, all marked him out as one eminently qualified to take a leading part in the patriotic work; and when it was resolved to send a West India deputation of colored men to England, he was unanimously chosen one of the Jamaica delegates In this capacity, he rendered valuable service to the cause of which he was a representative, and the petition presented to Parliament was prepared by him While in England on this mission, he was the subject of notable and most gratifying attentions from many of the leading politicians and philanthropists of the day, including not a few distinguished peers of the realm; and was invited by the Duke of Kent, the father of Queen Victoria, to Frogmore House, where he spent an evening. The occasion was marked by two interesting incidents, which the writer has heard him relate. While in conversation with his royal host on the condition and claims of the colored people of the West Indies, the Duke, after listening attentively for some time to his remarks, placed his hand familiarly on Mr. Hill's shoulder, and in earnest tones bade him be of good cheer, giving him the assurance that the rights which he sought for his people should not be withheld from them any longer They were a loyal people, said the Duke, and the rights they claimed they must have. During the evening a little girl about six years old came running into the room in which they were sitting The Duke called her to him, and presented her to Mr. Hill as his daughter, who, lifting her, placed her on his knee, where she sat for some time, amusing him with her infantile prattle. That child was the present Queen of England. A few years after the eventful visit to England, he was selected by the Committee of the British and Foreign Anti Slavery Society to visit Hayti, with the view of reporting upon the condition of the people of that country, and in fulfilment of his mission, he travelled extensively through both the French and Spanish portions of the island, communicating the results of his observations in several letters to the Society, which were published at the time, and extensively circulated in England On the abolition of slavery in the British West Indies, he was appointed by the imperial government a stipendiary magistrate for Jamaica, and subsequently Secretary of the department to which he belongs, both of which offices he has held to the present time, discharging their duties all along with signal ability and unswerving fidelity. A few years ago he was honored with a seat in her Majesty's Privy Council. Mr Hill is a man of extensive and varied literary and scientific attainments and an admirable writer The greater part of 'The Naturalist's Sojourn in Jamaica," and of "The Birds of Jamaica," two books published a few years since by the celebrated English naturalist, Philip H. Gosse, was contributed by his pen — Shortly after the late invasion of Saint Domingo by Spain, he addressed a letter—printed in Jamaica—to the Hon William H Seward, pointing out the perfidy of Spain in attacking that Republic, in the face of solemn treaties, guaranteeing Dominican independence, and appealing to the sympathies of the American Foreign Secretary in behalf of an injured people struggling for the maintenance of their liberties He is a member of several European societies to whose journals he has made many valuable and highly interesting contributions on the natural history of the tropics

The Hon Peter Moncrieffe, an ex-Judge of the Supreme Court of Jamaica, is in complexion but slightly removed from the mulatto. He was educated at the University of Oxford, where he gained high honors. After taking the degree of M. A, he studied law at the Temple, and was admitted to the Jamaica bar, at which he soon won distinction as a sound lawyer and an able and eloquent pleader. About fifteen years ago he was elevated to the Bench of Sir Charles Grey, and thus became one of the colleagues of Sir Joshua Rowe, then Chief Justice of Jamaica In this capacity he gained universal respect, and it was confidently expected that he would one day succeed to the Chief Justiceship; but in 1854 a change was made by the Legislature in the judicial system of the colony, and he preferred to retire upon a pension of $1,500 per annum, which he still enjoys He is the owner of several large grazing farms in the parish of St. Ann, Jamaica, and lives in fine style on one of his estates His wife is an English lady

The Hon Alexander Heslop, Attorney General of Jamaica, and Member of the Legislative Council, is also a quadroon Like Moncrieffe, he was educated at the Oxford University, where he distinguished himself, and took his degree of M. A. He chose the profession of the law, and after "eating his terms," as the phrase goes, he returned to Jamaica and commenced to practise at the bar of that island about twenty years ago He soon made his mark, acquiring such fame that his services were retained in almost every important case brought before the higher Courts for trial He was made Attorney-General in 1854, in which office he succeeded an eminent Irish barrister, the late Hon Dowell O'Reilly — He was at the same time elevated to the Legislative Council, in which he now sits Nature has endowed him with uncommon mental gifts, all of which have been cultivated to a high pitch Possessed of a remarkably retentive memory, amply stored with varied learning, a quick perception, a lively fancy, genial humor, and a rare command of language, he shines as an orator equally in the forensic and parliamentary arena He is married to an English lady, daughter of a late General in the East India service.

Beside the parties we have here sketched, there are several other colored men of note in Jamaica, highly respected for their talents and accomplishments, and esteemed for their virtues and usefulness Among these may be mentioned the Hon C. H. Jackson, Speaker of the Assembly; Dr James Scott, member of the Royal College of Surgeons, Edinburgh; Robert Russell, Esq., Register in Chancery; Robert Osborn, Esq., Member of Assembly; and the Rev Alexander Foote, Methodist Minister Mr Jackson is an attorney at law, eminent in his profession, and an agreeable orator; Dr Scott is well known as one of the most skilful surgeons in the West Indies; Mr Russell is a ripe scholar; Mr Osborn, a self-made man, and a printer by trade, is remarkable for his sturdy common sense and his unadorned eloquence; and Mr Foote is a powerful and attractive preacher, his sermons being marked by great breadth of view, and a striking originality in the treatment of his subjects Many of the colored ladies of Jamaica are highly accomplished, and some of them very beautiful.—*N. Y. Tribune*

* * *

AMERICAN LAW IN LIBERIA.—The Courts of Monrovia, says a recent letter from one of its residents, are getting very interesting—nothing strange to hear Purdon's, Harrison's and Peters' Digests quoted, as also any number of Reports. Judge Sharswood's "Blackstone" has found its way here, as also his "Real Property"

Correspondence.

For the Christian Recorder.

FROM SOUTH CAROLINA

Revolutions — Changes — Conference — Churches — Impressions — Men and Things — Missionary Work — Enterprise — The People — A M E Church — Progress — Politics — A Law suit between the M E Church North and the "Episcopal Methodist Church" — Colored Trustees bring Suit — The Case before the Provost Court — South Carolina Leader Changed Hands — R H Cain, Editor.

MR EDITOR:—The dawn of liberty—true liberty over this land—has revealed the slumbering fires that have been hidden, and the gentle breezes have fanned them into a mighty blaze.

Revolution has done its work in this section: that which has been begun will certainly be carried forward: the aged, who have bent to catch the light of liberty, are now beginning to straighten up: the children, lately made free, have assumed all the airs of the free-born. fathers and mothers turn with becoming pride and look upon their off-spring as the future hope of their race. The children, conscious of their importance to the body politic,—social and religious,—act as though manifest destiny had already pointed them in the sure road to future greatness and distinction.

The school house: the play ground: the streets: the Church: all places whither the feet of pedestrians move or tramp, proclaim the coming generation in triumph and power Revolutions do not go backward. We mark the changes which have taken place within the last few months—changes in every direction, and in all the affairs of men. I have before written that the negro holds a central ruling position in the affairs of this nation; to-day the fact is as true as when it was first uttered No power on earth can remove him; his interest is so interwoven with his white brethren that if one falls both go down Viewing our various relations from a philosophical stand-point, how can the two races exist at all on this continent without these friendly, any these brotherly relations which bring men into harmonious action for mutual blessings? The agricultural, mechanical and laboring interests of the Southern States imperatively demand that there be a mutual understanding and good feeling among all classes of the people This fact is daily impressing itself upon the minds of both races, and the result is visible—in the peaceful occupancy of the land jointly by the former master and the ex-slave. The fields are producing their abundant harvests; the mills are turning out their millions of lumber; cotton is being cultivated extensively; the sharp ring of the anvil with the merry song of the *blacksmith*; the occupation of stores and places of mercantile interest, all prognosticate a better understanding Is not this a change?

The people are beginning to understand what true freedom means and are adapting themselves to the development of a *great idea*—that of self-sustenance of self development. The next decade will present astonishing results in advancement among Southern people.

What are the causes of this mighty change in this section? The introduction of missionaries has contributed more toward this result than any thing else. The establishment of schools—day and night—for adults as well as children; the opening of Sunday schools; the giving of Bibles and papers by the various societies, the contact with the soldiers; and the various measures that have been inaugurated for the enlightenment of all classes on the great questions of the day, have brought about this state of things.

Turning to specify: the African M. E. Church has nobly done her share in this work among the children of affliction. This organization has been like the oasis amid the desert wilds. These had long sat by the stream of affliction with their harps hung upon the speechless willow, while they who carried them captives, required of them mirth and song Often they did essay to lift from the drooping willow their tuneless harp, and, touching the strings, proclaim the sadness of their condition To the fountains they had often been led, but the waters were bitter, and there was no real joy When the rude hand of war swept over the land, they, being passive, were left wondering until the 15th of May, 1865, when Bishop Payne, accompanied by a small band, organized a Conference and established a vine of their own, and a fig tree well laden with fruit Since that event they have caught their harps, and with loud and full chorus have sung the Lord's song not in a strange, but their own land. Thousands crowd to the ministry of their brethren The Conference at Savannah, Ga., has given an impetus to our work, such as none can calculate, for the future The missionaries have been sent out in every direction.

Forty deacons were ordained at the altar on Sunday, May 20th; seventeen elders on the 21st. One more appointment read by the Bishop than was ever given in the Baltimore Conference at one session, since its organization, in fifty years

While we are lawfully engaged for the good of the craft, our brethren of the M E Church North have terribly alarmed the door of the M E Church South, by bringing suit for the recovery of property bequeathed by a deceased friend to the M E Church in the year 1831

The case will be one of much interest. The property is valued at several thousand dollars It will also revive the old question of the right of the M. E Church South to the property held by them under the decision of the Supreme Court of the United States in 1851, making a division of the property of said Church and the recognition of two distinct bodies of Methodists in this country This question is the more interesting, because the plaintiffs are all colored, formerly members of the Southern M E Church, but are now members of the M E Church North under Rev. T. W Lewis, and Dr. Webster, the present pastor of the new church in Wentworth street, and of which Charles H. Holloway, Alonzo Webster (white pastor), George Shrewsberry, John Gibbes, Jacob Mills, Samuel Weston, J. Holmes, Henry Lee and Archibald Walker are trustees and plaintiffs You will see by the paper herewith mailed, the plea set forth and the answer returned

While these exciting scenes are transpiring in the judicial arena, we Africans are pursuing the even tenor of our way, hoping to have our new church ready for dedication by July. We have purchased another church and ground for eight thousand dollars, and made the first payment of two thousand dollars since Conference adjourned, and, ere this reaches you, we will have the deed in our possession

On Wednesday, the 6th inst., about five hundred Sunday-school scholars met in the newly purchased church, and, forming in procession, marched to the woods and celebrated the semi-centenary of the A. M. E Church, crowning the beautiful Queen, who made a queenly speech to the assembled host, and was responded to by master Joseph Morris, fifteen years old, after which they returned to their homes with joy

LEO.

CHARLESTON, S. C., June 10, 1866

For the Christian Recorder.

STARTLING CORRESPONDENCE

ATLANTA, Ga., June 19th, 1866.

Rev. Robert Alexander, of Auburn, Ala, brutally cut and beaten—Sent to Columbus for treatment—His death probable—Negro Schools—Negro Preachers to be killed—Apathy of the Agent of the Freedmen's Bureau

DEAR BRO. LYNCH:—I have just arrived at this place, from an inspection tour of our work in East Alabama

The colored people being apprised, by some means, of my passing through that portion of the country, came out at several stations where the cars stopped for a few moments, and begged me to supply them with preachers

At Opelika, Ala, I met Rev. Robt. Alexander, (Deacon) whom Bishop Payne appointed to the Auburn Mission He informed me that after church, on Thursday night, (the 14th inst.) he had been *severely cut and beaten nearly to death* Four white citizens broke into his room at midnight, and beat and stabbed him till he appeared, when I met him, *like a lump of curdled blood*

Opelika, where this fiendish outrage was perpetrated, is seven miles this side of Auburn. The miscreants told him that *no d——d negro schools should be taught there, nor should any negro preacher remain there.*

Several colored sisters ran screaming to the Agent of the Freedmen's Bureau, and urged him, for God's sake, to come and save our minister from being murdered; but he simply replied: "I can't do any thing for you;" and never got out of his bed

I sent Bro. Alexander to Columbus, Ga, for medical aid Whether he will live or not is to be seen. Brother Alexander is one of the most harmless men I ever saw, and was the last man I ever would have expected to be thus treated He is a perfect Christian: simple in manners, unassuming in deportment, silent in company, and altogether an innocent-looking man. He is 26 years of age, and weighs but 104 lbs. Either one of the hell-headed fiends who tried to take his life, might have tied and whipped him well; yet it took *four* of them banded together to execute this grand enterprise. I call it grand, because such conduct is lauded by a certain class here.

I am happy to say that I conversed with a number of Southern gentlemen who indignantly denounced the outrage Some even advised me as to what steps I should take in the matter. Others think this a grand achievement. I never saw any thing which moved my sympathies more than to see my brother minister's distressed condition on leaving Auburn, the place where he had been assigned to preach the gospel.

The picture is too sad for me draw. O God! where is our civilization? Is this Christendom, or is it hell? Pray for us.

H. M. TURNER,
Elder in charge of the A. M. E. Church of North-Western Ga.

For the Christian Recorder

FROM NORTH CAROLINA

FRANKLINTON, N. C., June 7th, 1866.

MR EDITOR:—I thought to interest the numerous readers of the Recorder by sending you the report of the progress of our people in the old North State. Under the direction of the Freedmen's Bureau, our people are getting a good start in this State, and they are greatly encouraged I am told by good authority that there are ten thousand colored pupils attending schools, for which we are exceedingly grateful to those truly kind friends in the North who have sent competent missionaries to ameliorate our condition and elevate our poor, down-trodden race May the Stars and Stripes of our country long protect those noble heroes of the Union, whose gallantry in crushing a wicked and causeless rebellion gave freedom to the American citizens of African descent.

And now, with the same noble zeal that characterized them in war, their hands are turned to lift up the fallen and degraded, and bind up the broken-hearted, comfort the mourner, pour the oil of consolation upon the disconsolate, and train the young in the way they should go. If our people will only adhere to the teaching given them, we are assured that a brighter day awaits our much despised race. We regret the departure of Captain Benjamin Evans, 28th Mich. Vet Vol., Assistant Superintendent of our District This officer is of a noble character and has been faithful in the different duties of his office. So far as I have been able to ascertain, he has dealt fairly with both black and white His course has been consistent—always protecting the right, and punishing all alike for crimes and misdemeanors The Captain has done much to advance education in this district He is also a warm and earnest friend in the cause of temperance He carries with him to his Northern home our warmest affections

I also present you with a copy of a report, which I procured from the Bureau It is as follows:

Bureau of Refugees, Freedmen and Abandoned Land

BREVET COL. A G. BRADY, V. R. C, Ass't Com. Central District, N C

SIR:—I have the honor to report the growth and progress of Freedmen's schools from the time of my assuming the duties of Assistant Superintendent, from Nov 27th, 1865, to May 28th, 1866, as follows:

When I came in charge of the District, I found two small schools in operation,—one at Lewisburg, Franklin County, taught by a freedwoman, and one at Warrenton, Warren county, N C. The number of pupils in each school was fifteen; total, thirty Only ten of the above could read the alphabet

The feeling and prejudice of the whites of this district, at that time, was very much opposed to the encouragement of education among freedmen

In accordance with instructions from Gen Whittlesey, I advised the freedmen, in different parts of the district, by calling them together, and giving public addresses, to raise funds, build school houses, and send their children to school to learn to read and write.

By degrees, the prejudices of the whites were lessened, and in some measure removed. There are now in the sub-district three schools and four teachers, with an aggregate number of 276 pupils One in Franklinton, N C, taught by Rev. J. H Crawford, a colored Presbyterian clergyman, of Pennsylvania, has 88 pupils One in Lewisburg, Franklin Co, taught by Miss Sarah White and Miss Flora A Leland (white,) from the North, has 104 pupils One at Warrenton, Warren County, has 84 pupils Total 276

Of this number, only forty are now in the alphabet, the remainder being advanced in reading, writing, singing, practical and mental arithmetic, geography, grammar, &c; all of which has been accomplished in about six months I find in my district, a general desire on the part of both sexes, and all ages, to learn to read and write. It is a common occurrence to see freedmen carrying in their pockets a spelling book while at labor, and they improve the moments of intermission by study They are in earnest about their mental improvement

From what I have seen, I believe they are capable of receiving an education, and becoming useful, upright and honest citizens If they are properly taught the responsibilities of enfranchised men, and the duties they owe to their fellow men and common country, all will be well.

Very respectfully yours,
Capt. BENJAMIN EVANS,
28th Mich. Vet. Vols.,
Ass't Superintendent

Yours with great respect,
W A BOOKRAM

News from Southern States.

REV WM BLYTH, a Methodist preacher of Georgia, and a firm believer in the patriarchal institution, undertook to beat a negro in the good old way, a few days ago, but the black did not endure the chastisement as patiently as of afore-time, but picked up a heavy stone, and literally caused a ray of light to enter the head of his assailant In short, he fractured the reverend preacher's skull, so that the latter is not expected to survive.

THE COLORED CLERGY OF THE SOUTH.—The Episcopal authorities in South Carolina have taken steps to have colored men educated for the ministry of the colored Episcopal congregations. The Southern Methodist and Baptist Churches have also colored preachers The Hopewell Presbytery, the oldest Presbytery in Georgia, is setting on foot a movement looking to the education and ordination of colored ministers, and the organization of an independent colored Presbyterian Church in the South. Similar purposes in behalf of the freed people have been announced through the supreme councils and assemblies of the other Southern Churches.—*Nationalist.*

RIOTS AND EXPENSIVE LUXURIES.—The great anti-negro riot in New York, several years ago, cost that city several hundred thousand dollars, and it might have been supposed that sensible men in other cities would have profited by that experience; but all know how Memphis and other places have lately acted: that, not satisfied with murdering inoffensive men, the mob were allowed to burn all the school houses and churches General Fisk, Chief of the Bureau for Tennessee, went to Memphis after the riot and having learned all the facts in the case, collected 400 colored mechanics, and immediately set them to work rebuilding the school houses and churches Whenever money was needed to buy lumber or brick, or pay for work, he drew an order on the Mayor of the city. It is estimated that that little frolic will cost the city of Memphis between one and two hundred thousand dollars Let Mobile tax-payers make a note of this, and prevent the perpetrators of such expensive brutalities from getting control of their city.—*Ibid*

Educational.

PETER H CLARKE ON THE PUBLIC SCHOOLS OF CINCINNATI.

We take the liberty of publishing the following article, from the *Citizen*, because it suggests just what we ought to be thinking about in Pennsylvania, in regard to public schools We think that the State of Ohio does better than our State for the colored public schools, and it will be seen that that is bad enough:

Hardly any thing can be named among the institutions of the State, concerning which there is such universal ignorance, as the Colored Public Schools If you want to make a white citizen of Ohio expand himself like a turkey-cock, shine all over with sublimated self conceit, put on the "Stand aside—I am holier than thou" art, then speak to him concerning the colored schools of the State, and hear him say, "Ah, yes! we provide for the education of our colored youth" On the other hand, hundreds of colored persons come to us from the South, bringing children to be educated They leave, in many cases, comfortable homes and the influences which years of honest industry and thrift have secured, all to procure for their children the boon of education It is surprising that so much self-righteousness and ardent hope can be built upon so slight a foundation. Read the following extracts from the "Annual Report of the State Commissioner of Common Schools, for the year ending August 31st, 1865:

COLORED SCHOOLS

"It is my unpleasant duty to call the attention of the General Assembly to the statutory provisions made for the education of colored youth, and the practical working of such provision as a means of affording such youth the advantages of a free education (Here follows the section of the school law requiring school Boards to establish colored schools) The first clause of this section makes it the imperative duty of Boards of education to establish one or more separate schools for colored youth, when the whole number enumerated within the respective districts exceeds twenty, and when, of the number so enumerated, over twenty reside sufficiently near each other to attend the same school; and further, it is made the duty of Boards of education to continue the schools thus established in operation each year, until the full share of all school funds belonging to said colored children, on the basis of enumeration, is expended But suppose the Boards of education fail or refuse to comply with the requirements of the law? And it is not necessary to make such a supposition; for the returns show that fifty such cases actually occurred during the past year. The only resource for colored people thus deprived of school privileges is to the courts—a remedy they are very slow to resort to, both on account of the expense incurred and want of confidence in their certain success. (Here is work for the Equal Rights League.) Every reasonable man will admit that such an obstacle as this ought not to be placed between colored youth and school privileges."

The reader will see from this, that in fifty school districts, where there are twenty colored youth, residing near enough to each other to attend the same school, the directors refuse to establish a school for them. Again:

"But a considerable portion of them are too widely scattered to be benefited by the separate schools organized in accordance with this provision. The returns show that of the 626 districts in the State containing colored youth of school age, only 171 districts enumerate more than twenty colored; and in most of the townships which do enumerate more than twenty they are too widely scattered to attend the same schools. What provision is made for the education of these scattered youth? (None.) The last clause of section 3d makes it the duty of Boards of education to set apart and expend each year for their education the full share of all school funds raised on the number of colored youth enumerated. But how? There are two ways in which a Board can legally expend each year the funds set apart for the education of colored children, viz. By organizing separate schools for them, and employing therein teachers possessing legal certificates of qualification. 2. By admitting them to the common schools, and appropriating their share of the school funds to the payment of their tuition in such schools.

The first of these methods is clearly impracticable, in the great majority of the districts Taking the State at large, the amount of school funds expended annually for each white and colored youth enumerated is less than $3.36, and the average wages of teachers is $7 35 per week. With these figures as a basis, it is not difficult to estimate the length of time separate schools for colored youth can be maintained each year A district enumerating two colored youths can sustain a separate school for them about one week; a district enumerating four such youths, two weeks, and so on, each two children giving about one week of school. Boards find it quite difficult to employ certificates for such brief terms, and quite as difficult to provide accommodations for so temporary schools What a mockery of justice it is! Six weeks, say, of schooling for colored youth; twenty-six for white youth"

I close here, not wishing to occupy too much of your space, but next week, with your permission, will give some more extracts from the Home Commissioners' Report. P. H. C.

THE LIBERIAN REPUBLIC.

The following items are from the *African Repository* for June:

Communication from Bishop Payne.

PRINCIPAL STATIONS AND TOWNS.—In the Liberia Mission of the Protestant Episcopal Church, two stations may be called central or principal, namely—Cape Palmas and Cavalla, ten miles to the east, both being on the coast — These stations are in the town of Harper, Maryland County, Republic of Liberia. Monrovia, two hundred and fifty miles north-west of Cape Palmas, is the Capital town of the Republic.

The other towns and settlements of Liberia, extending along three hundred miles of coast, and a short distance interior, beginning on the north west boundary, are as follows: 1. Robertsport, at Cape Mount. 2. Monrovia, forty miles south-east, in Mesurado County, and situated on the south side of Mesurado river, and a hill or cape of the same name. 3. The St. Paul's river settlements, extending from the mouth of the St. Paul's, five miles above Monrovia, to twenty-five miles above, to the falls of the river. 4 Careysburg, ten miles from the falls of the St Paul's, in an easterly direction. 5. Marshall, at the mouth of the Junk river, forty miles south-east of Cape Mesurado 6. Edina and Buchanan, in Bassa County, about thirty miles south east of Junk They are on the north and south sides of the St. John's river, near its mouth. 7 Bexley, an agricultural district extends from the mouth of the St. John's, twelve miles above, chiefly on its northern bank 8. Greenville, Sinoe County, eighty miles north-east of Bassa 9 The agricultural district under the names of Farmersville and Lexington extends twelve miles up the Sinoe river, near the mouth of which Greenville is situated 10. Harper Maryland County, about Cape Palmas, ninety miles south-east of Sinoe 11 An agricultural district extending from Harper four miles in the country. 12. Hoffman station, a Christian village, under the pastoral care of the missionary at Cape Palmas, one mile from Harper. The aggregate population of Liberia, (excluding the natives,) is about fifteen thousand Monrovia, the principal town, has a population of about one thousand five hundred. The native population of Liberia is about one million.

RUSSIA AND LIBERIA.—A little more than a year ago, we had the pleasure of seeing for the first time, in our harbor, a Swedish vessel of war The visit of the Swedish Corvette "Gefle," Commander Alexis Patterson, was attended with so many interesting incidents that it will be long ere the recollection of it shall fade from the memories of our people

On the 14th of January, 1866, the Russian steam frigate "Dmitry Donskoy," carrying 60 guns, Baron Maydell commanding, entered our roadstead, and produced no little excitement in our quiet community, as the Russian flag had never before floated in our harbor.

As soon as the frigate was fairly at anchor the Commander communicated with the shore inquiring at what hour it would please the authorities to return a salute At half past eight o'clock, on the morning of the 15th, the frigate and Fort Norris exchanged salutes of twenty-four guns.

WHO WILL THUS HELP LIBERIA?—An English gentleman has just given the English Church Missionary Society $10,000, to found an institution in Sierra Leone, for the benefit of the female portion of its population.

General News.

A Colored man named George Wright, a Freedman, was murdered at New Haven, Conn., on the evening of the 13th inst

JUDAH P. BENJAMIN, formerly Secretary of the Treasury of the Rebel Government, has been admitted to the English bar, as a law practitioner.

IN Western Virginia they bore three hundred feet, frequently to get oil

THE people at Staten Island, N. Y., threatened violent resistance if the Government established a Quarantine Hospital there The Government sent a Revenue Cutter along side of the Island, and hospital buildings are being prepared

A terrible fire, involving a loss of $150,000, took place at Frankford, Pa., last week

A fatal case of cholera is said to have occurred in New York city on the 13th inst.

SUFFRAGE IN THE FREE STATES.—The following Free States make color (or race) the test of voting. New Jersey; Pennsylvania, Indiana, Illinois, Michigan, Iowa, Wisconsin, California, Minnesota, Oregon, Kansas. Negroes are not permitted to vote in these States

The Constitution of Ohio limits the elective franchise to "every white freedman," but by the decision of the Courts of that State, every person of one-half white blood, is deemed "a white male citizen," and as such is permitted to vote.

Missouri, by her late Free State Constitution excludes the negro from voting.

Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, and New York, permit negro suffrage to a greater or less extent

In the Constitution of West Virginia, the privilege of suffrage was conferred only upon "white male citizens"

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, June 23, 1866.

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OUR MISSIONARIES.

[It is of the first and highest importance that our missionaries be sustained. We therefore republish, this week, the appeal of Rev. John M Brown, the Missionary Secretary.—ED.]

MISSIONARY APPEAL.

Help for the Suffering.

Who will aid our suffering brethren in the Mississippi Valley? We need One Thousand Dollars for that purpose, for July. Shall we have it!

Bishop Campbell, who presides over the Conferences which control the great Valley of the Mississippi, pleads the cause of the thousands of our brethren in that region. He tells us of the hardships of the noble band of men who suffer almost death while trying to plant the standard of the Cross of Christ He tells us of our noble brother, Rev. Page Tyler, who stood and saw more than twenty of the members of his church *shot dead* during the recent massacre in Memphis, Tennessee He saw his churches enveloped in flames, and all his fond hopes laid in the dust.

He tells us of Rev. Charles C. Dewty, who was doing a most excellent work at Little Rock, Arkansas, but for the want of support, he has been compelled to retire from the field. Others plead for means to sustain them. Just hear how earnestly one brother pleads for bread for himself, wife and children, and see if brothers and friends of God will hear in vain the plea of a Christian minister:

June 7th, 1866.

"BROTHER BROWN:—

Reverend and Dear Brother:—It is with pleasure I would let you hear from me at present. I am much embarrassed, not knowing what to do or where to go to apply for assistance. I have been, for the last two weeks, without money, and almost without friends. Actually, there are gentlemen in the city I am ashamed to meet, because they have credited me, and I have promised to pay

I am sorry I have to complain so soon, but, I do not know what to do. The people of the circuit will no doubt assist me when they sell their crops; but my wife and children are dear to me, and I cannot see them suffer. I love the cause and my connection, and will not quit work, if I can possibly avoid it.

I care not for myself—the great burden of my heart is my family. Dear brother, I cannot express the feelings of my heart at this time. Our laborers are great now; but for the sake of the cause and a brother in distress, do what you can for me.

This I know you will do, as you are interested in the cause of missions"

This extract is but one of the many evidences which come to our office, appealing to us, and, through us, to the Church.

Brethren, shall such appeals go unheeded! Will the Church and the friends of humanity—the friends of missions—the friends of Christ and of His Church respond to words so strong, so eloquent, which touch the soul; words which come from a heart burdened with care and filled with anxious thoughts?

My object is to ask all the ministers and officers of our churches, on the first Sabbath in July, to take up a collection in all their charges, to aid in carrying forward the great work of missions

If this should not reach any of our brethren in time to raise a collection on the first Sabbath in July, then raise it as soon after as may be, only let us have it before the third Thursday in July, as very soon after that I wish to pay the July quarterage of our missionaries For Bp Campbell's District alone I shall need $1,000 to pay off the July allowance Will not each of our ministerial brethren bestir themselves? Will not all local Missionary Societies send in all they can?

Help us, brethren Help us to hold up the hands of our suffering brethren in the Mississippi Valley and every where. Any amount will aid us Send it on

Your affectionate brother in Christ,
JOHN M BROWN,
Corresponding Secretary
P H & F M Soc of A M E Ch,
95 North St, Baltimore

P S —All moneys should be sent to Jas H Davis, Esq, Treasurer, No 12 Saratoga Street, Baltimore, Md B.

June 12th, 1866.

LIBERIA—PRESIDENT WARNER.

The American Colonization Society has never met with general favor among intelligent colored men, or their genuine white friends There are several reasons which account for this.

1 Its officers and most effective supporters were always slaveholders, or strongly pro-slavery in sentiment.

2 Those who were identified with the society generally belonged to one of two classes.

a Those who wanted to get the free colored population out of the South, and thus render slavery more secure,—

b And those who wanted them to be free, but if free, to leave the country

Some of the leading men of the American Colonization Society were the leading supporters of rebellion; and the majority of them to-day stand on record as opposing the Civil Rights Bill and other humanitarian measures

The American Colonization Society has many good and true men connected with it Philanthropy itself may be proud of a Hall and Latrobe. Still this society has been teaching a false doctrine to the American people ever since it was born of the harlot slavery. That doctrine is, that "two races cannot live together on terms of political equality in this country."

It is to be regretted that President Warner, of Liberia, in a recent communication to the *African Repository*, under the head of "The American Colored Population," picks up this heretical trash about "the impossibility of political equality of the colored man in the United States," and re-echoes and endorses it. Indeed, no colored American can read the communication of President Warner without feeling ashamed and wounded that one holding such a high position, and belonging to the same race as ourselves, should so contemptuously regard the feelings of his brethren in the United States, as to write as he does. Not stopping with a disregard of our feelings, he manifests a disregard of our rights and every thing we hold dear Warner first tells us that to expect political equality is absurd, and then adds:

"And taking into the account the length of time that the Anglo Saxon-American has been educated and accustomed to regard the negro as a separate, distinct and inferior being—his unwillingness that the two people should amalgamate—and the broad, loud, and repeated assertions spoken, written and sung throughout the length and breadth of America, that the two races *cannot* live together on social equality, the conclusion might be ventured, that it would be truly an act of humanity in the United States to colonize their colored people Being somewhat relieved of former distresses, they are now quite impatient of any restraint; and nothing less than an unqualified citizenship in the United States will keep them quiet there, and fill up the measure of their expectations of reward for what they have suffered as slaves, and what they have endured as soldiers. For no lower price than that for which the Americans themselves serve America, will the negro be willing to serve it."

The Anglo-Saxon American has been taught long to regard the colored man as a *slave*; but he now regards him as a *freeman*, and readily consents to laws for the protection of his freedom. It is quite as probable that the colored freeman can be converted into a citizen in this country, as that the slave could have been converted into a freeman

The President's idea of humanity must have been learned from some savages of the interior, for he says of the United States; "It would be an act of humanity to colonize their colored people." The allusion made to the importance of the United States performing "this act of humanity," in another part of his communication, shows that he favors our forcible removal to the realms over which he rules as President He deals out the following:

"It may not be forcing a parallel where none exists, to say, I think the Scriptures present us, in the case of the Egyptians and Jews, with a fair and reliable example of what the case is now, and what it will be in future, between the United States and the colored population in them The Jews, although severely afflicted in Egypt, even after they had acquired such numerical strength as to render the monarch of that country fearful for the safety of his kingdom, made no effort, as we learn, to possess themselves of it There may be assigned, however, several reasons why they did not make the effort, which we will not discuss at present. But the Egyptians themselves, as probably the European-Americans are now, being apprehensive that a people so dissimilar in manners to themselves as were the Jews, and who were suffering such cruel hardships and injustice at their hands, might, in a spirit of desperation, rise up and avenge themselves for the wrongs done them, resolved upon, and ordered put in execution, a most dreadful expedient to quiet their apprehensions, and to keep themselves numerically superior to their Jewish bondsmen Had we think there was no necessity for taking this step against the Jews, for, being constantly persuaded that their bondage should soon terminate, and that a better country, and a free one, was in sacred reservation for them, and that they should soon possess it, their hearts burned in them to leave Egypt and go into Canaan."

Now, we readily conclude that Mr Warner's first thoughts are the best; for he evidently first thought, when penning the above, that he was "forcing a parallel:" and then changed his *statesmanic* mind. How absurd the parallel! The going out of Egypt was the condition of the deliverance of the Israelites They fought no Wagner nor Petersburg battles, and manned no war vessels on the Red Sea. They did as they were commanded to do—"stand still" until they were ordered "to go forward" out of the land This was the condition of their freedom and God only put them to the trouble of looking at Moses' rod; but we had not only to look at a rod, but take hold and use rods in the shape of infantry rifles and sabres—thousands and tens of thousands of them God made no fight for our liberty in our "Egypt," because we were going to stay in it

The religion of the Egyptians would not have permitted the Israelites to stay in Egypt and carry out the Divine plan Our religion and that of the white people is the same

Again Mr. Warner says.

"As a wonder, then, to the recurring question—What shall we do with our colored population?" *and to relieve the United States of a people who are now, or soon will be, as much a question of angry debate among them as they were before the war Let the plan, again said, which proposed to* [illegible] *them in Africa, be simply and at once put in execution* Let the United States Government take the matter in hand and energetically prosecute it"

What wonderful sympathy he has for the United States'

Lastly he adds:

"It would be much better, therefore, for the United States Government to aid in colonizing the people now, than to be under the necessity, at some subsequent period, first, of employing a military force against them, and then thrusting them out of the country, in a far more inhuman manner than they were carried into it Let us have the interior, Liberian Timbuctoo, and the railroad, and these will lead to results the most happy for America, the most satisfactory to Africa, and the most beneficial to the world."

He suggests dreadful consequences if the colored people are allowed to remain in the United States, and urges their speedy removal to Liberia. In reading the above extracts, one would almost forget that Warner was a colored man, and suppose him to be a negro-hater, we will not say *Ex Confederate*, for the white people of the South are giving such encouragement to the freedmen with them, that we are beginning to look to them to find some of our best friends.

We believe the people of Liberia to be all right in their sympathies with the colored people of the United States, but their politicians cater to American prejudice and pro-slavery men, for the sake of advantages to be gained thereby.

During our terrible civil war of four years, when the colored people of the United States, North and South, with the loyal whites thereof, were passing through the furnace fires, heated seven times seven, and were only saved by the spirit of liberty that walked therein, like "the fourth form," Liberia never sent us a word of sympathy or encouragement. She never joined in our shout, "That Jehovah had triumphed; His people were free;" but many of her representative men derided our hopes for disenthrallment, and continually cried out "that disappointment would mantle us with gloom." We regret that the Liberian Government so caters to the pro-slavery feeling that pervades many of the political fossils whose "*African*" *piety* leads them to connect themselves with the American Colonization Society.

Every colored man in the United States wants to see the Liberian Government become a success. Would that its canvas whitened every breeze, and its navies rode around the globe It has a great mission to perform. The continent of Africa must be lit up by the *sun of Christianity* shooting forth the rays of a desirable civilization. But let Liberia remember the colored people of the United States are fighting a battle for the African race and for every other race in America. We are deciding the question "Whether political justice be dependent on the color of the skin."

WILBERFORCE UNIVERSITY.

It will be seen by a notice in the *Christian Recorder*, which we published last week, that the Commencement at Wilberforce University takes place on next Wednesday, the 27th inst Let all who are interested in this young educational institution of the A. M. E. Church, attend

So rapidly is our work increasing, and so pressing is the demand for an educated ministry, and so great have been our exertions thus far, to establish Wilberforce, that we cannot hesitate or falter in making it a thorough and efficient institution There is an honest difference of opinion as to what should be the aim in founding Wilberforce. Some think that we should go no further than attempt to establish a first-class Theological Seminary, having also, connected therewith a department in which a knowledge of the English branches and the classics could be obtained by the student, while prosecuting a theological course Others think that we should aim at once to found a University that would meet the wants of the rising generation throughout the country, having Primary, Academic and Collegiate departments, and providing for the study of Divinity, Law and Medicine

No one would be slow to choose the latter plan, did not the whole thing turn on our ability Can we best serve our immediate wants, and ensure success, by attempting so much? Is it not the first duty of the African Methodist Episcopal Church to provide for the education of her ministry? Can we discharge this duty, and, at the same time, launch out into the great work of general education?

Many are of opinion that the handsome and commodious buildings destroyed by fire, should be replaced by plain, substantial ones, less extensive and costly, to which additions could be made.

One cannot allude to Wilberforce, without thinking of Bishop D A Payne, to whose personal exertions we owe our possession of it There is little in our history more notable than the fact, that under his inspiration, the Connection has raised thousands of dollars to purchase it, and, though it was burned to the ground, is struggling to rebuild it

The Institution has been steadily kept in working order, notwithstanding the loss of the buildings, and we believe that our people will not let it die We have evidence of this, in the favorable reception that the Rev. James A Shorter, the agent, is meeting, wherever he goes

One cheering fact is, that the finances of Wilberforce are so properly managed, that its Trustees have the entire confidence of the people

We hope to lay before our readers an account of the exercises at Commencement Let all who can, attend.

THE ATTACK ON MR. GRINNELL, OF IOWA.

A feeble imitation of the attack of Preston Brooks upon Mr Sumner was enacted by Gen. Rousseau of Kentucky, upon Mr Grinnell, of Iowa, in the eastern porch of the Capitol, this afternoon, immediately after the adjournment of the House Rousseau, surrounded by some friends, seized Grinnell by the back of his coat, and demanded an apology for words spoken on Monday last. Grinnell replied that if any apology was due, it was due to himself. Rousseau then struck him with a light bamboo cane several blows on the shoulders and face, till the stick was broken in pieces, then retired Mr Grinnell's forbearance and self possession, perhaps, saved him from a severe and fatal beating The blows he received scarcely left a trace of the violence with which the privileges of the House had been violated And it should be recollected that the debate to which the exception is taken took place last Monday, and that Rousseau first made an attack upon Speaker Colfax, who declined to notice him He then assailed Mr Grinnell, who rebuked him, but until he was instigated to the assault by others, he did not deem it necessary to resent the impeachment of his character. Among his backers who were present was Senator Saulsbury, who had been awaiting for some time the anticipated assault.—*Correspondence N Y Tribune*

This is certainly a disgraceful affair; and it is high time that members of Congress had some security against personal violence This will never be, until the guilty ones are severely punished. To fight a man with the fist, because you cannot whip in debate, is brutish.

The United States is a free, Christian nation, and men who do not care for its honor ought not to be elected to office

A SUCCESSFUL PHILADELPHIAN.

The Commonwealth says:—

"It may be remembered by some of our readers that Mr. S. Morgan Smith of Philadelphia, left Boston about the 25th of April last for Liverpool. He had resided with us several months previously while prosecuting his histrionic studies While here, he was refused admittance both at the Boston and Continental Theatres on account of his color,—a prejudice likely to be overcome by an amended law recently passed by the legislature forbidding exclusion from places of amusement unless "for cause," which no court will hold to be color We learn, by letter, that Mr Smith is the lessee of the Theater at Gravesend, a watering place near London; and we observe by a recent English paper that he played the "Moor" in *Othello* "far above mediocrity" A fine company of white ladies and gentlemen rendered him efficient support"

We do not countenance theaters and theater going, but we cannot forbear to notice the success of the gentleman alluded to above, who has succeeded despite discouragement, in having his genius and manhood acknowledged

It will be remembered that this gentleman gave some readings in Philadelphia not long since at Concert Hall, and scarcely any colored persons attended He was inspired, however, with a *grand idea*—to develop his talent,—and though many called him "foolish" because he determined *to try*, all feel proud of his success

ADDRESS

The Address of Lewis Hayden, Esq, Grand Master of the Masonic Order, delivered before the Prince Hall Grand Lodge of Free and Accepted Masons of the State of Massachusetts, at the Festival of St John the Evangelist, last winter, is a most able production. It is valuable both as an historical document, and as a vindication of colored Masonry in the United States. No Mason should be without a copy of this able address.

BOOKS RECEIVED.

Our thanks are tendered to Rev Phillip Tolliver, chairman to the *committee on education* of the Ohio Conference, for copies of the Conference Minutes sent us in response to our request

OUR THANKS.

We return our thanks to Mr John J. F N. Wilkinson of Washington, D C., for important documents

A protest against the decision of the committee to award the Sunday School flag, has been entered by J. W Cromwell, late a teacher in Bethel Church Sabbath school.

Life in the Churches.

NEWS FROM THE A M E CHURCHES

Ohio.

Lancaster.—Rev. R L M. Hogan has held his first Quarterly Conference for this year. His charge showed their appreciation of him by increasing his salary.

Virginia.

Norfolk —We learn that there is a mighty revival in St John's Church, Norfolk, Va Penitents are numbered by hundreds, and converts by scores. A greater revival has never been known in Norfolk The pastor, Rev George T Watkins is much rejoiced in spirit, that God should so signally own his labors at the commencement of the Conference year

Portsmouth —We learn from Brother George W Conner that there is a deep spiritual interest at Portsmouth

Maryland.

Cumberland —Rev John F Lane has gone to work in good earnest He was well received by his people, and has a fine prospect for an abundantly prosperous year Brother Lane is taking much interest in the circulation of the *Christian Recorder*

Illinois.

Springfield —Rev. W. C. Trevan writes under date of June 5th:

"We are getting along well, spiritually We had a precious time at our third Quarterly meeting Four united with the Church Our church is out of debt We are raising money to build a parsonage, having placed in bank for that purpose, $123 75, and expect to deposit about $200, or more before the meeting of Conference. A special effort was made recently to relieve the church of indebtedness, which was entirely successful."

[We have not space to insert the names of the praiseworthy committee mentioned in the letter].

"They also presented me with a handsome suit of clothes, and other articles.

Our Semi-Centenary collection was small, not over $18. I shall endeavor to increase it."

Indiana.

Lafayette —MR EDITOR —I suppose you and many readers of the RECORDER are looking to see a report of our Semi Centenary celebrations on Lafayette circuit. Well, sir, you shall now have it.

On the 8th of April, I was in Galesburg, Illinois, to visit my family On the 15th we celebrated the Semi Centenary of our Church, in Crawfordsville, Indiana, and raised $16 On Monday evening, the 16th, we held our Sabbath School concert. Truly the occasion was an interesting one We raised, in that small school, $16 I gave the school a short address, and urged upon the children the necessity of giving liberally for our educational and missionary cause The collections in the Sabbath Schools were presented by each scholar, in an envelope, which made it more interesting

On the 22d of April we celebrated our Semi Centenary in Logansport and raised $4 On Monday evening, the 23d, we held our Sabbath School concert which was a success On that occasion the little folks and big folks came up and gave for educational and missionary purposes $16 05 On the 29th we also held our Semi-Centenary celebration in Lafayette, and raised $4, and on the 30th we met in concert. The occasion was interesting, but the attendance was small The school gave $8 15. Total amount collected $61 20

I also furnish you with a new six months' subscriber for the *Recorder* Mr James Hetter, of Sheldon, Iroquois County, Illinois, whose name is accompanied with the cash $1 25

I ever remain,
Yours for the elevation of our people.
W. J. DAVIS.

May 26, 1866.

Pennsylvania.

Penningtonville —The members of the Mount Zion Church, at Penningtonville, Chester County, Pa., have commenced building a new house of worship.

Rev W. R Norris, the pastor, informs us that a Basket Meeting will be held in Scarlet's woods, on the 30th inst., for the purpose of raising funds for the enterprise

Chambersburg —The members of the church at Chambersburg, Pa, intend building a new edifice, and under the leadership of their pastor, Rev Geo. M Witten, they will be successful in their efforts to push on the good work.

At a festival recently given in aid of the cause, by a committee of ladies, the neat sum of sixty two dollars was raised, and deposited in bank

The *Union Church*, Coates Street, is at present in a very flourishing condition, the administration of Rev R P Gibbs, during the past Conference year having been attended with success We have learned that Bro Gibbs is esteemed very highly by the congregation at large, and the Official Board His counsel is well received by all, especially is he liked by the Sabbath School children, and the young men of his congregation

A considerable amount of good feeling was manifested by the members of his church upon learning that he had been returned to the pastoral charge of Union for another year

Conferences.

AT CONFERENCE.

Reported expressly for the Christian Recorder.

BY REV. ELISHA WEAVER,

Publisher and Agent for the A. M. E. Book Department.

New Bedford, Mass., June 18th, 1866.

MR EDITOR:—We send these few lines to you in great haste, as our time is very limited We arrived here this morning, at about 6 o'clock, and were driven to our lodging place without further ceremony Bishop Quinn, who presides at the Conference, is stopping a few doors from us. He saw us drive up, and the next instant we felt the warm pressure of his genial palm The intelligence of our arrival spread like wildfire, and in a few minutes Bishop Wayman appeared upon the scene, with his hearty "grip" and welcoming smile Hale and strong, he never looked better than at this moment. We felt the pleasure of communing with such noble kindred

The hour specified for the assembling of Conference was drawing near, and the Bishops and ourself directed our steps towards the church Upon our arrival, we were completely surprised at the elegant style and finish of the building before us, which has been accomplished through the untiring energy of Brother Shreeves. The church is furnished inside with most beautiful and capacious pews, and has three elegant aisles; one running up the centre, and the other two along the walls. The pulpit is entered at the centre—a decided improvement upon the old-fashioned method, where the minister has to make a wide detour, for awhile disappearing from view, and finally appearing at the top, like some lonely traveller emerging from an isolated pass of the Mexican Cordilleras A spacious gallery reaches entirely around the church. It is one of the finest buildings in our Connexion. But to the point:

Conference met on Friday—a day sooner than was announced.

Conference was opened at 9 A M Bishop Quinn in the Chair, assisted by Bishop Wayman Conference was opened by Bishop Quinn, and a portion of Scripture was then read by Bishop Wayman.

Bishop Quinn, as we learn, delivered an address to the Conference, which gave much pleasure, and a vote of thanks was tendered for the same

On motion of the Conference, the Rev J W Burley was elected Secretary

The Roll was called, and members answered to their names

The Bishops appointed the committees The Conference appointed a Marshal, and fixed the hours of meeting and adjournment.

The Discipline was taken up, and matters went on finely

Brother J H Gasaway was discontinued from the itinerancy

Brothers Hazelet and Mason were continued in the same.

Conference now adjourned, to meet on Saturday morning

Saturday, 16th

Conference met per adjournment Bp Quinn presiding, assisted by Bishop Wayman The financial affairs were all reported

The committee on the case of Brother Emory reported that he (Emory) be discontinued from the itinerancy, which decision Conference concurred with.

An appeal came up from the Boston church, by Brother Hatton, a local preacher, who had been silenced or illegally expelled by the Quarterly Conference

The minutes of the Quarterly Conference journal were then read, when Bishop Wayman decided that no motion, after reading, was necessary, until after the matter was discussed in a proper manner

Brother Wm Johnson, of Boston, preferred managing his own case.

Brother Hatton chose Rev W Johnson, of New Bedford.

After the case had been argued, the Bishop put the question. Conference decided that Bro Hatton had not been legally expelled So he was reinstated

Conference now adjourned, to meet again at 2, P M.

2, P M

Conference assembled Bishop Quinn in the Chair, assisted by Bp. Wayman

On motion, Conference decided that its next session should meet in New Haven, in 1867

Here Bishop Payne and John M Brown have just arrived.

Monday

Conference met at the usual hour, and was opened in the usual way The reports of the semi-centenary for this District are very slim, so far.—only about $57 61, which is indeed a very small sum

Bishop Wayman made a beautiful address to the Conference Daughters of this District But more anon

Miscellaneous.

For the Christian Recorder.

ARKANSAS—LETTER FROM HON. JAS A. BUTLER.

MR EDITOR —On the 4th of July, 1866, the corner stone of the Douglass Monument will be laid at Chicago, Illinois His rich, musical voice, will swell no more its clarion blasts; but the monument will stand as a memento of his past deeds Monuments and History look upon the past, while prophecy looks to the future

There has been just completed an Institution in Philips county, and nine miles of Helena, known as the "Orphan Asylum," reared by the labor and money of the 56th colored regiment, under the command of Col. Bentzoni

This monument or memento will ever look back to Col B, his subalterns, and soldiers The noble part they have acted in getting up this literary home for Ham's orphaned children, will stand up as an undying memento for their philanthropy, patriotism, and love of liberty

And as this infant institution is yet in its swaddling-bands, it is a good time to *christen* it into its proper name By consent of its parents and friends, I christen it into the name of the "56th Asylum"

The covenant to intrust this god like institution to the fostering care of the orbans Mr Clark and his intelligent consort, (Quakers) as proprietors; and to their competent corps of teachers—and to their successors through coming time, to nourish and cherish the same. May this institution become the cradle of science, and home of scholars. I think it is the first school of the kind that has been established in any rural district of Arkansas

While the Anglo-Saxon is discussing his metaphysical nonsense of "negro-capacity and genius," and white man's country—we expect to continue to introduce to the Supreme Courts and Circuit Courts,—to the pulpit, common schools, and colleges, and to scatter through all the ramifications of society, educated men of ebony hue, but of Ciceronian talent. As to this being a white-man's country, let me ask from whence did the white men derive his title deeds? It is God's country, not made for *white* or *black*, but for MAN. To legislate for any class irrespective of another, is equally unjust and ruinous to both The attempt to do this has drenched our once Eden land in blood, and thrilled it with wail and lament! Not only are these Hamites monopolizing the literature of the South, while their enemies of the elect race are muttering about "negro rights and capacity," but they are hoarding up wealth; and being endorsed by the Government, they will soon rise to high positions of respectability in our common country.

The missionary used to ask—"Has Africa, debased, degraded, and down-trodden at home and abroad, no part in our Christian humanity and sympathy? Are we under no obligations to Africa?" Have we forgotten that Ham, though degraded, is our great-grand uncle, the brother of our great-grandfather Japhet, and the brother too, of our more illustrious great-grand-uncle Shem? Or, do we not believe "that God has made of one blood all nations of men to dwell on the face of the earth," and that he has marked out, ages since, the limits of their patrimonial inheritance, as well as the different eras of the world? Shall one of our great-grand-uncle's sons engross and exhaust all our humanity and Christian benevolence, leaving the others unpitied, unaided, to perish in their idolatries? Forbid it, reason, conscience, humanity and mercy.

While the missionary was employed to go to far off Afric's sons and daughters, and often paid out of money earned by Afric's southern sweat, it was allowable by the slave oligarchy; but when it was proposed to open schools at our own doors, for this ill-fated race, these very Christian donors cursed the enterprise, and said: "The darkey has no capacity!" If not, why send the missionary to Afric's shores? If not, why put them under the black code of a damnable restriction? If not, why sing

"From Greenland's icy mountains,
From India's coral strand."

The white "lord" here ever been afraid of this capacity, and have employed the rigid "black code," to prevent its development! Let the civil statutes of the south speak out!

But night is past and gone,
And morning light appears.

The morn of *ebony* intellect is dawning and promises a resplendent day of undimmed freedom.

Some years ago, a very wealthy gentleman of Perry Co., Alabama, gave one thousand dollars annually to foreign missions. This fact offered this problem to my mind.—That if this donation of one thousand dollars per annum should secure a title deed to that inaccessible crown; which would be the recipient, those who worked for the money, or he, who merely donated it?

I submitted this *problem* to the public through a religious journal, but have had no response to this day; unless the following magnanimous, benevolent, philanthropic and Christian action be a response. God be praised for this tender touch of humanity.

"A meeting was held in Marion, Perry Co., Ala., on the 17th, to provide means for encouraging the freed (free) people in their wishes and efforts to acquire a common school education"

The call is signed, among others, by Hons A B Moore (ex Governor) and J M L Curry, whose reputation has extended far beyond their own State Both males and females are included in the invitation to attend the gathering Such a spontaneous movement as this, is among the most encouraging indications the floral and fertile South has given

Messrs Moore and Curry are relations of the missionary *donor*, alluded to in this communication, all, of whom, are large ex-slave-holders. These men are well known to me, and I affirm, that nobler and more philanthropic men adorn not the frontispiece of God's workmanship. And had they not been cradled under the star of involuntary servitude, they would have been the co laborers of Wilberforce, Channing, Pitt, &c.

These men fully appreciate Edmund Burke's maxim: "That education is the cheap defence of nations," and Hannah More "That uneducated mind is educated vice" And Thomas Jefferson, "That error can never harm us, while truth is left free to combat it."

The noble deeds of our Marion friends, will stereotype itself upon every benevolent and patriotic heart, and go to record as an eternal memento of their good sense, sound discrimination, and pure philanthropy These men are governed by reason, but those myrmidons of freedom's hate, by mere *brute* instinct

Liberty has far surpassed the hope of those who hoped the most.

With the God like example of our Marion Wilberforces, we can pronounce the talismanic word FREEDOM, with bold emphasis. And though war has been a storm of universal fire, blasting every field, consuming every house, and destroying every temple, yet, Liberty rises rejuvenized and newly costumed, the wonder of the world and the admiration of the good Men of Liberty! we must take the world as we find it, and follow the logic of events The development of new facts are continually exploding old theories. Some men seem, as Goldsmith said of Burke:

"Born for the universe, but narrow their mind,
And to party give up what was meant for mankind.

We have had in the South, quite too much speaking and writing of the Munchausen proportions! We much deceived ourselves when we attempted to weave a Republic out of a slave web, and a Democratic woof This attempt made the long sleeping sword leap from its scabbard, and burnish in the gleaming fires of liberty, and when the proud bird of freedom screamed for food, they fed her on patriotic blood.

I think that there is a crying necessity for a future world, that the immense inequalities of the present one, may be rectified But through the clouds of the present, I see the brightness of the future. The cap-stone of human liberty, is being laid permanently upon the pyramid of Equal Rights, before the law. We will decorate the graves of our heroic dead, and festoon them with the beautiful flowers, and to the head stone of universal liberty—"We will sing grace unto it."

Breathes there a man with soul so dead!
If such there breathe, go mark him well;
For him no minstrel raptures swell,
Proud though his title, high his fame,
Boundless his wealth, as wish could claim,—
In spite of title power and pelf,
The wretch concentred all in self,
Living shall forfeit fair renown
And doubly dying shall go down,
To the vile earth from whence he sprung,
Unwept, unhonored, and unsung.'

JAS. A. BUTLER.

30th May, 1866.
Helena, Ark

For the Christian Recorder.

YOUNG EDITORS.

MR EDITOR:—I noticed in *The Independent*, a short time since, an article on the "Young Men of the New York Press," and beg leave to ask you to publish it in your columns. May I not preface it, by saying that the editors of most of the newspapers published by colored people, are young men? James Lynch, editor of the *Christian Recorder*, is only twenty-six years of age; Cook, editor of *The True Communicator*, and Sampson, of the *Colored Citizen*, are under thirty years of age; two of the principal writers for the *Colored Tennessean*, Messrs. Scott, Jr., and Waring, are under twenty-seven years of age; Messrs Decker and Dey, of the *Zion's Standard*, are far from being old, the former having scarcely attained middle life. The following article from *The Independent*, was doubtless written by Theodore Tilton, its editor, who is not over thirty years old:—

"It is a striking fact, that the number of young men prominently connected with the New York press as writers, is greater now than at any former period. Although the editors-in-chief of several of the leading metropolitan journals are veterans, yet the chief editorial work in these journals is done by men between the years of twenty-five and forty William Cullen Bryant idles when he pleases, leaving Charles Nordhoff and Augustus Maverick to edit the *Evening Post* Horace Greeley is like a father among sons in the *Tribune* office. It is true, Sidney Howard Gay, lately the managing editor of that journal, is on the shady side of life, yet he has just gone off to the White Mountains in search of the lost sunshine, leaving John Russell Young to be his brilliant successor. George Ripley, the ripe literary critic, is on a wedding-tour in Europe, leaving his pen to Mr. Hassard George W. Smalley, who a few years ago was rowing boat-races for the glory of Yale College, and who first made his literary reputation by his masterly report in the *Tribune* of the battle of Antietam, is already one of the ablest writers, as he is one of the noblest men, connected with the American press. Then, too, in the same office, are Clarence Cook, waging war against all bad pictures and some good; Edward H House and William Winter, dramatic critics; Nathan Urner and Kane O'Donnell, comparatively new arrivals in Gotham; Albert D Richardson and Junius H. Browne, who came very near being made old by Castle Thunder and Salisbury prison; and Prof Schem, who would have been young enough to mention if this article had been written ten years ago The *Times*, in the absence of Henry J Raymond, (who is just finding out how much less influence his congressional chair is than his editorial,) is conducted by Franklin J Ottarson—a gentleman who, we believe, is never remembered to have been young, but who is the kindest of editors to juvenile applicants with manuscripts; for we happen to know of a youngster whose first piece of newspaper writing was accepted and printed by Mr. Ottarson, then city-editor of the *Tribune*. But all the rest of the *Times* men, we believe, are young—Stillman S. Conant, the two Swintons, Edward Seymour, Henry J Winser, and the rest—though we believe we ought to except Mr Morrison. In the *Herald*, James Gordon Bennett, Junior, is learning his father's trade of newspaper management; but we are unable to say whether or not his youthful pen is yet a competent master of that elegant and Addisonian English wherewith the editorials of the *Herald* so charm the *North American Review*. Manton Marble, chief editor of the *World*, is a gentleman whose politics are *very* bad, but whose editorship is very able George William Curtis, the editorial writer of *Harper's Weekly*, is not the youngest of young men, but we trust the years will be many before he shall grow old.—The *Nation* is edited by E L Godkin and Wendell Phillips Garrison—both young men Mr. Spectator, of the *Round Table*, we take to be a rather oldish and mellowed man, judging from the sweet-tempered, humane and serene tones with which his columns usually refer to his editorial neighbors. As to Bayard Taylor, Richard H Stoddard, Grant White, and Joseph Barber, we are a little doubtful of their ages—but we give them the benefit of the doubt Edmund C Stedman, the poet, is still in the early morning of his song. Frederick B Perkins, a born magazine writer, is lending a young man's energies to the *Galaxy* Charles D Gardette, John Alden, Barry Gray, C D Shanly, and Dr Stiles of the *Historical Magazine*, ought all to be much older and still young George W. Bungay has renewed his youth by taking charge of the *Herald of Health* Col. Halpine and Private

Miles O'Reilly, those interesting twins who edit the *Citizen*, cannot pretend that their united ages are over thirty five; and George Alfred Townsend, the co-editor, is much younger—Eugene Benson, the art critic, was a boy only yesterday. The ANTI SLAVERY STANDARD begins its new volume with Aaron M. Powell, the youngest man who ever edited it. On the other side of the East River is Edward Carey, the indefatigable young editor of the Brooklyn *Union*. We presume that the journals of every American city are equally crowded with young editors Solomon thought it good for a man to bear the yoke in his youth; and nothing in this world is more like bearing a yoke than the editing of a newspaper"

BENEFICIAL SOCIETIES.

A desire to provide something for "a rainy day," seems to be a prominent characteristic of a large number of our people, many of whom are attached to societies, having for their object the relief of "sick members during sickness, and the burial of those deceased" Too much cannot be said in praise of institutions of this character

Many of our citizens will remember the excellent workings of those societies known as the "Citizens' Sons," "The Atlas Society," "United Brethren," "Clayton Durham Society," and "Daughters of Smith."

It was our good fortune to be present, recently, at the anniversary of that sterling society known as the "United Daughters of Rev. John Cornish"

The following extract from the report of the Secretary will add to that which we have said in favor of this order of relief associations:

"The preliminary meeting tending to the organization of this society, was held Nov 14th, 1848—The first collection was raised Feb. 7th, 1849

"On the 2d of Feb., 1851, Mrs. Sarah Carter was elected President, and Louis R Seymour, Secretary; both now holding the positions to which they were then elected.

"At that time the number of members in good standing was 175, with a deposited fund of $300.

"The income received from Feb. 2d, 1851, to May 16th, 1866, was $9,127.84, and adding to the amount in deposit in 1851, gives us the total, $9,427 84

"The expenditures during the same interval, for deaths, claims, services, hall rents, books and stationery, amount to $7,045.07.

"Of the above amount 125 members have received aid during sickness, and 35 have been buried.

"The present membership numbers 130 The wealth of the society reaching $2205.

A prudent feature in this society is that which declares that all funds over a certain amount shall be divided among the members.

In 1862, $275 were thus divided; and in 1864, $457."

ANNUAL MEETING

Of the Grand Lodge of Good Samaritans, and Daughters of Samaria, for the Jurisdiction of Pennsylvania and Delaware.

The annual meeting of the R. W D. Grand Lodge of G. S and D. S. for the jurisdiction of Pennsylvania and Delaware, was held at their lodge-room, in Masonic Hall, South Eleventh St., Phila., on Tuesday, June 5th, 1866. After the transaction of the usual business of the annual meeting, and the address of the R. W. G. C., which was listened to with deep interest, the following list of grand officers was elected for the ensuing year:

R W. G. C., Brother M M. Cropper; R. W. G. P. D. Sister Amanda F. Custus; R. W. D. G. C., Bro Elisha Horile; R W. D G P D, Sister A E. Poser; R W V G C, Bro. James Goldsboro; R. W. G. D. F, Sister Elizabeth Horile; R. W G Prelate, Bro Thos. Jones; R W. G D. L, Sister Maria Highgate; R W G Orator, Bro. Wm. H. Longfellow; R W. G. R S., Bro. Alfred M. Green; R. W. G. D. R., Sister Elizabeth T. Freeman; R W. G. F. S., Bro. Daniel Thomas; R W G. D. F., Sister M A Pope; R. W G Treasurer, Bro. R. H. Gleaves; R W. G D. T., Sister E. B Randolph; R. W. G. Con, Bro. Jacob Pope; R W. G D Con., Sister M. L. Jones; R W. P. J. S., Bro. Nathaniel Morgan; R W G D K, Sister Julia M Peters; R. W. G. O. S., Bro Henry Hercer; R W. G. D. P., Sister Rosetta Williams.

After the ceremony of installation, R. W. G. C., Bro. Jonathan Davis was passed the chair, and the lodge then adjourned.

N. B—All correspondence with this District Grand Lodge should be addressed to M. M. Cropper, 814 Lombard Street, or to Alfred M Green, Box 927, Phila., Pa

M M CROPPER, R W G C
Attest, ALFRED M. GREEN, R. W. G. R. S.

CIRCULAR

Of the Executive Committee of the Parent Home and Foreign Missionary Society.

Whereas the Executive Committee of the A M E. Church, appointed by the General Conference of said Church, have learned, with deep regret, the action of the Philadelphia Conference of the said A. M. E. Church, in giving the opinion that the corresponding secretary of the P. H and F. M. S. is not entitled to his support from the funds of said Society, and as the doings of said Annual Conference will greatly embarrass our missionary efforts, the committee have thought best to issue the following circular, for the purpose of harmonizing the differences of opinion, and securing concert of action, for the time being, in our great work Now, therefore be it

Resolved, That it is the opinion of the executive committee that the Corresponding Secretary appointed by the General Conference of the A. M E Church, in 1864, is a general officer, and is, therefore, entitled to his support as other general officers in the A M E Church, from the funds raised in his general department

And be it further

Resolved, That all the Annual Conferences of the A M. E Church be, and are hereby, most respectfully requested to act in keeping with these views until the President of the Board of Managers shall call a meeting and adjust the differences, or until the bishops shall have met and published their ruling in the *Christian Recorder*; and thereby set the matter at rest till the meeting of the society.

And be it further

Resolved, That the President of the Board of Managers of the P. H. and F. M. Society be, and is hereby requested to call a meeting of said Board as soon as possible, if in his opinion the business of the Society requires that they should meet.

And we most respectfully request the bishops of the A. M. E. Church to publish, for the information of all [illegible] good, their views upon the subject, and thereby set the brethren right on a matter of so great importance.

J. D S HALL,
J. J. HERBERT,
W D W. SCHUREMAN,
R A. HALL,
M F SLUBY,
J A HARDY,
J H A. JOHNSON,
B T TANNER,
W H HUNTER,
Committee

Home Affairs.

FAIR IN AID OF THE BOOK ROOM

Early last spring, Rev Elisha Weaver, General Book Steward, solicited several ladies of this city to get up a fair for the aid of the Book Concern. They went to work with commendable zeal and energy, and opened, at Masonic Hall, early in May, holding a little over two weeks

The tables were well and tastefully supplied, and, the ladies having them in charge, were successful in pleasing their patrons.

A silver pitcher was procured, and all the ministers in the city, irrespective of denomination were enrolled as competitors to be voted for, the one having the highest number of votes to receive the pitcher.

Most of the competitors felt that the General Book Steward's long connection with the Book Concern rendered him the proper one to receive it, in which those voting generally acquiesced He was the successful competitor, and on Tuesday evening, the 12th inst., a number of friends met at his residence, 619 Pine Street, and the ladies of the Fair presented to Rev. E Weaver, the pitcher, through Miss G R Matthist, who made the presentation in a graceful and touchingly eloquent address. Miss Matthist also presented the proceeds of the fair, $100.

Rev. E Weaver made a most eloquent reply. After some congratulatory remarks by several of the guests, the company gathered around a sumptuous festal board, and then soon dispersed We are pleased to make honorable mention and return our thanks to the following ladies, to whose exertions the result is due

Committee of Arrangements.

Mrs. Charles Givens, Mrs Sophia A Woolfard, Miss Frances G. Boston, Miss Elizabeth Douglass, Miss Sarah Chandler, Mrs. Elias Stokely.

Mrs. J H Matthist, President; Miss Georgiana R Matthist, Secretary; Miss Mary F Barsley, Assistant Secretary; Miss M. Oakey, Treasurer.

FAIR

The Ladies' Union Association of the Shiloh Baptist church has just closed a Fair at Masonic Hall, which, from the constant large attendance, must have swelled their funds greatly. Among the several articles around which an unusual interest circled, was a fine set of base ball club equipments, which were hotly contested for by the Independence and Excelsior clubs, and won by the latter; also, a splendid silver cup and pitcher, for presentation by vote to the pastor of Union, Shiloh, or the Pearl St. churches. The pastor of the latter church (Rev T. D Miller,) having received the largest number of votes, was awarded the pitcher. We congratulate the association, composed entirely of the young, on their success.

We should fail to discharge our duty, did we not mention the proceedings of the annual meeting of the

FRATERNAL ASSOCIATION

This institution, organized June 11th, 1861, and incorporated July, 1865, is really among benevolent societies the "gem of the casket."

Its membership, embracing men of sterling worth in the community, and the *charter*, by which the association is governed, unite to make it "one of the best in all the land."

The number of members—with those of a recently formed auxiliary in Washington, D. C.,—is fifty-five The united income of the Parent and Auxiliary Societies during the past year, was $164.

During the same period one member has been buried, and four children of members.

The widows and orphans of deceased members are cared for quarterly by the association,—a feature which commends it to the Christian support so richly deserved.

The annual meeting was held on Tuesday, the 19th inst., and the following persons were elected to serve during the present term:

President, Thaddeus B. Manning; Vice President, E C Baxter (re-elected); Secretary, C. L. Ferrette; Treas., Robert Adger, Sr.; Standing Committee of five, F P. Main, Chairman; Relief Committee of three, Guy M. Burton, Chairman; three Trustees, John Hoff, Chairman, Wm. B. Preston and Jas. S Ashe, Stewards.

At the conclusion of the business incident to the day, the members and invited guests surrounded the banqueting table, to partake of the annual dinner, which, being exquisitely prepared, reflected much credit upon the ability of the caterer, Mr. Julius Bowden, who, assisted by Messrs. Foster and Ferrette, as Committee of Arrangements, contributed very much to the pleasant feeling of all present,

The following sentiments were well received

THE FRATERNAL ASSOCIATION.

Another glorious victory has been achieved in the field of benevolence Another year has rolled around, and the Fraternal Association still upholds her banner, emblazoned with her glorious motto, "Fraternity, Concord, Charity"

OUR SISTER SOCIETIES.

Co-laborers in the field of usefulness, to them we extend our fraternal hand, with our hearts opened to their generous friendship, wishing them a long life and continued success.

Responded to by Mr R. H Gleaves, of the Sons of St Thomas, and Mr Joseph A Lavombo, of the St Mary's Beneficial Soc'y.

OUR PEOPLE

With jubilant hearts we hail the approaching consummation of our people's civil and political disenthralment, brought about by the manly bearing and brave valor of our colored heroes, whose deeds of glory upon the field of battle are a lasting tribute to the virtues of our race, historically renowned for science, literature and the arts As American citizens, we demand the full, complete and unqualified acknowledgment of our rights, and the privileges of developing the latent qualities of our manhood, so long held in abeyance by the oligarchy of slavery and prejudice, its contemptible counterpart.

Responded to by Mr J. H Smith.

WOMAN.

"In joy and in sorrow,
Through praise and through blame
If woman be there, our joy is the same."

Responded to by Mr J. Q. Dutton.

The speakers were frequently interrupted by applause At a late hour the assemblage dispersed, each one satisfied that the proceedings were truly FRATERNAL.

PERSONAL ITEMS.

NEW YORK Annual Conference of the African M E. Church, met at Sullivan St. Church, last Wednesday morning Bishop A W. Wayman presided, assisted by Bishop Payne

REV J. MORRIS WILLIAMS:—It is rumored that the trustees of the African M E Church, Brooklyn, N Y, are making an effort to secure the services of Rev. James Morris Williams, the present pastor, as their financial agent to raise money the coming Conference year, to liquidate the debt of $8,000 resting on the church He has served this church at three different periods, seven years during the last twelve years, which is an evidence of his devotedness, faithfulness and ability

REV. BISHOP D. A PAYNE, D D, passed through our city last week, *en route* for Conference

MR CASS, business manager of *Zion's Standard* and *Weekly Review*, visited Philadelphia last week

MAJ GEN R. SAXTON was in this city last week

Items.

RECONSTRUCTION

"After the Senate had adopted the Constitutional Amendment, just concurred in by the House of Representatives, Gov. Curtin addressed a circular letter to the Governors of all the loyal States, suggesting the propriety of union in action in calling together their Legislatures for the ratification of that amendment It is now understood that such uniform action will be had, and that before the adjournment of Congress, a ratification of the amendment will be made"—*Philad'a Correspondence of the N. Y. Tribune.*

IMPORTANT MOVEMENT OF THE COLORED MEN OF NEW JERSEY

[The following, from the New York *Tribune*, will interest every lover of impartial suffrage —EDITOR]

"The colored men of New Jersey are moving to contest legally their right to the ballot—Claiming that, as tax-payers, representation is due them in the enactment and administration of the laws, they will offer their votes at the next election, and, if refused, they will bring the matter to the courts, and there lay open the whole question of suffrage. The most intelligent and wealthy colored men of the State lead the enterprise, which retains for its chief lawyer Gen. B F Butler A meeting to swell the movement will be held in Newark on Friday We are glad that it has its beginning in New Jersey, and hope that this spirited example will be followed in other States"

HOW JEFFERSON DAVIS WAS PUT IN IRONS

Lieut.-Col. John J. Craven, M. D., formerly Surgeon of the U. S. Army, has written a book about the Prison Life of Davis, in which may be read the following:—

"Well?" said Mr Davis, as they entered, slightly raising his head.

"I have an unpleasant duty to perform, Sir," said Capt Titlow, and as he spoke, the senior blacksmith took the shackles from his assistant.

Davis leaped instantly from his recumbent attitude, a flush passing over his face for a moment, and then his countenance growing livid and rigid as death.

He gasped for breath, clutching his throat with the thin fingers of his right hand, and then recovering himself slowly, while his wasted figure towered up to its full height—now appearing to swell with indignation and then to shrink with terror, as he glanced from the captain's face to the shackles—he said slowly and with a laboring chest:

"My God! you cannot have been sent to iron me?"

"Such are my orders, Sir," replied the officer, beckoning the blacksmith to approach, who stepped forward, unlocking the padlock, and preparing the fetters to do their office. These fetters were of heavy iron, probably five-eighths of an inch in thickness, and connected together by a chain of like weight I believe they are now in the possession of Maj.-Gen Miles, and will form an interesting relic.

"This is too monstrous," groaned the prisoner, glaring hurriedly round the room, as if for some weapon or means of self destruction. "I demand, Captain, that you let me see the commanding officer. Can he pretend that such shackles are required to secure the safe custody of a weak old man, so guarded and in such a fort as this?"

"It could serve no purpose," replied Captain Titlow, "his orders are from Washington, as mine are from him

"But he can telegraph," interposed Mr. Davis eagerly; "there must be some mistake. No such outrage as you threaten me with is on record in the history of nations Beg him to telegraph, and delay until he answers"

"My orders are peremptory," said the officer, "and admit of no delay For your own sake, let me advise you to submit with patience As a soldier, Mr. Davis, you know I must execute orders"

"These are not orders for a soldier," shouted the prisoner, losing all control of himself—"They are orders for a jailer—for a hangman, which no soldier wearing a sword should accept! I tell you the world will ring with this disgrace The war is over; the South is conquered; I have no longer any country but America, and it is for the honor of America, as for my own honor and life, that I plead against this degradation Kill me! kill me!" he cried, passionately, throwing his arms wide open and exposing his breast, "rather than inflict on me, and on my people through me, this insult worse than death"

"Do your duty, blacksmith," said the officer, walking toward the embrasure, as if not caring to witness the performance. "It only gives increased pain on all sides to protract this interview"

At these words the blacksmith advanced with the shackles, and seeing that the prisoner had one foot upon the chair near his bedside, his right hand resting on the back of it, the brawny mechanic made an attempt to slip one of the shackles over the ankle so raised, but, as if with the vehemence and strength which frenzy can impart, even to the weakest invalid, Mr Davis suddenly seized his assailant and hurled him half way across the room

On this, Capt Titlow turned, and seeing that Davis had backed against the wall for further resistance, began to remonstrate, pointing out in brief, clear language, that this course was madness, and that orders must be enforced at any cost "Why compel me," he said, "to add the further indignity of personal violence to the necessity of your being ironed?"

"I am a prisoner of war," fiercely retorted Davis, "I have been a soldier in the armies of America and know how to die. Only kill me, and my last breath shall be a blessing on your head But while I have life and strength to resist, for myself and for my people, this thing shall not be done"

Hereupon Capt Titlow called in a sergeant and file of soldiers from the next room, and the sergeant advanced to seize the prisoner Immediately Mr Davis flew on him, seized his musket and attempted to wrench it from his grasp

Of course, such a scene could have but one issue. There was a short, passionate scuffle In a moment Davis was flung upon his bed, and before his four powerful assailants removed their hands from him, the blacksmith and his assistant had done their work—one securing the rivet on the right ankle, while the other turned the key in the padlock on the left

This done, Mr Davis lay for a moment as if in stupor. Then slowly raising himself and turning round, he dropped his shackled feet to the floor The harsh clank of the striking chain seems first to have recalled him to his situation, and dropping his face into his hands, he burst into a passionate flood of sobbing, rocking to and fro, and muttering at brief intervals "Oh, the shame, the shame!"

AN ACKNOWLEDGMENT.

The members of the Excelsior Base Ball Club of Philadelphia, desire to express their appreciation of the action of their friends, whose munificent liberality secured for them the set of implements voted for at the late fair of the Ladies' Union Association, Jr, and take this opportunity of returning thanks for this mark of esteem.

They will especially hold in remembrance the sympathy manifested by their lady friends, whose action in the wearing of the "*white*" was an assurance of their kindly feelings.

Our friends may rest assured that unceasing efforts will not be spared to prevent any cause for regretting their generous action, and that as our name indicates, we have resolved to take "*nulla vestigia retrorsum.*"

JAMES H. FRANCIS, *President.*
J FIELDS NEEDHAM, *Secretary*

NOTICE.

All the ministers of the Indiana Annual Conference who have not settled for Minutes, or books, will please come prepared to settle on the first day of the Conference, that I may be enabled to make my report at an early stage of the Conference.

WM H TREVAN,
District Book Steward.

QUARTERLY CONFERENCE OF BORDEN TOWN CIRCUIT.

The Quarterly Conference will meet on Saturday, July 7th, at 1½ o'clock, P M Strange preachers are expected to preach at night and on the next day.

Quarterly meeting at Allentown on the 14th and 15th, and at Cookstown on the 22d

PETER GARDINER,
Preacher in charge of Bordentown Circuit.
June 23—2t.

INFORMATION WANTED

Of Lydia Brown, who lived with Capt. Mark Brown, Tarlton Plantation, near Brashear City, La., by her mother Please address

MARGARET JANE BROWN,
108 Dallas street,
Baltimore, Md
June 18—3t

NOTICE.

To the Trustees of Wilberforce University:

DEAR BRETHREN:—In view of our great undertaking to rebuild the college, it is, therefore, very essential that we should have a full meeting of the Board, at our next annual meeting, which will be on the 26th of June

The Annual Commencement will take place on the Wednesday following, June 27th.

As our success depends much upon this meeting, dear brethren, do be punctual in attendance, and let us be willing to make some sacrifice for the common cause of education.

E. A DAVIS,
Secretary Trustee Board.
Xenia, Wilberforce, May 8, 1866.
June 2—4t

ICE CREAM SALOON

Mrs J Colquhoun has lately opened an ice cream saloon, at No. 913 Lombard Street, for the accommodation of ladies and gentlemen, and hopes to share a portion of the patronage of her friends She will also supply families.

June 16—3m.

Advertisements.

CAPE MAY, N. J.

Mrs. Emeline Williams

Will open a PRIVATE BOARDING HOUSE for the accommodation of Ladies and Gentlemen who may wish to spend a portion of their time, during the summer months, in a spot removed from the heat, dust and bustle incident to city life No pains will be spared in making our Guests comfortable and every thing agreeable. Any inattention of Waiters incurs instant dismissal.

Terms—$6 00 per Week. or $1.25 per Day

The House will open on the 25th of June Situation—One Mile and a Half from the ISLAND.

Carriages can be had at all times

June 16—6w

AGENTS WANTED!

Wanted—active and reliable agents throughout the South, to sell Photographic Copies of

Littlefield's Painting

OF THE

Death-Bed of Lincoln.

Endorsed by Speaker Colfax, Judge Chase, Surgeon General Barnes, and others at the death bed

The only accurate representation of that sad scene

Address

J. W. Littlefield,
Box 533, Washington D C.

May 26—3m.

Established A. D. 1855.

Gentlemen's Clothes Renovating

DYEING

AND

REPAIRING WORKS,

No. 139 S. Fifth St., or 1003 Shippen St.,
Above Tenth St., Phila.

Clothing renovated or dyed in twelve or twenty hours, and warranted to give satisfaction

Your patronage and influence is most respectfully solicited Orders by mail or express punctually attended to.

Goods sent for and delivered to all parts of the city without extra charge.

JAMES W. BROWN.

June 2s.

HOUSTON & BOLING,

DEALERS IN

Flour, Starch, Soaps, &c,

825 SOUTH STREET,

PHILADELPHIA, PA.

INVITE the attention of Housekeepers and others in want of the above articles, which they guarantee to sell at the lowest rates for cash.

June 16—3mos.

MRS. M. K. DAVIS & MRS E ARMSTRONG
will open a

Private Boarding House

For the accommodation of Ladies and Gentlemen who may wish to spend some of their time out of the city during the summer months. They will take great pleasure in accommodating their numerous friends as far as they possibly can. They would respectfully present this Circular for your favorable consideration, and take this manner of informing you and the public that no pains will be spared in making their guests comfortable

TERMS { LADIES, $4 per week, / GENT'N, $5 per week, } In Advance

We shall open our house for the reception of boarders on the first day of April, 1866,

Williams Street, (opposite Micah Williams,)

STONEHAM, MASS

Only nine miles from Boston. Just a nice little ride—fare only 40 cents, going and coming. Take the cars on the Boston & Lowell Railroad, for Stoneham, and get out at Farm Hill station.

may 19—4mos

PHRENOLOGY.

MESSRS. FOWLER & WELLS
(389 BROADWAY)

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may 12—1yr

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March 10, 6 mo.,

THE

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Dec 1—1y

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Mar. 3—6m.

PENNSYLVANIA CENTRAL RAILROAD.

CHANGE OF TIME AND DEPOT.

On and after Monday, December 26, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city

On SUNDAYS—Cars leave Eleventh and Market Sts at 7 45 P M., to connect with Pittsburg and Erie Mail, and at 10.25, P. M., with Philadelphia Express

Mann's Baggage Express will, hereafter, be located at No 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

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FAST LINE	"	12 00	M
PARKESBURG	"	1 10	P. M.
HARRISBURG ACCOMMODATION	"	2.30	"
LANCASTER ACCOMMODATION	"	4 00	"
PAOLI TRAIN, No. 2	"	6.00	"
PITTSBURG AND ERIE MAIL	"	8 30	"
PHILADELPHIA EXPRESS	"	11 10	"
ARRIVE.			
PITTSBURG AND ERIE MAIL	"	4 40	A M
PHILADELPHIA EXPRESS	"	7 05	"
PAOLI ACCOMMODATION, No. 1	"	8.20	"
PARKESBURG	"	9 30	"
LANCASTER TRAIN	"	12 40	P. M.
FAST LINE	"	10 30	"
PAOLI ACCOMMODATION, No. 2	"	4.30	"
DAY EXPRESS	"	4.45	"
HARRISBURG ACCOMMODATION	"	9 40	"
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Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

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Jan '66

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Poetry.

LUTHER AT THE SICK BED OF MELANCTHON.

PARAPHRASED FROM THE LIFE OF LUTHER

Come, rouse thee up, Melancthon,
I have wrestled for thee well,
And the prayers are answered that we prayed
To break this deadly spell—
I hear the cup within my hand
Shall call thee back to life,
What, brother! would'st thou leave me here
To bear alone the strife?

There is work for thee, Melancthon,
Brave work for thee to do,
God needs on earth thy loving heart,
Thy words of counsel true—
In heaven he hath good souls enough
His bidding to pursue.

And what were I, Melancthon,
If thy presence were withdrawn?
I am as bleak as the cold midnight
Before the frost is gone,
And thou art gentle, and kind and warm
As the sun of the summer's dawn.

Thou'rt not the first, Melancthon,
My prayers have held from death,
Our gracious God hath promised grace
To those who pray in faith.
And well he knows a hundred souls
Hang on thy trembling breath

All night for thee, Melancthon,
My soul in prayer was rent,
I wrestled for thee as of old
Did Jacob in his tent,
With an angel mightier seen than that
Wherewith his strength was spent.

So rouse thee up, Melancthon,
'Tis not thy time to die;
The Lord who needs thee on His earth,
Gives life the victory
And even now the evil one
Hath turned his face to fly!

—*Hours at Home*

The Family.

HINTS TO PARENTS.

The point to which I would advert is the neglect of *companionship* between parents and children. By companionship I mean, that happy feeling which induces a child to delight in the parent's society, and the parent to delight in the child's society; that undefined bond which causes the weakness of the one to lean on the strength of the other, and matured experience to fold its wings of loving counsel around the untried pathway of the dear one just starting on the course which to them has been fraught with many dangers. But how seldom do parents use their own retrospect of life for the purpose of warding off those evils which have proved so ensnaring to themselves. They see the little bark freighted with an immortal soul, launched on the same stormy ocean which they have just passed through, and abounding with the same rocks and shoals. Instead of stepping forward like the skillful pilot, whose practised eye and well managed helm can steer safely amid each threatening difficulty, they stand aloof, and allow the frail vessel to drift here and there, at the mercy of every current, contented with the hope that their children will manage to *rough* it as they have done, and that one of these days all will be well. Oh, how little do such reasoners know the guilt which rests upon them for sins of *omission!* The absence of proper counsel, the allowing of affection to wander from its proper object, the giving up to others the responsibility which rests upon the parent—these are but some of the omissions chargeable with the same stern reproof which fell upon the aged man of God when "his sons did evil and he restrained them *not*." Few are aware how deeply they involve themselves in blame by leaving *undone* things that they ought to do.

We shelter ourselves under the much that is *done*, but are sadly blind to the thousand golden opportunities neglected, which might directly and indirectly promote the formation of character, and stamp ineffaceable impressions on the mind.

Health, food, clothes, intellectual education appear the *all* of a parent's anxieties; but the attracting influence of conversation, the study on their part to make their society desirable and profitable, the moulding the youthful ideas by constant mutual intercourse, are too much left out of the calculation. These are among the daily tools to be used in shaping, squaring and polishing the precious jewel placed in our hands, to be in a great measure what we choose to make it. Such pleas require too much sacrifice of our time and ease, and are, too frequently, abandoned.

Children are too much looked upon as playthings during early life; at a later period sent off to school, where friendships are contracted, often of an injurious nature; and then, when these days are over, they return to fill a place at home, for which alienated affections do not fit them. The heart of the young person still loves its home as a place of ease and rest, but the strength of youthful affection has been given elsewhere, and there is felt a chasm, a link broken between parents and child. Were we to judge from the facts of every day observation, we must conclude that there is an understanding that neither parents nor children suit each other as companions. Each goes his own way, there being a want of that beautiful assimilation which ought to bind them one to another. How lamentable to witness a family of daughters daily spending hours in frivolous intercourse with this or that bosom friend, while the mother is left to take her solitary walk, to sit alone in the house, or to pursue some trying task of domestic duty, unaided by the very hands and hearts that should be foremost in offering help! This is wrong and argues a want of that attracting love which, like a loadstone, should draw heart to heart, but which has been lost for the want of cultivation.

In order to gain an ascendency over our children's minds, and secure cheerful intercourse, constant and often self-denying exertion is necessary to cultivate our own powers. The parent must bend *to*, and sympathize *with*, the feelings of youth, and at the same time endeavor to raise the tone of those youthful feelings and tastes to a higher standard. Right thoughts, sober judgments, the art of truly useful conversation, are not indigenous in our nature. They must be planted, watered, cultivated, here a little, there a little, with the careful pruning knife of matured experience; the wrong impression, and vain, worldly opinions so prone to be imbibed at school, must be watched and checked, while holy principles, sound views of *practical utility*, are instilled, and the whole character raised to what is noble, useful and influential. Vast opportunities for all this are afforded in the daily intercourses of home. The morning walk, the evening hour, the social meal, offer happy seasons for improvement. Above all, there are moments which a judicious parent knows how to seize, for private individual intercourse with each loved one in the family circle. The voice of counsel, which perhaps might fail of reaching the ear for which it was designed, if raised in the presence of others, will be listened to with tenfold more respect, and reach the heart with subduing power when *alone!* The tender love which has thus endeavored to point out gently besetting sins, or encourage in the path of duty, will gain an influence never to be lost, if followed up by *prayer*, with and *for* the dear one who at the moment forms the object of sympathy or anxiety. Never should we neglect the blessed privilege of meeting our children *separately* at a throne of grace. Family worship is a precious opportunity, but it must never supersede the use of those still more valued, sacred moments, which every Christian parent should embrace, of taking each child ALONE for prayer.—*Home Monthly.*

WHAT THE CHILD MAY BECOME.

To the child, every thing is new, fresh, great, and important. The bush is as high to him, as the tall tree to the man. He sorrows over the loss of his top, quite as much as does the man over his thousands of dollars. His little feet measure a mile, and it seems a great distance. The pond seems to him a vast water. Men seem greater than they ever will again. He will never again see things in the same light.

Is not the soul then to grow forever? May not the period come when the whole of our life here will seem only as the dim memory of childhood now seems to the man? When the employments and the gains and splendors of earth will seem to be of no more account than do the rattle-box or the marbles of the child? In the sick room I had a little gas fixture which, during the long night, seemed to give out light enough to fill the room quite comfortably; but when the morning came and flooded the room with its full light, my little taper seemed to go out, and I had to look carefully to see if it was really burning. Will not the light of the coming life be so much stronger and purer than what we now have, that even our sun will seem to be a little taper? "It doth not yet appear what we shall be." How difficult to think of the possibilities of a human being, when we follow Jesus—as we see him in the arms of the aged Simeon, seen by him to be the salvation of God—and Jesus, the child twelve years old, sitting in the temple among the doctors—and Jesus going about doing good, healing all manner of sicknesses—and Jesus on the cross and in the tomb, a dead man—and Jesus as he is now in heaven, on the throne of God, with a face so bright that we could not look at him a moment without falling down as dead men!

And the poor, praying, suffering cripple, lying on the bed of pain for years, with the joints and body all drawn out of shape by the agonies of pain—even that poor body is to be changed and to become like unto Christ's own glorious body! What a change! O beautiful faith and hope of the gospel! I sometimes see a poor, crippled child, twisting and working on his crutches to move himself, and I think that on his becoming a Christian, the wings of an angel will be given him hereafter, and he will become a beautiful being in the kingdom of Christ. If I teach the little child how rich he may hereafter become, and how great a man he may be, what higher honors he may win, what a renowned name he may obtain, I know I am raising hopes that will never be realized by him, and am exciting expectations that must perish. But when I tell him what he may do and become in the life that is to follow this, I am not leading him to disappointment. The bright eye of the child never saw any thing so beautiful, his quick ear never drank in music so sweet, his little thoughts never conceived so great things and so beautiful things as God hath prepared for those who love him. Among the hundreds of lovely children I have seen to-day, how many of them all will thus be as the angels of God? Among all my little readers, how many will become glorious spirits before the throne? And then, dear little reader, how I wish I could hear thee say, "I will seek, and obey, and love Jesus, and will 'seek for glory and immortality.'" O what if, some ages hence, I should meet a beautiful form in heaven, and he should say to me, "Sir, do you remember writing a little piece entitled, 'What the child may become?' Well, that piece led me to the Saviour, and he gave me the crown that I wear."—*S. S. Times*

Child's Cabinet.

MOTHER MAGPIE'S MISCHIEF.

BY HARRIET BEECHER STOWE

(*A Story of "Humanity" in Feathers—from "Our Young Folks"—for June.*)

Old Mother Magpie was about the busiest character in the forest. But you must know that there is a great difference between being busy and being industrious. One may be very busy all the time, and yet not in the least industrious; and this was the case with Mother Magpie.

She was always full of every body's business but her own—up and down, here and there, every where, but in her own nest, knowing every one's affairs, telling what every body had been doing or ought to do, and ready to cast her advice gratis at every bird and beast of the woods.

Now she bustled up to the parsonage, at the top of the oak tree, to tell old Parson Too-whit what she thought he ought to preach for his next sermon, and how dreadful the morals of the parish were becoming. Then, having perfectly bewildered the poor old gentleman, who was always sleepy of a Monday morning, Mother Magpie would take a peep into Mrs Oriole's nest, sit chattering on a bough above, and pour forth floods of advice, which, poor little Mrs. Oriole used to say to her husband, bewildered her more than a hard north-east storm.

'Depend upon it, my dear,' Mother Magpie would say, 'that this way of building your nest swinging like an old empty stocking from a bough, isn't at all the thing. I never built one so in my life, and I never have headaches. Now you complain always that your headaches whenever I call upon you. It's all on account of this way of swinging and swaying about in such an absurd manner.'

'But, my dear,' piped Mrs. Oriole, timidly, 'the Orioles always have built in this manner, and it suits our constitution.'

'A fiddle on your constitution! How can you tell what agrees with your constitution unless you try? You own you are not well; you are subject to headaches, and every physician will tell you a tilting motion disorders the stomach and acts upon the brain. Ask old Dr. Kite. I was talking to him about your case only yesterday, and says he, Mrs. Magpie, I perfectly agree with you.'

'But my husband prefers this style of building.'

'That's only because he isn't properly instructed. Pray did you ever attend Dr. Kite's lectures on the nervous system?'

'No, I have no time to attend lectures. Who would sit on the eggs?'

'Why your husband, to be sure; don't he take his turn in sitting? If he don't, he ought to. I shall speak to him about it. My husband always set regular half the time, that I might have time to go about and exercise.'

'O, Mrs Magpie, pray don't speak to my husband; he will think I've been complaining.'

'No, no, he won't! Let me alone. I understand just how to say the thing. I've advised hundreds of young husbands in my day, and I never gave offence.'

'But I tell you, Mrs Magpie, I don't want any interference between my husband and me, and I will not have it,' says Mrs Oriole, with her little round eyes flashing with indignation.

'Don't put yourself in a passion, my dear; the more you talk, the more sure I am that your nervous system is running down, or you wouldn't forget good manners in this way. You'd better take my advice, for I understand just what to do' and away sails Mother Magpie; and presently young Oriole comes home, all in a flutter.

'I say, my dear, if you will persist in gossiping over our private family matters with that old Mother Magpie—'

'My dear, I don't gossip; she comes and bores me to death with talking, and then goes off and mistakes what she has been saying for what I said.'

'But you must stop her.'

'I try to, all I can; but she won't be CUT.'

'It's enough to make a bird swear,' said Tommy Oriole.

Tommy Oriole, to say the truth, had as good a heart as ever beat under a bird's feathers, but then he had a weakness for concerts and general society, because he was held to be, by all odds, the handsomest in the woods, and sung like an angel; and so the truth was, he didn't confine himself so much to the domestic nest as Tom Titmouse or Billy Wren. But he determined that he wouldn't have old Mother Magpie interfering with his affairs.

'The fact is,' quoth Tommy, 'I am a society bird, and nature has marked out for me a course beyond the range of the common place, and my wife must learn to accommodate. If she has a brilliant husband, whose success gratifies her ambition, and places her in a distinguished public position, she must pay something for it. I'm sure Billy Wren's wife would give her very bill to see her husband in the circles where I am quite at home. To say the truth, my wife was well enough content till old Mother Magpie interfered. It is quite my duty to take strong ground, and show that I am not to be dictated to.'

So, after this Tommy Oriole went to rather more concerts, and spent less time at home than ever he did before, which was all that Mother Magpie effected in that quarter. I confess this was very bad in Tommy, but then birds are no better than men in domestic matters, and sometimes will take the most unreasonable courses, if a meddlesome Magpie gets her claw into their nest.

But old Mother Magpie had now got a new business to bend in another quarter. She bustled off down to Water-dock Lane, where as we said in a former narrative, lived the old music-teacher, Dr Bullfrog. The poor old Doctor was a simple-minded, good, amiable creature, who had played the double bass and led the forest choir on all public occasions since nobody knew when. Latterly some youngsters had arisen who sneered at his performances as behind the age. In fact, since a great city had grown up to the vicinity of the forest, tribes of wandering boys broke up the simple tastes and quiet habits which old Mother Nature had always kept up in those parts. They pulled the young checkerberry before it ever had time to blossom, rooted up the sassafras shrubs and gnawed their roots, fired off guns at the birds, and, on several occasions when old Dr Bullfrog was leading a concert, had dashed in and broken up the choir by throwing stones.

This was not the worst of it. The little varlets had a way of jeering at the simple old doctor and his concerts, and mimicking the tones of his bass-viol. 'There you go Pedy go-dunk, Pedy-go-dunk; umph—chunk,' some rascal of a boy would shout, while poor old Bullfrog's yellow spectacles would be bedewed with tears of honest indignation. In time, the jeers of these little savages began to tell on the society in the forest, and to corrupt their simple manners; and it was whispered among the younger and more heady birds and squirrels, that old Bullfrog was a bore, and that it was time to get up a new style of music in the parish, and to give the charge of it to some more modern performer.

Poor old Dr. Bullfrog knew nothing of this, however, and was doing his simple best, in peace, when Mother Magpie called in upon him, one morning.

'Well, neighbor, how unreasonable people are! Who would have thought that the youth of our generation should have no more consideration for established merit? Now, for my part, I think your music-teaching never was better; and as for our choir, I maintain constantly that it never was in better order, but—well, one may wear her tongue out, but one can never make these young folks listen to reason.'

'I really don't understand you, ma'am,' said poor Dr. Bullfrog.

'What! you hav'n't heard of a committee that is going to call on you, to ask you to resign the care of the parish music?'

'Madam,' said Dr Bullfrog, with all that energy of tone for which he was remarkable. 'I don't believe it,—I can't believe it. You must have made a mistake.'

'I mistake! No, no, my good friend; I never make mistakes. What I know, I know certainly. Wasn't it I that said I knew there was an engagement between Tim Chipwing and Nancy Nibble, who were married this blessed day? I knew that thing six weeks before any bird or beast in our parts; and I can tell you you are going to be scandalously and ungratefully treated, Dr. Bullfrog.'

'Bless me, we shall be ruined!' said Mrs Bullfrog; 'my poor husband—'

'O, as to that, if you take things in time, and listen to my advice,' said Mother Magpie, 'we may yet pull you through. You must alter your style a little,—adapt it to modern times. Every body now is touched with the operatic fever, and there's Tommy Oriole has been to New Orleans and brought back a touch of the artistic. If you would try his style a little,—something Tyrolean, you see.'

'Dear madam, consider my voice. I never could hit the high notes.'

'How do you know? It's all practice; Tommy Oriole says so. Just try the scales. As to your voice, your manner of living has a great deal to do with it. I always did tell you that your passion for water injured your singing. Suppose Tommy Oriole should sit half his days up to his hips in water, as you do—his voice would be as hoarse and rough as yours. Come up on the bank, and learn to perch, as we birds do. We are the true musical race.'

And so, poor Dr Bullfrog was persuaded to forego his pleasant little cottage under the cat-tails, where his green spectacles and honest round back had excited, even in the minds of the boys sentiments of respect and commiseration. He came up into the garden, and established himself under a burdock, and began to practise Italian scales.

The result was, that poor old Doctor Bullfrog, instead of being considered as a respectable old bore, got himself universally laughed at for aping fashionable manners. Every bird and beast in the forest had a gibe at him; and even old Parson Too-whit thought it worth his while to make him a pastoral call; and admonish him about courses unbefitting his age and standing. As to Mother Magpie, you may be sure that she assured every one how sorry she was that dear old Dr Bullfrog had made such a fool of himself. If he had taken her advice, he would have kept on respectable as a nice old Bullfrog should.

But the tragedy for the poor old music-teacher grew even more melancholy in its termination; for one day as he was sitting disconsolate under a currant bush in the garden, practising his poor old notes in a quiet way, thump came a great blow of a hoe, which nearly broke his back.

'Hollo! what ugly beast have we got here!' said Tom Noakes, the gardener's boy. 'Here, here, Wasp, my boy.'

What a fright for a poor, quiet, old Bullfrog, as little wiry, wicked Wasp came at him, barking and yelping. He jumped with all his force over a patch of bushes into the river and swam back to his old home among the cat tails. And always after that it was observable that he was very low spirited, and took very dark views of life; but nothing made him so angry as any allusion to Mother Magpie, of whom, from that time, he never spoke except as OLD MOTHER MISCHIEF.

Miscellaneous.

TOO GREAT TO BE TRUE.

In one of the battles during the Mexican war, a colonel was severely and dangerously wounded; he was taken to a neighboring hacienda to be nursed. This hacienda, or plantation, was some distance up in the country, and its master, a wealthy Mexican, had lived on it all his days. He was a gentlemanly, pleasant person, and did all he could to make the stranger comfortable. After some delay and doubt, the colonel was pronounced out of danger, but his convalescence was slow. The Mexican showed him every courtesy. As the invalid grew better, and as the host was a tolerably intelligent man, the two gentlemen naturally fell into conversation over their wine and cigars.

The Mexican loved to hear his guest tell of the various improvements modern science had made in the machines and engines used for manufactures and commerce by men in that outer world of which he knew so little. Born and brought up on his hacienda, quite out of the reach of modern books and journals, he was entirely in the dark as to all these things. So the American officer, being a fluent and graphic talker, described, agreeably to his host, the steam-engine and its various uses, and many other wonders, which sounded to the Mexican as marvellous and much more exciting than his holy legends and church miracles. He listened to his guest with a childlike faith that was interesting, never doubting a word he said.

One beautiful moonlight evening, they were walking the full length of the long gallery surrounding the house, smoking and enjoying the freshness of the air after a heavy thunder-shower. The lightning still played in some clouds along the horizon, and as the colonel looked at it, he commenced describing the electric telegraph. The profound silence of his host made him more earnest; he grew even eloquent, and gave a glowing account of its discovery, application and use. When he arrived at the close, noticing that his host did not ask the usual questions, he said, "Is it not wonderful?"

"Yes," answered the Mexican coldly, taking his cigar from his mouth, and leaning his back against a pillar of the high gallery, "it is very wonderful. Every thing you have been relating to me, colonel, is wonderful. But I tell you what is more wonderful still, your powers of invention. I have been listening to you now for some time, not only enjoying your fine conversation, but believing with the innocence of a child all the great things you have been describing. I might have known they were fables, but I did not, nor should I have suspected you, if you had not created this last story. Now I know that they are all untrue."

It was useless for the colonel to assure his incredulous host; he never gained any credence after that last great demand on his faith.

GOD'S PLAN IN GEOGRAPHY.

The physical geographer now claims that the particular arrangement of seas, continents, mountains and rivers which the earth has received, is the very best that could be given for the purpose to which the earth is destined. As the Divine Wisdom is manifested in the order and adaptation of the parts of the human body, of animals, and of plants, so there is an object in the particular shape the continents have been made to assume. Every thing works in harmony with the Divine plan, which we claim to be beginning to comprehend.

Change the position of Asia and Europe, and you would have rain and death. Ireland now always green, would have the climate of Labrador. Compare the British Isles, Norway, and Sweden, with the corresponding latitudes of our own coasts, and we see the dreadful consequences. Take away the Andes, which arrest the rain clouds, and South America, that most wonderfully watered continent, would be a desert. Take away the Rocky Mountains, or change their direction from East to West, and we have our own fertile country ruined. Elevate our Southern coast, so as to change the direction of the Mississippi, and what mischief would ensue!

There is literally a face to nature, as there is a face to man. As we have our circulation of the blood, so there is the circulation of the earth's great heart of fire, the circulation of the waters, and the ventilation of the air. We have yet to consider these varied shades of nature in their relations to each other, and to man and animal life. But we are not to stop here. The physical geographer claims that the influences bearing upon the intellect of man can be explained by the peculiar arrangement of the earth's surface. We know that civilization has marched from East to West, from Asia to Europe, and even across the Atlantic to the new world—growing and expanding in its course. We can see what has been developed in Asia and Europe, and may predict something for America.—*Prof Doremus.*

Farm and Garden.

SOILING DOMESTIC ANIMALS.

In the Old World, where agriculture, both as a science and an art, is far in advance of the cultivation of the soil in our country, a much larger number of domestic animals is kept on the product of ten acres of land, than can be kept in America with the present system of farm management. Soiling neat cattle, milch cows, oxen or store animals—or soiling horses, by which is understood, keeping them in close quarters on green food, recently mowed, instead of allowing them to graze in the pasture, has been practised but little in our country, for the reason that but a limited portion of our cultivable land has been brought to a state of productiveness which would warrant the adoption of the soiling system. Still, wherever a few farmers have introduced that system, even on a small scale, the results have been eminently satisfactory.

As many of the readers of the *Observer* keep only one horse and one milch cow, and frequently find it extremely difficult to obtain good pasture for their animals during the growing season, we propose to show how a small breadth of land may be cultivated with a little labor, during the dry portion of the summer, so as to keep animals much better and cheaper than can be done in any other way. Scores of farmers and gardeners, and sometimes ministers and lawyers, allow enough excellent ground to go to waste to produce a sufficient amount of food for a cow or a horse, simply because they do not understand how to manage a little, so as to make it produce an abundant crop. Utilizing unproductive lawns and barren portions of valuable grounds is an object of great importance, not only to the proprietor, but to the country. If a person may be honored with the appellation of a benefactor of mankind, because he makes two blades of grass grow now, where the land has formerly produced but one, how much more shall we honor him who tills the soil, so as to yield two plants of any kind, where *nothing* has been accustomed to grow?

What to do will be the first question. Here, for example, is a rood, or more of ground, in one portion of the carriage-yard, or barn yard, that produces nothing but weeds and coarse grass, from year to year; and the product amounts to just nothing at all. It is waste land. Now such plots may be rendered, even the present season, quite as profitable as the best piece of meadow or pasture on the farm, if rightly managed. Every thing will depend on the system of management adopted. Canada thistles, burdocks, horse dock, or some other noxious weeds, may have borne undisputed sway over such spots for a score of years. So much the better, as the crop of green fodder will be so much heavier if the ground be well tilled. In many instances a hedge row of blackberry bushes, or noxious weeds, occupy a strip of ground for one or more rods wide, between two fields. How much more farmer-like it would appear, to see a heavy crop of something useful growing in place of such a disfiguring blotch, which may be seen on many a fine farm.

Here, then, is the land, the seed and the tools and the team to produce a heavy crop this season, where nothing will be raised;—but *brains* must lay out the work carefully and judiciously, and see that every thing is performed properly. How to do the work will be next important question.

Clear away the rubbish, pick off the stones, grub out the shrubbery and plow or spade the ground well, and as deep as the surface soil will admit of without turning up the subsoil to the surface. If the ground is as hard as a brick yard, there will be a time, before the middle of June, when it will be just moist enough to crumble to powder, like slacked lime. That will be the true period to break up such a soil. And if pulverized at that particular time, the ground will remain mellow during the entire growing season.

After the ground is broken up, should there be clods, as there will sometimes be where a large proportion of the ground is composed of clay, let the lumps be mashed with a roller, or with hand-axes, soon after a heavy shower. If the plot of ground be small, stretch a line where a row is to be made, and dig a channel with a hand hoe, about three inches deep. Now scatter Indian corn in it, about as thick as field beans are planted; or the kernels should be equivalent to two parallel rows two inches apart between the rows, and two inches apart between the grains. That will be about the right number of kernels in each drill. Make the drills about thirty inches apart. If the soil be poor and thin, manure it thoroughly. If it be foul, by putting in the seed as soon as it is broken up, the maize will get the start of all weeds, and after the first hoeing, if it be well done, the leaves of maize will shade the ground so completely, that nothing will attempt to grow but the corn. By the middle of July, if the ground is rich, some parts of the maize will be sufficiently large to be cut up, which may be done with a grass scythe, or sickle. Immediately after cutting a strip of the maize, let the ground be spaded up finely, and turnip seed planted in drills. If the ground be rich, a fair crop of turnips may be grown, even if the seed is not put in till the middle of August. Early kinds of turnip seed may be obtained at most of the seed stores in cities and villages. The turnips will require hoeing well; and if the ground be poor, sprinkle them bountifully with liquid manure.

The green maize may be fed, mowing a supply for a cow and horse, from day to day, till the tops are in full bloom, when the stalks should be cut up, bound in small sheaves, and set in shocks where they can be allowed to cure.

We know from experience that such a system of soiling is feasible and practicable, and will be found an excellent introduction to a more perfect system of soiling, in which a crop of early grass is started which will attain sufficient size to be mowed in the fore part of the following June.—*Observer*

Advertisements.

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GENERAL OFFICE,
African Civilization Building,
Dean St., near Troy Avenue,
Brooklyn, New York
BRANCH OFFICES,
No. 66, Sullivan St., New York,
and F Street, Washington, D. C.
OFFICERS
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This Society, incorporated under the General Act of the Legislature of the State of New York, most earnestly appeal to the friends of their race, and of education, to aid them in their laudable efforts to establish and sustain free schools among and for the benefit of the Freedmen of the South.

General Superintendent of Schools and Gen'l Agent,
REV. RUFUS L. PERRY,
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The 4th Article in the Constitution provides that, "The donation or subscription of not less than one dollar annually, shall constitute any individual, of good moral character, a member of this Society, and the payment, at one time, of twenty five dollars, shall make any person a life-member." July 22—tf.

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INDIAN
AND
German Medicines.

Mrs. Brown invites all that are afflicted with ANY DISEASE that is CURABLE, not to delay in making a trial of her Medicines, and they will be certain of obtaining relief, such as
CONSUMPTION,
BRONCHITIS,
ASTHMA,
AND ALL LUNG COMPLAINTS,
HEART DISEASE, TUMORS, PILES, GRAVEL, AND FEMALE COMPLAINTS
ALSO,
Poisonous Bites. Such as the bite of a Mad Dog, and Snake Bite, Cancers and Scrofula, Erysipelas, Tetter.
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LADIES'
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Repairing neatly done. Orders promptly attended to.
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PHILADELPHIA.

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Ready Made,
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We have also on hand a full assortment of
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adapted to
Men's and Boys' Wear,
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These Goods have been purchased for CASH, and will be sold at a small advance for CASH.
Particular attention paid to all orders, so as to insure satisfaction to the purchaser.
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Oct 7 3m

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LAYING OUT of THE DEAD.
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Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence
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COAL! COAL!!
Coal delivered to any part of the city, by large or small measure by,
T. J. BOWERS,
Coal and Kindling Wood Depot,
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April 15—tf

NEWSPAPER LAWS

As there are certain definite laws in relation to the rights of publishers of newspapers, which do not seem to be understood, we will endeavor to make a plain synopsis of them, and solicit attention thereto.

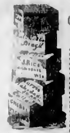
1. A Postmaster is required to give notice *by letter*, (returning a paper does not answer the law,) when a subscriber does not take his paper out of the office, and state the reasons for its not being taken; and a neglect to do so makes the Postmaster responsible to the publisher for the payment.

2. Any person who takes a paper from the Post-office, whether directed to his name or another, or whether he has subscribed or not, is responsible for the pay.

3. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, *whether it be taken from the office or not*. There can be no legal discontinuance until the payment is made.

4. If the subscriber orders his paper to be stopped at a certain time, and the publisher continues to send, the subscriber is bound to pay for it, *if he takes it out of the Post-office*. The law proceeds on the ground that a man must pay for what he uses.

5. The courts have decided that refusing to take newspapers and periodicals from the Post-office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.



AYER'S
CATHARTIC
PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.
Dr. Ayer: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.
ASA MORGRIDGE.

As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.
Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.
From Dr. Edward Boyd, Baltimore.
Dear Bro. Ayer: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

Pittsburg, Pa., May 1, 1855.
Dr. J. C. Ayer. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.
Yours with great respect, ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders — Liver Complaints.
From Dr. Theodore Bell, of New York City.
Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

Department of the Interior,
Washington, D. C., 7th Feb., 1856.
Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them.
Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.
From Dr. J. G. Green, of Chicago.
Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.
From Rev. J. V. Himes, Pastor of Advent Church, Boston.
Dr. Ayer: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.
Yours, J. V. HIMES.

Warsaw, Wyoming Co., N. Y., Oct. 24, 1855.
Dear Sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and *purify the fountains of the blood.*
JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.
From Dr. J. P. Vaughn, Montreal, Canada.
Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.
I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.
Pulaski House, Savannah, Ga., Jan. 6, 1856.
Honored Sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec. 1855.
Dr. Ayer: I have been entirely cured, by your Pills, of Rheumatic Gout — a painful disease that had afflicted me for years.
VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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MRS. AMELIA W. ADAMS
Will open a SELECT SCHOOL for the benefit of children between the ages of four and fourteen years, at her residence, 530 Juniper St., between Spruce and Pine, Thirteenth and Broad Sts., on Monday, 2d of October. Terms, moderate.
A share of your patronage is solicited.
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Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Balmorals and Hoop skirts.
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COMBS, BRUSHES, SOAPS, choice Perfumery and fancy articles.
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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion Morality, Literature and Science.

Rev. Elisha Weaver, Publisher. PHILADELPHIA, JUNE 30, 1866. Vol. VI. No. 26. New Series, Whole No. 286.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the AFRICAN METHODIST EPISCOPAL CHURCH, by REV. ELISHA WEAVER, *General Book Steward*, No. 631 Pine Street, Philadelphia.

Orders.—All letters and matters pertaining to the Book Concern subscribers, sale of papers, and all moneys belonging to Book Concern or the paper, must be directed "Christian Recorder," Box No. 2978, Philadelphia, and all matters sent by express, and in security, must be directed to E. Weaver, No. 631 Pine St.

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Poetry.

"GOOD NIGHT."

Good night! a word so often said,
The heedless mind forgets its meaning;
'Tis only when some heart lies dead,
On which our own was leaning,
We hear in maddening music roll
That last "good night" along the soul.

Good night! in tones that never die,
It peals along the quickening ear,
And tender gales of memory
Forever waft it near.
When stilled the voice—oh, crush of pain
That ne'er shall breathe "good night" again.

Good night! it mocks us from the grave;
It overleaps that strange world's bound,
From whence there flows no backward wave;
It calls from out the ground
On every side beneath, above,
Good night, good night! to life and love.

Good night! oh, wherefore fades away
The light that lived in that dear word?
Why follows that "Good night" no day,
Why are our souls so stirred?
Oh! rather say, dull brain once more,
Good night! thy time of toil is o'er.

Good night! now cometh gentle sleep,
And tears that fall like welcome rain
Good night! oh, holy, blest and deep
The rest that follows pain.
How should we reach God's upper light,
If life's long day had no "Good night?"

Selected.

SEBASTIAN GOMEZ, OR MURILLO'S MULATTO.

MR. EDITOR:—As one who takes an interest in your paper, I send you the following article, chiefly selected from *The Guardian*, a well-conducted monthly published by the German Reformed Church.

"Africans were, perhaps, farther advanced than the inhabitants of any other portion of the globe in the early annals of the world,—especially in astronomy, architecture, and the science of government. If I mistake not, they were the first slaveholders too, and it would seem that in the righteous dispensation of Divine Providence, the descendants or children have, in this case, been made to bear the iniquities of their fathers. We beg leave to subjoin some farther notice of Murillo, the most eminent of the Spanish artists.

W. S. Y.

Bartholomeo Esteban Murillo, the most distinguished of Spanish painters, was born at Seville, Jan. 1, 1618. His landscapes and historical pieces were especially admired, and are supposed to rival those of Paul Veronese, and obtained for him, from the King of Spain, a patent of nobility.

Murillo received his first instructions in the art of painting from his relative, Juan del Castillo, but the latter having settled at Cadiz, Murillo was obliged, for subsistence, to paint banners and small pictures for exportation to America. He thus began to be distinguished as an able colorist.

Many of his paintings embellished the Escurial, or royal palace of Madrid, the capital of Spain, as well as other palaces of that capital. His picture of the Death of Santa Clara, and that of St. James distributing Alms, crowned his reputation. In the first, he showed himself, as a colorist, the equal of Vandyke, and in the second, the rival of Velasquez. They obtained him a multitude of commissions, which secured him affluence and independence. In 1646 he finished the painting of the Cloister of St. Francis, and the manner in which he executed it, produced the greatest astonishment among his countrymen.

His death, or the occasion of it, was somewhat tragical. Having been invited to Cadiz, to paint the grand altar of the Capuchins, he there executed his celebrated picture of the Marriage of St. Catharine. As he was about to finish it, he wounded himself so dreadfully on the scaffolding, or by a fall from it, that it occasioned his death at Seville, whither he had been conveyed, in April, 1702. His works afford proofs of the perfection the Spanish School had obtained, and the real character of its artists.

Knox, Calvin, and other Reformers, have been classed, by certain devout worshippers of the fine arts, with Goths and Vandals, and as enemies to what they term the divine arts of painting and statuary.

"Neither they nor other intelligent Reformers spoke, wrote, or acted in opposition to these attractive arts, when restricted within proper limits, but consistently did so when prostituted to the service of the devil, as they ever have been in pagan and papal Rome, as well as even the more enlightened heathen, ancient and modern.

It was when men became vain in their imaginations, that they "changed the glory of the uncorruptible God into an image made like to corruptible man," etc.

The consistent protestant cannot but consider all representations, or, rather, pretended representations of God, or of any persons of the God head, whether Father, Son, or Holy Spirit, as false, absurd, idolatrous, contrary to every part of the sacred Scriptures, and an especial violation of the second commandment.

Our knowledge of Jehovah must be founded on faith, not fancy, and must come through the mind, rather than the eye, and even after that knowledge is to some extent attained, we must "walk by faith, not by sight." The Bible, indeed, contains no photographs of any individual mentioned in it, human or divine, or any minute account, either of the Redeemer, or any of his servants, followers, or predecessors. Any drawing or figure of such must, therefore, necessarily be false, if not fabulous.

The sun had but just risen, and all Seville was buried in sleep, as several young lads of from fifteen to twenty years of age, met together one June morning of 1658, at the gate of a handsome house in the square of the little cloisters of St. Francis. Antolinez, Iobar, Villavicencio, Raba, Mendès, Sonarès, Cordova, were the names by which they saluted each other as they met.

One of them knocked at the gate, which was opened by an old negro. "Good day, Gomès, is the master up yet?"

"Not yet, young gentlemen," answered the negro, in a slow, guttural tone.

"And his son?"

"Signor Gaspard is smoking a cigarito, in the garden, with the Signor Osorio."

"Gomes, you say that as if you were still sleeping," cried Raba.

"And by my troth, Signor Raba, I am not sure that I am awake yet."

"You lazy fellow!" cried the others, and they rushed tumultuously in the studio, each seeking his own easel.

"Lazy fellow," repeated the negro; "I don't know what it is to be lazy. but this I know! If I had been born a master, instead of a slave, I should have passed my life sleeping; it is so comfortable."

"Which of you," cried Sonares, who had opened his box and taken out his palette,—"which of you, comrades, was last in the studio yesterday?"

"Are you, like Gomès, still asleep, Sonarès?" replied Antolinez. "Do you not remember we all went out together?"

"Gomès, who was in the studio after we left it?" asked Iobar, looking at his easel.

"There, now! some new trick of the Zombi," cried Gomès, trembling with fear.

"The Zombi! the Zombi!" angrily exclaimed Sonarès. "If I catch your Zombi, I'll tickle his shoulders until he tells his right name. It is no joke playing such tricks—especially to me, who take more pains than any of you to clean my brushes, and here they are all soiled, as if I had only just used them!"

"Hallo!" cried Mendès, as he looked at his canvas, "here's another little figure drawn!"

"Oh, the very picture of the canon Interite!" cried Cordova: "just look!"

"It is perfect! perfect!" cried all.

"And on mine, the head of a child, not badly done at all: look, gentlemen!" said Dosmato.

"I say, comrades, it is time such tricks are put an end to; they begin to be troublesome!"

"It is all the Zombi," muttered Gomès.

"My word! if it be the Zombi that makes all these little figures we see on our paintings every morning," said Villaricencio, "he ought to help me with the head of the Virgin, in my descent from the cross. I can't, for the life of me, give her that chaste and pure expression that the heavenly mother ought to have, though I have been working at it these eight days past." As he said this, Villaricencio carelessly drew near his easel, uttered a cry of surprise, and stood pale and motionless before his canvas. The other young men rose and stood round him; each, as he advanced, remaining as silent as Villavicencio. In the middle of the picture, at the foot of the Cross, and at the place where the previous evening the young Spaniard had effaced the head of the Virgin, there was another only sketched, but of so divine an expression, of such purity of drawing, such grace and chastity of conception, that it almost spoiled the rest of the picture by the contrast it offered to the other figures in it.

"How beautiful!" cried all the youths.

"In truth," said Sonarès, "I don't know who could have done this, unless it be Gaspard!"

"Here I am," cried a young man of about sixteen, gayly, as he entered the studio, followed by an elderly person, whom they all saluted as Maestro Osorio.

"That rogue, Gaspard!" said Raba. "His father complains that he prefers books to paintings, and here he is doing just the contrary to every one else; painting by night, and reading by day."

"Who says I paint at night?" asked Gaspard, laughing.

"Here," cried several, as each pointed to his canvas, covered with figures, heads, arms, or legs.

Mendès looked at them, and said in a serious voice, "On my honor, gentlemen, it is not Gaspard's doing!"

"How do you know that, Signor Osorio?" asked Chenès.

"Gaspard is incapable"—

"Of playing us tricks?" asked Iobar.

"Of drawing so well," said Osorio.

They all burst out laughing.

"Then it is you, Signor Osorio."

"I won't deny the capability," replied Osorio, "but it is certainly not I. At my age, one does not stay out of bed all nights unnecessarily; nor do I play tricks of this kind."

"Then who can it be?"

"The Zombi," murmured old Gomès.

"To work, gentlemen, to work," said Gaspard, looking to the ceiling. "I hear my father getting up, and his toilette is soon made. For my part, I'm off."

"Where are you going?"

"With Signor Osorio, to read him some verses of my making."

"I am here to be the victim of both father and son," cried Osorio. "When I was little, Murillo used to worry my life out to make me laugh and cry like Velasquez' peasant; and now that I am older, his son distracts my ears with his bad poetry. May I never meet with the grandchildren of the family! Music would be their madness, of course! I never was born a musician. Good by, youngsters!"

"Sebastian! Sebastian! Sebastian!"

At these repeated calls, echoed from pupil to pupil, a poor little mulatto boy rushed into the studio.

"Sebastian, a fresh canvas," cried one.

"Sebastian, the oil!"

"Sebastian, rub down some Naples yellow!"

"Some sienna for me!"

"Here some vermilion! Quick, quick, Sebastian!"

At all these demands, the poor little mulatto, running here, running there, now to one, now to another, unable to obey them each at once, received only kicks and cuffs from all.

"What is all this?" cried a stern voice; "one would think the house was on fire!"

The pupils rose, bowing respectfully to the new comer, and silence pervaded the studio.—He who now entered was a noble-looking man, about forty, with a somewhat haughty air, and very elegantly attired.

"Look, Signor Murillo," said Villaricencio, showing his easel.

"Well done! you are progressing rapidly."

"But it was not I who painted this," replied the pupil, in accents of regret.

"I am sorry for that; but who did it? It is admirable! What a touch! what a delicacy!—He who did this head will be master of us all! Murillo, I tell you, I wish I could say it was mine! Was it you, Raba?"

"No, Signor!"

"You, Sonarès?"

"Alas, nor I either!"

"Could it be Gaspard?"

"He denies it," said Chenès. "But after all, this head of the Virgin did not come here and plant itself in the middle of Villavicencio's canvas?"

"Well, Signor Murillo," said Cordova, the youngest of the class, "if we are to believe Gomès and little Sebastian, it must be the Zombi who"—

Cordova was interrupted by the shouts and laughter of all the other pupils.

"Just so! laugh, laugh, gentlemen, but you cannot deny that extraordinary things happen in this studio, things that don't happen every day."

"No, for they happen every night," said Villaricencio.

"What happens every night?" asked Murillo, still looking at the Virgin's head, painted so wonderfully.

(*To be continued.*)

Correspondence.

For the Christian Recorder.

LETTER FROM HELENA, ARKANSAS

MR. EDITOR:—As in my rambles through the South and West, I see much that is of interest to our people, I feel, very often, that it is my duty to let you know what we are doing in the far South. My business gives me but little time to talk with you. I arrived here last Sunday morning. This is a beautiful city, situated on the west bank of the Mississippi river, with about twelve thousand inhabitants—more than one half being citizens of African descent. I found men of our race in business as merchants, mechanics, and tradesmen, and in the country, many farmers and cotton growers. All is life, and every person seems busy. The place is like a bee hive. The people, by their works, are giving the lie to the cry that the Freedmen will not work.

Many here, who own and cultivate large farms, five years ago were slaves, under the hardest task masters. Verily, God is good and remembers his servants.

I will name but few of the business men who are doing so much for the elevation of the race.

The Rev. J. M. Alexander, a wealthy landowner and dry goods merchant, is a gentleman of enlarged mind and great business tact, who has the good of his people at heart. He was born a slave. He has, in the past few years, raised himself and family to his present enviable position, by his own unaided energy. He is also a useful local preacher of the African Methodist Episcopal Church.

Messrs. Oliver Winslow and H. B. Robinson, are grocers and produce merchants, with that energy necessary to successfully conduct the interests of their business. There are many others of whom I could make mention, who are engaged in the various branches of business. All, I am happy to say, are prospering.

This city is blest with a number of men of a high order of mental culture, who as representative men, are second to none. Among whom, Mr. Wm. H. Gray, late of St. Louis, Mo., stands prominent, as a public speaker of much note.—He is a leader in all movements tending to the progress of his people.

Mr. R. E. Wall is a young man of great promise and usefulness. There are many others, but space will not permit me to name them, but you will hear from them. I send you a copy of the proceedings of the first convention of colored citizens of this State. I think the proceedings will compare well with conventions held elsewhere.

Sunday morning, I visited the A. M. E. Church, and heard a feeling sermon from the Rev. L. F. Carter, elder in charge. The church is a large new building, not quite finished. Bro. Carter is much loved by the people, and this Church is an evidence of his energy in the ministry. I was told that he was only five months in building this large structure. It is a monument of the industry and mechanical genius of the freedmen, having been built by colored mechanics.

On Monday night a very intelligent audience met at the church to consider the best plan by which to educate their children. There are no free schools here, or elsewhere, in the State. The people were earnest in the matter. Mr. Alexander was chosen chairman, and Mr. Wm. H. Grey, Secretary. It was moved that each colored citizen be taxed fifty cents per month, to build and support the schools on a free principle. The motion was carried unanimously, and another meeting called to perfect the plan. The world moves.

I met Bro. Alexander to day with an armful of copies of the *Christian Recorder*, and I assure you, I was glad to see its pleasant and familiar face so far away from home. It was like meeting an old friend in a strange city. May God bless and prosper our Church and people every where.

Yours fraternally,
MOSES DICKSON

Helena, Ark., June 12, 1866.

Sinful habits are the channels of sinful thoughts. If we would have the thoughts to cease to flow, we must close up the channels.

For the Christian Recorder.

LETTER FROM REV. JOHN TURNER.

DEAR RECORDER:—Having a few leisure moments, I pen you a few lines in order to let my many friends in the North and West know how I am succeeding in the sunny South, and how our cause is prospering in this part of our Master's vineyard.

Being prevented by circumstances over which I had no control, I did not reach my work until the 8th of January. On my arrival, I was very cordially received by the officers, members and congregation.

The first night, I shared the hospitalities of Bro. Robert Ravenell and his kind wife.

The next day I was conducted to the parsonage; and notwithstanding the church here has not had the pleasure of fitting up a parsonage for their pastor, since the labors of our esteemed friend, Rev. John M. Brown, some eight or ten years ago, they have not forgotten how to make those who serve them comfortable. I can truthfully say, that during a ministerial career of fourteen years, I have not met with or labored among a more gentlemanly and Christian-like Official Board than I find in the St. James' Chapel.

The Lord has been pleased to favor us with the outpouring of His Spirit, since I have been here. We have had one hundred accessions to the church, and forty-five professed to have found the Lord to the pardon of their sins.

My charge is in a prosperous condition: peace and harmony seem to be the ruling elements.

Elder Birch is doing a good work in the *Third District Mission*. At Jefferson city, one point of his mission, he has bought a lot, and built a beautiful little frame chapel. It is not completed yet, but is in a condition to be occupied by the congregation.

Rev. Johnson Reed is getting along finely in the *Mobile Mission*. I think he is one every way worthy of the confidence reposed in him as a missionary. He is the right man for this field. I visited Mobile in the month of February, by his request. On the 25th of Feb. we organized a society of twenty members. I am informed he now has near one hundred members, and among them some of the most intelligent and wealthy people of the city. Bro. Reed has labored under many disadvantages, and has met with much opposition.

Since their organization, they have bought of the M. E. Church South, two lots, with a church edifice on one of them capable of seating 350 or 400 persons, at a cost of $1000. This property is well worth $2000; but the parties who owned it sympathized with us on account of our poverty, and thus we consider that they virtually donated to us $1000.

I find here some noble-hearted ministers of the M. E. Church South, who seem to be governed by the spirit of consistent Christianity, and instead of trying to prevent our cause and break up our organizations, they exhibit a disposition to help us, and think that it is natural that we, who are Methodists, and identified with the African race, should desire to be associated together.

This is much more than I can say of those preachers of the M. E. Church who profess to have been sent as missionaries. I think if the Bishops of that church who sent them had a knowledge of some of their mean, impudent, ungentlemanly and unchristian interference and meddling with the colored people, by trying to break up the organizations of the A. M. E. Church, they would be made to blush for shame, more especially when they would be reminded of the pledges made to us through their deputation to our last General Conference in 1864.

Rev. James Reese is doing well in the *Thibadeaux Mission*. We visited this mission, and held a Quarterly Conference there on Jan. 27th. I was pleased with the intelligence of the members of the Conference and their business capacity. In view of all the circumstances surrounding Bro. Reese, I think his mission is in a thriving condition.

At Thibadeaux we have bought a house and lot for church purposes, at a cost of $500—we now occupy the building. Bro. Reese has also met with great opposition from the preachers of the M. E. Church, who are doing all in their power to break up his church and take his flock from him.

It may be necessary for me to explain the course usually pursued by those preachers of the M. E. Church.

For years we have had regularly organized societies at the following named places: Vicksburg, Natchez, Baton Rouge, New Orleans and Thibadeaux. All these were in peace and harmony, and doing what they could toward sustaining their preachers. All the ministers in these fields of labor were getting along happily, until of late. The preachers of the M. E. Church have been at each of the above named places trying to break up our societies, by taking advantage of the ignorance, poverty and inexperience of our people, telling them that there is no need of them giving their hard earnings to support preachers and build churches, because the old Mother Church has appropriated several hundred thousand dollars for their special benefit, and that they have nothing to do now but to come back to the old Mother Church. In this way they have succeeded, to some extent, (at most of the places named) to divide our poor people. They are undoubtedly doing more harm than good. Their course has kindled the fire of antagonism, and continues to fan the same into a blaze. While they influence the less informed, the more intelligent are disgusted.

I give below the copy of a statement handed to me by Dr. J. W. C. Pennington, of the Natchez Mission, which bears his name and signature:

MEMORANDUM

Of the movements of a certain agent of the New-man party in Natchez, Miss.

On the 23th ultimo I first heard of the Rev. Mr. Brakeman's movements in my congregation in Natchez, Miss. It being the last Sabbath I was to be with my people before starting to visit my family at New York, I had prepared to preach three times, and determined to visit the Sabbath School and some sick persons before the [illegible] service. At this service I was informed for the first time that Mr. Brakeman was operating among my people. I did not know then what his real object was. He simply asked, through one of my local preachers whom he had met, to have the privilege of stating his object, which I readily granted. After making a long, tedious, and somewhat offensive statement, he then called upon all those who were willing to join his party, to raise their hands. Thinking he had gone far enough, I rose and objected on the ground that I was stationed there by Rev. J. P. Campbell, Bishop of the African M. E. Church, and that I could not consent to any such movement in the church without his knowledge and consent.

He replied, "The people are free, and can do as they please." He then called on the Trustees to know if he could hold a meeting in the church the next evening, which was declined. He then secured a school-room in another part of the city, where he held a meeting, and received some ten or twelve members of my church, besides others, into his organization.

Such are the movements of Rev. Mr. Brakeman, who reports himself to be presiding Elder of the District of Mississippi, appointed by the Bishop or Conference which met at the city of Cleveland, Ohio.

J. W. C. PENNINGTON,
Elder in charge of Natchez Mission.

If preachers of the M. E. Church possessing the intelligence and qualifications necessary for a presiding elder, will act as above described, what may we not look for from the less informed?

This is only one instance of many similar in character.

Yours for the right,
JOHN TURNER.

New Orleans, La., April 5th, 1866.

For the Christian Recorder.

LETTER FROM REV. M. M. CLARK.

A. M. E. CHURCH, AND PROPERTY OF THE M. E. CHURCH, SOUTH.

MR. EDITOR:—I perceive that in many places, both among white and colored ministers, there is a great misapprehension in reference to the law of the General Conference, South, made at its last session in New Orleans, in regard to the transfer of church property to our church, and I have been spoken to, and written to, to state clearly what that law is.

I take this way, through the Recorder, to answer all whom it might concern. Our delegation asked the General Conference, South, to make provision to have transferred to our connection by *deed*, all church property belonging to colored congregations in connection with the M. E. Church, South, in all cases where the said congregations unite with us—both those that have united, and that shall hereafter.

The final action of the Conference in answer to our application, was this: The annual Conferences of the Church, South, were instructed thus: That the Annual Conferences shall advise the quarterly Conferences to transfer to our connection the *deeds* of church properties, in all cases where the congregations voluntarily come into our Church connection. That is then the clearly expressed law of the General Conference, South. Now, there is no difficulty in the case. All that is to be done, in any case where a congregation voluntarily unites with us, is to make trustees according to our rules—then, when the quarterly Conference in that place meets, let the newly made trustees apply to the quarterly Conference for the deeds of their property, and the quarterly Conference is bound by that general law, to transfer them, unless it has a mind to disobey the law of the General Conference.

M. M. CLARK.

Louisville, Ky., June 18th, 1866.

For the Christian Recorder

SLAVERY.

BY SIMON PETER BARJONA

The necessity for a government altogether different from the broken-down dynasties of the rotten and effete ultramontanism of the mediæval age, was fully demonstrated when the immortal Columbus discovered the continent of America. Then the Old World was overburdened with a redundant, discontented, persecuted population; had just washed her robes, and made them white in the blood of the Reformation. Hither, in 1620, the 105 Puritans fled to the wilderness of North America, for refuge from the bloody Inquisitions of the Romish Church. Here they pledged themselves, at Plymouth Rock, one to the other, in the beautiful language of Ruth,—"Whither thou goest, I will go; where thou lodgest, I will lodge; thy people shall be my people, thy God my God." Soon the busy hum of Puritan energy made the lone wilderness to sing for joy. The little hills, as it were, skipped like lambs. The tall forests gracefully bowed to the keen edge of the woodman's axe. Commerce, with her thousand wings, wafted back to the shores of the mother country the produce of her infant colonies.

Per contra, on or before the landing of the pilgrim fathers on the Eastern shores of North America, nineteen others,—not pilgrims, but the victims of one of the vilest systems that ever saw the sun,—were landed at Jamestown, Virginia, viz.: African captives—surnamed, by the laws of might, negro slaves!

Thus the two Institutions, Slavery and Freedom, rapidly took root in the pure, virgin soil of North America,—the one a *curse*, and the other a *blessing*,—with this difference: that Freedom was made, by Church and State, the hypocritical, sanctified *sponsor* to this execrable, gigantic, atrocious monster of abominations.

Americans! in God's name, we ask, what "color of crime" has the colored man been guilty of, except the crime (?) of having a skin darker than your own? Or what has he done to merit your proscriptive negro-hate?

Thus strengthened, Slavery, up to 1860, had grown up to become the ruling spirit of the age, and sat *as a queen* upon her throne of COTTON, above all the nations of the earth, as "monarch of all" *she* "surveyed." Ever since the foundation of their government, our fathers have toiled, and their children's children have enriched your soil with their sweat, tears and BLOOD, in unrequited labor. But "righteousness exalteth a nation, and sin is a reproach to any people."

There are various elements which govern this mundane sphere, based upon fixed laws immutable. For six thousand years this globe of ours has revolved on its own axis, (though its density is five and a half times greater than water,) in immensity of space, in which it gravitates without variation. Thunders may roll, and destructive lightnings may prevail,—pent-up volcanoes and mountainous eruptions may over-run villages, towns and cities with consuming lava,—earthquakes may upheave and raze to the ground impregnable castles, forts and cathedrals of the strongest foundations,—tornadoes may sweep old Ocean, and destroy all them who "go down to the sea in ships,"—still this speck of earth floats, as it were, unharmed in the immensity of space, till the end of time.

Also, there are various elements of thought and action, politics and religion, which govern the moral universe. For example, in the Christian world, sects, creeds and dogmas obtain, and are divided into orthodox and heterodox. Still, with the difference of opinion, for conscience sake, they are governed by the one great living principle,—*Christus Consolator*. These opinions may sometimes clash, and often end in bloody persecution, as was the fact of the crucifixion of Christ, the Lord and Giver of life and immortality; and also of his noble army of martyrs. But they could not exterminate each other, much less destroy the great principle for which Christ died, whose kingdom has no end.

So also in the political world. Take, for example, our own Republican-Democratic roost: Government. Now, as politics is the science of a popular government, parties necessarily obtain,—not a destructive party, appealing to the Jacobin spirit of mob violence and brute force; not a radical nor a conservative party; not a government nor an anti-government party; but a party organized only for the purpose of selecting and electing God-fearing rulers,—men who would obey God rather than man.

Unfortunately for this country, political partisans have heretofore failed to solve the difficult problem of what constitutes a righteous, civil government; because the stone which the builders rejected at the foundation of this government had become the stone of offence and the chief corner-stone of this great American-Republican edifice, according to the gospel of St. George McDuffie, viz: Negro Slavery. Add to this accursed anomaly the Seven Churches, viz: Roman Catholic, Episcopal, Methodist, Presbyterian, Baptist, Unitarian and Universalist, together with their seven angels, who, in open, Œcumenical councils, declared negro slavery to be their only true god, and that the products of his unrequited labor,—cotton, sugar and tobacco,—were to be, for all time to come, the saviour of this great American Union,—and that the lash, cat-o'-*nine-tails* and the *red mouthed* blood-hounds were to be the slaves' administering angels. No wonder, then, that saints and sinners, Presidents and Governors, members of Congress and Legislatures, Bishops, Priests, lawyers and tradesmen, down to the common street-scavengers, sold their principles, souls and bodies, instead of their goods and labor, to say nothing of prostituting the Word of God, to give life and vitality to negro slavery, that it might run and be glorified all over the world.

During the interim of 244 years, our forefathers and their children's children labored and toiled under unheard of cruelties, which will forever blacken the pages of American history, and which no *condonation* can ever efface. They cultivated the great staple commodities upon which the commerce of the world was based, while this nation of cradle-robbers and women-whippers, like *Dives*, clothed in purple and fine linen, faring sumptuously every day, sat upon her throne of ill-gotten wealth.

Conversing with an English gentleman in Liverpool upon the probable events consequent upon the election of Mr. Lincoln to the Presidency in 1860, he said:

"Mr. *Barjona*, as the election of Abraham Lincoln will be equivalent to the abolition of negro slavery in the United States, what shall we do for sugar to sweeten our tea and coffee, and cotton to keep our millions of operatives in employment?"

We replied:

"Your case is truly a very hard one—very hard, indeed. Really, something must be done for your starving millions. Bear in mind, my dear sir, the slaves have not struck for higher wages, as your operatives have done from time to time; for they never had any wages. It is the *slave-owners* of the South and the *slave-holders* of the North, who are only quarrelling over their ill-gotten gains; and, as the old saying is, 'When rogues fall out, honest men will then get their rights.'"

But, looking anxiously in our face, he impatiently interrogated:

"What do you propose to do? Commerce will suffer. India cannot keep up the supply of cotton. Brazil, South America, West Indies, and all outside of Yankeedom,—even the British Cotton Supply Association, cannot supply our labor market with the raw material. Besides, our capital—surplus capital—is invested in plantations and negroes. What, then, are we to do?"

We coolly replied that we "*earing-outangs*," anxious that our dear Anglo-Saxon relations should keep up a respectable appearance, had made them, by our unrequited labor, kings, Princes, Dukes, Lords, Presidents, Governors, etc.; and now, if "*Old Abe's*" election would put an end to negro slavery and slave labor, let the white man go to work and learn how to support himself by the sweat of his brow, on the cotton, sugar and tobacco plantations, and raise the raw material to his heart's content, they being the largest consumers.

Besides, the Anglo-Saxons are, by nature, *physically qualified* to labor under the vertical rays of the tropical sun; because, physiologically speaking, the black man, because he is black, *absorbs* the heat,—and a white man, because he is white, is a *non conductor* of heat, and therefore can withstand the heat much better than the black man.

A GOOD ANSWER.

It is an old saying, "It's a poor rule that won't work both ways." The following, from the *Richmond Religious Herald*, is a good illustration of it:—

Many years ago, a minister was called to the pastoral care of a church in a famous old Baptist Association. He had just preached his first sermon, and the body had gone into conference, with the young pastor presiding. It was suggested by an aged brother, that it might be well for the church to fix upon some amount as the salary of the pastor, so that he might know what to depend upon; but instantly objection was made all over the house. "It is time enough," said they, "to think about that. We might fix upon a sum, and not be able to raise it. Let that remain undetermined, and the church be uncommitted." With this disposal of the salary question they passed to the next item of business, which was to decide on what days the regular services of the church should be held. All eyes were now turned to the new pastor, expecting that he would state definitely on what days he would be with them. In answer to their inquiries on this point, he remarked, in a careless manner: "Brethren, I want my preaching days to stand on the same footing on which you have put the salary. I can't commit myself to come on any particular day, for it might not be convenient always to do so. Sometimes I will come the first Sunday in the month, then again I may happen here on the second or fourth, and then again *I may not find it convenient to come at all*. Just leave this matter as you have done the salary—unsettled." In a few moments, a specified amount had been fixed upon as the pastor's salary, and the pastor himself had announced definitely the days upon which he would officiate.

Selected.

ORIGIN OF ILLUSTRIOUS MEN

The following valuable information is from the *North Western Christian Advocate*.

Columbus was the son of a weaver and a weaver himself.

Claude Lorraine was bred a pastry cook.

Cervantes was a common soldier.

Homer was the son of a small farmer.

Moliere was the son of a tapestry maker.

Demosthenes was the son of a cutler.

Torrence was a slave.

Oliver Cromwell was the son of a London brewer.

Howard was an apprentice to a grocer.

Franklin was a journeyman printer, and son of a tallow chandler and soap boiler.

Dr. Thomas, Bishop of Worcester, son of a linen-draper.

Daniel Defoe was a hosier, and son of a butcher.

Whitefield was the son of an inn-keeper at Gloucester.

Sir Cloudly Shorel, Rear-Admiral of England, was an apprentice to a shoemaker, and afterwards a cabin boy.

Bishop Prideaux worked in the kitchen at Exeter College, Oxford.

Cardinal Wolsey was the son of a butcher.

Ferguson was a shepherd.

Dean Tucker was the son of a small farmer in Cardiganshire, and performed his journey to Oxford on foot.

Edmund Halley was the son of a soap-boiler at Shoreditch.

Joseph Hall, Bishop of Norwich, was the son of a farmer.

Virgil was the son of a porter.

Horace was the son of a shopkeeper.

Shakespeare was the son of a wool stapler.

Milton was the son of a money-scrivener.

Robert Burns was a ploughman in Ayrshire.

Chofucius was a carpenter.

Mohammed, called the prophet, was a driver of asses.

Mohamet Ali was a barber.

Madame Bernadotte was a washer-woman of Paris.

Napoleon, a descendant of an obscure family of Corsica, was Major when he married Josephine, the daughter of a tobacconist Creole of Martinique.

General Espartero was a vestry clerk.

Bolivar was a druggist.

Nesco de Gama was a sailor.

John Jacob Astor once sold apples in the streets of New York.

Catherine, Empress of Russia, was a camp grisette.

Cincinnatus was ploughing his vineyard when the Dictatorship of Rome was offered to him.

AN AMERICAN PROFESSOR IN ENGLAND.

A very remarkable article appeared lately in the *Cornhill Magazine*, from the pen of that eminent critic and essayist, Matthew Arnold, who told his countrymen, with a degree of frankness and boldness that hardly any American would venture upon in addressing his own compatriots, that a lack of proper education in the governing classes of Great Britain had reduced England from the position of first in the rank of nations to that of third, placing France and the United States both before her. But Mr. Arnold is not alone in this opinion of his countrymen. A Liverpool merchant, of the name of Thompson, who recently visited the United States, was so impressed with the baneful ignorance of his educated countrymen in relation to our history and our institutions, that on his return home he made the very liberal offer to the University of Cambridge, of a sum sufficient to endow a professorship, which should be filled by an American, to be appointed by Harvard College, subject to the approval of Cambridge, whose duty it should be to deliver lectures on America. The proposition was eagerly accepted by some of the Cambridge men, among whom was Charles Kingsley, but the "Dons" were terribly flustered by the strange proposal. What cared they for America or its institutions? Like the Peruvians, they "want no change," and least of all such a change as a Harvard professor would be likely to bring them. They shuddered at the very mention of it; they scouted Socinianism and democracy from afar, and they rejected the offer with as much indignation as a Mississippi college, before the rebellion, would have rejected a similar offer from the same quarter. It is simply incredible to us on this side of the Atlantic, where information of all kinds is so eagerly sought for, that such a proposition as that of the benevolent Liverpool merchant should have been rejected by one of the principal seats of learning in Great Britain. There could have been but one motive that influenced the Cambridge dons in making the decision; they were apprehensive that the alluring facts of our history would so demoralize the minds of the Cambridge students that they would prefer republicanism to a constitutional monarchy. We do not imagine they would have refused a similar offer in relation to Austria or Prussia. But what they have missed! One of our English correspondents, presuming that the offer of Mr. Thompson would be gladly accepted, suggested, as a suitable person for Harvard to send over, Professor Lowell; and what a delightful and instructive series of lectures the genial and brilliant author of Hosea Biglow would have given them, if he had accepted; and how much would the personality of such a representative Yankee have done toward correcting the crude ideas of an American which an average Briton entertains. Harvard would, of course, have selected one of her best men, or have furnished relays of them, to show her intellectual wealth. Lowell, Holmes, Longfellow and Emerson might have been sent over in turn, with Bancroft, Motley, and some of the younger men whose names are not yet familiar on the other side. But the opportunity of effecting so much good in so pleasant a manner may not altogether be lost. If Cambridge objects, perhaps more conservative Oxford might not; but, if the great universities refuse to be enlightened, Mr. Thompson might accomplish his object by instituting a course of lectures outside of these venerable seats of learning. He will find a hearty response here whenever he settles upon any practicable plan of enlightening his countrymen in relation to America.—*Independent*.

The Christian Recorder.

Rev. James Lynch, Editor.

Philadelphia, Saturday, June 30, 1866.

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☞ INFORM US IMMEDIATELY IF YOU FAIL TO GET YOUR PAPER.

ASHAMED OF THE COLOR OF MY SKIN!

Does there live in this country any man that is ashamed of the color of his skin, the outline of his features, or the shape of his person? If so, he is not fit to live. Is there any colored man that feels that the peculiar physical characteristics of his race render them inferior in native ability to other races? If so, we pity his ignorance, and account him as just so much friction, that we will have to overcome in rising out of degradation, brought about by long years of oppression.

History speaks from the still living monuments that rise up along the world's six-thousand year's pathway, and tells of the light of mighty intellects flashing, and noble purposes of great hearts, coming forth from beneath dark skins, which shine as bright in the galaxy of the great specimens of humanity, as the greatest. When did a community of semi-barbarians, in any period of the world's history, produce a Toussaint L'Overture, before they had passed long years in transition from one stage of development to another?

The glory that invests the white American to-day, is the glory of his triumph on the battle fields of the revolution, the glory of his triumph over the obstacles of nature, and in the development of his country, the glory of his patriotism in risking all to save the nation and preserve the honor of its hallowed flag. Is not this too, the glory of the colored man! He shed his blood when the first fire of the revolution was lit in Boston. The patriotic devotion of Putnam did not lead him to die before the black Crispus Attieus had fallen a bleeding sacrifice to the cause of the country. From Boston to New Orleans—from the sound of alarm until the sound of victory's shout the stream of the black man's blood, mingled with the stream of the white man's, and united in purchasing the rights pledged by the Declaration of Independence. From 1861 to the close of our civil war, he worked hard for the success of the Union cause, commencing as a servant, ditch-digger, army teamster, and ending as a veteran soldier, marching through the gates of Richmond, waving in triumph the flag of the Union. If the wealth of the country be a source of pride, who aided in its accumulation! Let the record of the dusky sons of the South speak; it will answer the question.

Ashamed of the color of your skin! He that is, must be ashamed of his God, and doubt his wisdom; for the majority of the people on this globe are of the darker races. The white element is not numerically the largest in the world; and who shall dare say that the time will not come, when the idea of wealth, power and intelligence will be associated with a dark skin, as it is now associated with a white one?

The tendency of circumstances by which we have been, and are surrounded, is really to make us undervalue ourselves; but strengthened by the sunlight of freedom, we must rise in its majestic prowess, and give the death blow to this tendency. No man must ignore his own manhood, or feel that the color of his skin detracts one iota from his intrinsic worth, or from the respect that is due one man from his fellow men. We should be careful not "to think more highly of ourselves than we ought to think;" but we are false to God, to ourselves, and our fellow-men, if we do not think ourselves to be *men*, on a common platform with all other men.

There is nothing more painful than the effect of the teachings of slavery, which is sometimes seen in the scorn with which persons of light complexion treat those of darker hue; who by their actions say, "I am so much better than you, just in proportion as I am so much whiter than you!" Language is inadequate to describe the imbecility, blind fatuity, and utter want of self-respect that characterizes such persons. Why they say by this that they are themselves *inferior* to white persons, and content themselves by the vain solace that they are superior to black persons. To acknowledge an inferiority to white men, by assuming a superiority over black men, because more white than they, is to cut away the ladder with an axe while ascending.

It is well for the honor of our race that persons of the class just alluded to, are so few and so limited in influence; for in the present great struggles for the recognition of our manhood, we cannot afford to fight an enemy within and in the rear.

Asking nothing but what is right, let us submit to nothing that is wrong, without invoking the protection of law, or appealing to the public sense of justice.

RELIGION IN THE LIFE.

Life is aptly compared to Spring, Summer, and Autumn. In these three seasons the evidence of sap in the tree is the bud, leaf, and fruit, and if none of these appear the tree is accounted dead. No one will believe that it has the vital fluid in it. Religion is to the life what sap is to the tree; it buds out in godly disposition, which holds forth promises of hope, and bears the fruit of good works.

Religion cannot exist in the heart without showing itself in the life. No matter how happy the soul may feel at times, if the actions of life are not controlled by the Divine Spirit, there is no true religion in the heart, and that happiness is a delusion, false and alluring, that will dazzle its victim to destruction.

No man can truly claim to have the love of Christ shed abroad in his heart constraining him, and at the same time live daily with a soul filled with envy, pride and self-love; resorting to tricks to secure temporary success, artifice and deceit to gain friends, and evasion and falsehood to cover up his short-comings. He may, indeed, pretend to such claim, but it is with a consciousness that God and angels mark his hypocrisy, and a constant dread that men suspect it.

He who has the religion of Christ reigning in the *heart*, has it reigning in the *life*. God takes up His abode in no man's soul, there to remain an inactive power.

A child that loves its father sincerely, seldom tells that father, "Father, I love you," or tells people "Oh, I love father so much!" No, that child tells of its love by actions. It eagerly runs to get the newspaper or the slippers, or to do any other little service for father. It loves to do this or that "because father says so," and "it will please father." So with the true Christian. He does not make known his religion by talking about it, but he does make it known by trying to please God.

A man of experience in the world always begins to feel suspicious of another, when he frequently says to him, "I am your friend;" for true friendship does not rely upon words for expression. It asserts itself in other ways. True religion in the heart asserts itself in the life as a necessary consequence, and you feel in its possessor a confidence that nothing outside of him can shake. It would be a profitable question for each one to address himself, "How much of religion does my life exhibit?"

MINISTERIAL EDUCATION

We insert the following article, taken from the editorial columns of the *Methodist*, because of the important and profitable suggestion it contains. That an article comes from *The Methodist* ought to be sufficient to secure it a thorough perusal; for we think that it is conceded generally, by eminent literary critics, to be the ablest religious newspaper published on this continent.—[Ed.]

"A young minister of ordinary perception does not fail to discover, soon after his entrance upon the itinerancy, whatever educational deficiencies are hindering him from getting full proof of his ministry. Nor will it require a much longer time to discover that so many imperative demands are made constantly upon his time that these defects can never be *fully* removed as long as he continues in the active service. How well he may succeed in *partially* removing them will depend upon the favorable character of his appointments, his own ambition for immediate or permanent advancement, extraordinary mental shrewdness, a providential happening upon the proper course and mode of study, an ability to seclude himself, a strong will, and final perseverance in a well-conceived plan.

If, after discovering these deficiencies, he should doubt his ability to secure adequate self-culture, and an ardent desire should arise to retire temporarily from the work of the ministry, so that he may avail himself of a thorough collegiate education, we are clearly of the opinion that he should not be discouraged from so doing. Let him rather be urged to "lay a good foundation against the time to come," even though it should seem to shorten his years of activity. A life-time ministry is to be measured, not by years, but by capabilities and actual results, which last can only be fully revealed at the bar of God. "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Doctor Smith says truly, that "if God has no need of our learning, he has much less need of our ignorance."

Other things being equal, "knowledge is power." If it be true, as is often objected, that a young minister's spirituality will lessen at college, it is hardly to be trusted in the vicissitudes and temptations of the itinerancy.

We are led to these remarks by the fact that several young ministers who temporarily left some of our Conferences for the purpose of securing a better education at Dickinson College and the Concord Biblical Institute, are now returning with high promise of far greater usefulness. Several more are still in these colleges, earning deserved praise both for success in study and active zeal in preaching wherever opportunity offers. Our wealthy laymen, and, in some cases, entire churches, have liberally supplied the pecuniary necessities of those who have gone. Let them not become weary in well doing."

NEW YORK A. M. E. ANNUAL CONFERENCE.

This Conference met Wednesday, 20th inst., at 9 o'clock A. M. at Sullivan St. Church, New York city, Bishop A. W. Wayman presiding. The members generally were punctual in attendance. The opening sermon was preached by Rev. James Morris Williams. It was an able production, clearly defining the duties of Christian ministers, and showing the importance of their great mission. Two of the members were complained of for official irregularity, and were censured by the Conference. With this exception they all passed the usual examination of character.

BISHOP D. A. PAYNE, D. D., spent Thursday at Conference; he was looking remarkably well. The Bishop explained the operations of the parent Missionary Society, so far as his connection with it was concerned, which showed great self-sacrifices, on his own part. He urged that its subject be steadily kept in view, that all the missionaries in the entire connection be remembered and aided. The Bishop's remarks made a profound impression. He also preached in the evening, urging the claims of the missionary cause. Several

APPLICATIONS FOR ORDINATION

were received and granted. Rev. W. T. Catto, formerly of the Presbyterian Church, having resigned his relation therewith, had joined on certificate the quarterly Conference of Rev. J. Woodlin of the Fleet St. A. M. E. Church. Elder Woodlin presented his application for admission to the itinerancy on trial. The application was not granted.

The Annual Missionary Sermon was preached by Rev. F. J. Peck, Friday afternoon. The discourse was lucid in its statement and argument and was profitably received.

SABBATH SCHOOL ANNIVERSARY

was held last Tuesday afternoon. Several hundred children were in attendance, consisting of the Sullivan St., Fleet St., Bridge St., Williamsburg and Weeksville A. M. E. Sunday Schools. Spirited and instructive addresses were delivered. The singing was truly inspiring. The only unpleasant feature was the crowded state of the house.

SEMI-CENTENARY COLLECTION.

The Semi-Centenary collection made in the Conference District amounted to a little over five hundred dollars.

SICKNESS OF THE EDITOR.

We were taken sick almost immediately on our arrival in N. York city, and were unable to attend Conference but a very little of the time, and have thus been unable to give a fuller report of the Conference proceedings than appears above. Our reporter failed on account of the pressure of his official duties to furnish to us reports.

SABBATH SERVICES

Were of a highly interesting character. Our five churches at New York City, also Brooklyn, Williamsburg, and Weeksville, were supplied by ministers of the Conference. The attendance was exceedingly large, nearly all of the churches being densely crowded. Long before the hour for service, Sullivan St. Church was packed with people in pew, aisle and vestibule. The congregations appeared highly edified, and collections were good.

THE SEMI-CENTENARY DISCOURSE

Was preached, on Monday afternoon, by Bishop A. W. Wayman. He gave a synopsis of the history and origin of the A. M. E. Church, and in glowing terms portrayed the future prospects of our denomination. After the discourse

THE ORDINATION OF DEACONS

took place. This solemn service was characterized by that impressive solemnity it is wont to produce.

BOOK CONCERN.

A meeting in aid of the Book Concern was held on Monday evening. Rev. Theodore Gould preached an able discourse pertinent to the occasion, showing the importance of religious publications. Rev. E. Weaver, General Book Steward, laid the claims of the Book Concern before the meeting, and about twelve dollars were contributed as a free will offering.

REMARKS ABOUT THE CONFERENCE.

The reports from the various circuits and stations, with but very few exceptions, indicate great spiritual and temporal prosperity, and we think will show an increase of membership.

The session was very harmonious. The number of visitors from the Philadelphia Annual Conference was very large, and the brethren were heartily welcomed. The Society of the Daughters of Conference, attached to the several churches, exhibited great activity in assisting the preachers. At Brooklyn, they were addressed by Rev. William Moore at Bridge St., and Rev. D. P. Seaton, at Fleet St. At Weeksville, the Rev. F. J. Peck delivered the address. We did not learn who addressed the society at Sullivan St.

APPOINTMENTS.

Bethel Church, New York, Henry Davis.

Bridge Street, Brooklyn, N. Y., Deaton Dorrell.

Fleet Street, Brooklyn, New York, J. Woodlyn.

Buffalo Station, to be supplied.

Albany Station, F. G. Peck.

Newark, N. J., G. W. Johnson.

CIRCUITS.

Morristown, N. J., W. H. Winder.

Flushing, N. Y., W. H. Ross.

Coxsackie, N. Y., L. Patterson.

Kinderhook, N. Y., W. Peterson.

Glen Cove, N. Y., E. B. Davis.

Binghampton, N. Y., W. M. Johnson.

Huntington, N. Y., Alex. Posey.

Rahway and Elizabeth, N. J., E. T. Thompson.

West Chester, N. Y., J. Frisby.

Riceville, N. J., to be supplied.

Sag Harbor, N. Y., to be supplied.

Patterson Mission, N. J., A. J. Dudley.

Beegen, N. Y., W. Hogans.

Hudson City, N. Y., John H. Jones.

Oswego Mission, N. Y., Cyrus Beny.

Wm. W. Grimes, transferred to Philadelphia Conference, and appointed to Woodbury Circuit.

I. M. Williams, agent for Bridge St. Church.

THE FREEDMEN'S FAIR.

The new hall on Lombard Street, (formerly the Institute for colored youth,) will be opened by a Freedmen's Fair, on the evening of the 1st, 2d, and 3d of July, and on the morning of the 4th. On the committee we find such names as Mrs. Dutarte, Mrs. William Still, and Miss Celestina Wilson, which is a sufficiently good endorsement in this community to make the notes (tickets) of this fair negotiable.

As the proceeds are to aid the freed people at an important point in Tennessee, it is hoped that the public will largely attend. They will also have an opportunity of viewing the new hall.—Let the house be crowded on each occasion, and carry away with you a memento of your visit.

MAJOR MARTIN R. DE LANEY, U. S. C. T.

We are in receipt of a copy of General Orders No. 5, Headquarters United States forces, Charleston, South Carolina, and we call attention to paragraph 3, of the same, which reads as follows:

"III. The Military Reservation of Hilton Head and its dependencies, known as the Islands of Hilton Head, together with Daufuskie, Bull and Pinckney Islands, are hereby announced as the territorial limits of, and will constitute the Bureau District of Hilton Head, with Major M. R. De Laney, U. S. C. T., as Sub-Assistant Commissioner, in charge, with Headquarters at Hilton Head."

Thus it will be seen that notwithstanding the various changes which have been and are continually taking place in military affairs, Major Martin R. DeLaney, the only colored field officer ever mustered into the U. S. service, so far enjoys the confidence of the Government, that he holds his position as an officer of the Freedmen's Bureau.

It will be remembered that the Major's regiment was mustered out of service some months since, but that he was retained in the service by special order of the War Department. This speaks volumes for his ability and faithfulness.

JAMES J. MAYS.

We regret that our energetic friend and agent Mr. James Mays, Richmond, Va., has not been receiving his papers more regularly. We cannot tell why, but hope that irregularities will not occur again. We hope Mr. Mays will promptly inform us of any failure on the part of subscribers to receive their paper. We cannot do less than thank this gentleman for the deep and abiding interest he takes in the *Christian Recorder*.

PRIVATE LETTERS.

To our friends whose letters lie unanswered we beg leave to say that the reply will be coming along soon. A pressure of official duties and illness renders us seemingly guilty of neglect.

PERSONAL ITEMS

REV. BISHOP WILLIAM PAUL QUINN left New York city, for his home in Richmond, Ind., June 24th. He had been holding the New England Annual Conference.

REV. BISHOP D. A. PAYNE, D. D., left Philadelphia on Saturday last, for Wilberforce University.

REV. B. T. TANNER, of Baltimore, visited our "sanctum" last week.

BISHOP ROBERTS, OF LIBERIA, was ordained to that office in New York city recently, by one of the Bishops of the M. E. Church. We take it, that he is a brother of the ex-President. He is said to be a man of great Christian worth and marked ability.

HON. H. R. W. JOHNSON, Treasurer of the Liberian Republic, is in New York city.

OUR NEW EXCHANGES

We are pleased to welcome to our exchange list, *The South Carolina Leader*, and also the *Weekly Record*. Both of these papers are published at Charleston, S. C. The *Leader* has recently changed hands, as will appear by the following notice, taken from its issue of the 23d inst.:—

Bonum, Cain & Co., having purchased the property of the "South Carolina Leader" office, those persons who were kindly acting as agents for the paper, will please forward their returns to the above, at this office, as soon as possible.

T. HURLEY & Co.,

No. 480 King St., Charleston, S. C.

Having succeeded to the proprietorship as above, the Leader will be issued, as heretofore, under the control and direction of Rev. R. H. Cain as editor, and A. J. Ransier as associate editor. In the endeavor to make this so acceptable and popular sheet, we invite the co-operation and support of all lovers of freedom, truth, and justice.

BONUM, CAIN & CO.

The *Leader* will be devoted to the mental, moral, social and political elevation of the colored race. It will henceforth be conducted by Rev. R. H. Cain, editor, and A. J. Ransier, associate editor. There is a wide field for independent journalism in South Carolina, and we trust this noble enterprise will be sustained.

THE WEEKLY RECORD

Is a mammoth sheet, devoted to religion, literature, politics, &c., and is edited and published by Messrs. F. A. Mood and U. S. Bird. Rev. Mr. Mood has our highest regard and respect for his kind course towards our people in the past, and we are looking to his efforts in journalism with much anticipation of good results.

TO OUR MINISTERS IN THE SOUTH.

We call special attention to the statement of Rev. M. M. Clark, one of the delegates of the A. M. E. Church to the recent General Conference of the M. E. Church South, respecting the transfer of church property. It will be found on the first page of this paper, and should be carefully read, as it will serve as a guide in many important cases constantly occurring.

CELEBRATION OF THE FOURTH OF JULY

From the subjoined notice it will appear that our citizens are making arrangements to celebrate the Fourth of July.

A MASS MEETING

of the citizens of Philadelphia will be inaugurated by the Banneker Institute, at the Masonic Hall, South 21th Street, on July 4th, to celebrate the anniversary of the Declaration of American Independence. Eloquent speakers will address the meeting. Come out in your strength. Admission free.

WM. H. MINTON,
Secretary.

EDITORIAL ITEMS.

BRUNSWICK, N. J.—The young people of this place recently manifested their regard for their pastor, Rev. Benjamin Lynch, by a handsome presentation to the amount of fifty dollars.

CHARLOTTESVILLE, VA.—The following is from the *Religious Herald*, published at Richmond, Va.:

"*Colored Sunday School.*—A correspondent of the Hartford *Religious Herald* states that on a recent Sabbath, he saw, in a room under the Baptist Church, Charlottesville, Va., about 300 colored children, taught by 'from 30 to 40 white persons, many of them belonging to the first families in the country, and most of them the sons and daughters of former slave-owners.' He mentions, among them, a 'distinguished and learned Law Professor of the University of Virginia, (Prof. Minor,) engaged in teaching one bright-eyed little darkey his letters.'"

We would like to see another gratifying improvement: the disuse of the word "darkey," in the religious newspapers of the South. Indeed, we are astonished that the refined gentlemen who edit those papers use such a "classic" word.

MOBILE, ALA.—As we go to press we receive a highly interesting communication from Rev. Johnson Reed, of that city, which will appear in our next. We learn that he has succeeded in firmly establishing the A. M. E. Church there. The property owned is worth three thousand dollars, and only one thousand remains unpaid.

ORDINATION.—Rev. Wm. H. Brown, of the South Carolina Conference, was ordained Deacon, at Bethel Church, in Baltimore, at 11 o'clock A. M., Thursday, June 14th, by Right Rev. D. A. Payne, D. D. The sermon was delivered by Rev. B. T. Tanner, Rev. D. W. Moore presented the candidate, and Rev. B. T. Tanner read the Scripture lesson. The Bishop, Deacon Brown, and the preachers present, received the Holy Eucharist.

The Bishop indicated it as probable that Bro. Brown will be ordained elder, on, or about the middle of July in this city.

THE TENNESSEAN.—This able paper, edited and published by colored men, has dropped the word "colored," and is known as *The Tennessean*. We certainly favor the idea of standing on intrinsic worth and merit, and not asking for sympathy on account of complexion; however much we deserve sympathy, let us not ask it, but, making use of our abilities and opportunities, go before the world on our merit, and demand simple justice.

THE M. E. CHURCH VS THE M. E. CHURCH SOUTH.—A lawsuit is in progress in Charleston, S. C., between the M. E. Church and the M. E. Church South, in relation to the ownership of certain church property. Witnesses have been examined and arguments made by counsel. We hope to be able to announce the decision in our next. This suit has brought out some facts in relation to the establishment of the M. E. Church in Charleston, which will rather astonish some of the radical Anti-Slavery men of the North. We may allude to them in our next.

Life in the Churches.

NEWS FROM THE A. M. E. CHURCHES.

Illinois

Chicago.—Rev. A. T. Hall, under date of June 24th, writes:

"Times in the Garden City are dull, except among the people of color. We have established here three Lodges of the I. O. of G. T., two subordinate and one degree lodge, and they are working well, and pulling the tyrant king from his throne. The Garden City Lodge has a membership of one hundred and seventy-five, and Trimbal Lodge, one month old, sixty-two. So you see what they are doing.

"The churches are prospering. The Baptists have laid the foundation of their new church, forty-four by eighty-two. They intend building it of brick. The Bethel congregation, under the Rev. F. Myers, is striving hard to find a rock that they may set on end, and anoint to the name of the God of Abraham. The Chapel is still standing, and pure religion is on the increase.

"I might write you a history of my new home, but will forbear. I have sold a portion of my city property, and have bought a homestead in the little town of Batavia, Kane County, Illinois, on the banks of Fox river, 37½ miles west of Chicago, where I have located my family. I now wind up a twenty-one years' residence in the city, and commence, in the 45th year of my age, in a village home, with a wife and children, to bask on the banks of Fox river."

ABRAHAM T. HALL.

North Carolina.

Tarboro.—Mr. James H. Jackson writes as follows:

"I wish, and so do many of our people, that a minister of the A. M. E. Church were here. I am doing all I can for the *Christian Recorder*. It is of great value to us. Send me fifty copies of the issue that contained the Civil Rights Bill."

Home Affairs.

THE CARS AND OUR PEOPLE.

On Thursday evening, June 21st, the Union League Association of Philadelphia held a public meeting at Sansom Street Hall, to denounce the conduct of the conductors and stockholders of the various City Passenger Railway Companies, and more particularly with reference to the shameful treatment of the Misses Amelia Mills, Elizabeth E. Adger and Anna Adams, and Mrs. Miles. The meeting was organized by appointing the following officers:

President—Mr. John C. Bowers.

Vice-Presidents—Mr. Clayton Miller, Stephen Purnell, Jesse E. Glasgow, Thomas H. Davis, Wm. Stephens, Stephen Smith, Wm. Whipper, Thomas J. Bowers, R. Adger.

Secretaries—Mr. R. M. Adger, J. C. White, Jr., Lieut. Geo. B. Taylor.

Ushers—Mr. Guy M. Burton, Mr. Benjamin Harrison, James W. Brown and Washington R. Ross.

The meeting was called to order by the President, Mr. J. C. Bowers, who made a very interesting and stirring address in behalf of our right to ride in all public conveyances, and entreated the audience not to give up the contest until victory had crowned the efforts made to this end,—which our brothers fought, bled and died for, and which we are still fighting and contending for, day after day.

The next speaker was the Rev. Wm. J. Alston, who made some practical remarks in keeping with those of the President, taking his seat amid thunders of applause.

Mr. Octavius V. Catto now came forward, and entertained the audience for a short time. He recommended the gentlemen to vindicate their manhood, and no longer suffer defenceless women and children to be assaulted or insulted with impunity by ruffianly conductors and drivers,—after which he (Mr. Catto) offered the following

RESOLUTIONS

Resolved, That we earnestly and unitedly protest against the proscription which excludes us from the city cars, as an outrage against the enlightened civilization of the age.

Resolved, That we cannot discover any reason based upon good sense or common justice for the continuance of a practice which has long ceased to disgrace Democratic New York, Washington, St. Louis, Harrisburg, and other cities, whose pledges of fidelity to the principles of freedom and civil liberty have not been so frequent as have been those of our own city.

Resolved, That, with feelings of sorrow rather than pride, we remind our white fellow-citizens of the glaring inconsistency and palpable injustice of forcing delicate women and innocent children, by the ruthless hands of ungentlemanly and unprincipled conductors and drivers, to places on the front platform, subjecting to storm and rain, cold and heat, relatives of twelve thousand colored soldiers, whose services these very citizens gladly accepted when the nation was in her hour of trouble, and they anxiously entreated, under the chances of IMPARTIAL SUFFRAGE, to fill the depleted ranks of the Union army.

Resolved, That while men and women of a Christian community can sit unmoved and in silence, and see women barbarously thrown from the cars,—and while our courts of justice fail to grant us redress for acts committed in violation of the chartered privileges of these railroad companies, we shall never rest at ease, but will agitate and work, by our means and by our influence, in court and out of court, asking aid of the press, calling upon Christians to vindicate their Christianity, and the members of the law to assert the principles of the profession by granting us justice and right, until these invidious and unjust usages shall have ceased.

Resolved, That we do solemnly pledge ourselves to assist by our means any suit brought against the perpetrators of outrages such as these, the occurrence of which has convened this meeting; and we respectfully call upon our liberal-minded and friendly white fellow-citizens to cease to remain silent witnesses of the grievance of which we complain, and to demonstrate the sincerity of their professions by an interference in our behalf.

Rev. T. Doughty Miller entertained the audience very agreeably.

Mr. Wm. D. Forten also made some practical remarks, which were received with unbounded satisfaction.

Our old and tried friend, Mr. J. B. Nicholson, delivered some of his side-splitting and jocular remarks, for which he is, indeed, so very justly celebrated.

Rev. B. T. Tanner made a few remarks by way of correcting a misrepresentation relative to the car case in Baltimore.

Among the distinguished gentlemen who took part in the exercises, was Mr. J. C. Wane, and also Mr. J. Worrell, Attorney-at-Law. All the speakers previously announced were present, with the exception of Rev. James Lynch, Editor of the Christian Recorder, who was unable to attend the meeting, in consequence of pressing engagements elsewhere.

The meeting adjourned at about 11 o'clock—and thus ended one of the most enthusiastic and well regulated meetings which any person need wish to attend or participate in.

JAMES W. BROWN.

AN INCIDENT.

As the students from the Commencement of the Lincoln University, at Oxford, were coming in on the West Chester cars, they were ordered to the rear end of the train; but they refused to comply. They numbered some thirty or forty, all told, and had concluded what to do in the event of an attack. So the conductor thought discretion the better part of valor, and wisely concluded to let them alone.

THE LATE CAR CASE.

On the 19th day of June, Miss Mills and Miss Adger were summoned to appear in the rooms of the Grand Jury. After waiting there for about two hours, their counsel appeared and told them that they already had had a great deal of trouble, and, to make matters certain, they had better let the case come before the Grand Jury on the first Monday in August, to which they assented. This delay appears unnecessary.

ANOTHER CAR CASE.

Miss Miles and Miss Anne Adams appeared before the Grand Jury on the 25th day of June, 1866, to testify against George Palmer, brakesman, and George Taylor, the ruffianly conductor, both hirelings of the Philadelphia & West Chester Railroad, who rudely ejected them from the cars in April last. They had a hearing, and will be notified to attend, when wanted in the final disposition of the case.

N. B.—We shall note the results of these cases as they progress.

LADIES' UNION ASSOCIATION

The crowded state of our columns, last week, prevented us from noticing a pic nic given by the above named Institution on the 19th inst. The weather not being so favorable as was desirable, the attendance was not large. The company present enjoyed the day. The hearts of all seemed buoyant. During the afternoon, a committee of ladies prepared a sumptuous dinner, for which those assembled were ready.

The ladies of the Association deserve much praise for the zeal with which they entered upon the work of *relieving the sick and destitute soldiers* of the Republic during the Rebellion. The war having ended, the ladies have not ceased their labor of love. Changing their base of operations with commendable spirit, they have directed their attention to the work of educating the Freedmen, the Association supporting a teacher in one of the Southern States.

ILL-TREATMENT OF PATRONS

The establishment known as Upham's Confectionery and Ice Cream Saloon, situated on Pine street, between Sixth and Seventh, has had several years of up-hill business, and has changed hands and partnerships three or four times during these years of up-hill struggling. Whether profitable or not, this Saloon has, and does now, with its present owner, enjoy considerable patronage from colored people, for bread and confections. A few days ago, passing along Pine street, tired and weary, I stepped into this Saloon, and asked the attendant (a girl of sixteen or seventeen years) for a plate of cream, and took a seat behind a recess formed by the chimney in the front store,—but I was told that I could not have it to eat there—that I could not eat it in that recess. Now I have no particular objection to this, as people can do what they please with their own. But why these people who are so sensitive about negroes, don't hang out sign-boards, forbidding them admission, is a mystery, and has a very selfish significance, in allowing respectable colored people to enter their places of business, without notice to the contrary, and then deliberately insult them, and is both humiliating and contemptible. I advertise this establishment, that colored people may know that they spend their money in a place where they are less esteemed than dogs. To me, it is a profitable lesson. I acted contrary to better knowledge. Colored men keep confectionery and ice-cream saloons, and to them, in the future, I will go, or do without.

A. F.

Miscellaneous.

ALBANY, N. Y.

Returning Fenians—The Young Men—William Rich—Anniversary

MR. EDITOR:—Every thing is remarkably quiet at present in our ancient city, save the excitement occasioned by forwarding and returning Fenians to and from the front. The sympathies of the dominant race here, both foreign and native born, are unmistakably with the *Irish*, in the noble attempt to establish their independence; and, while I have no love for the Irish, as a people, I cannot but sympathise with them in their efforts to gain their liberty and to establish an Irish Republic in *Old Ireland*.

The Bachelor's Base Ball Club, of this city, comprising some of our first, best and most enterprising young townsmen, is making extensive arrangements to visit New York, Baltimore and your city, this Fall, for the purpose of establishing a more perfect union between these cities in social games of the beautiful and manly sport of Base Ball.

At the last monthly meeting of the Albany Executive Committee, Edward Wright, Esq., was unanimously elected a member of the Committee, to fill the vacancy occasioned by the removal of Wm. A. Delta. Stephen Myers, Esq., was appointed a general suffrage agent for this city, with instructions to collect funds and co-operate with the representative men of other cities and counties, in an effort which is to be made this coming winter, to have the word *white* struck out of the State constitution.

We have received the gratifying intelligence that the Common Council of Troy city, N. Y., have resolved to name the new school-house, built in that city for the colored children, after our highly esteemed friend, *William Rich*. He deserves the honor, for he has always been true and faithful to the interests of our people.

THE 33D ANNIVERSARY OF THE FEMALE LUNDAY SOCIETY

Was celebrated with great *eclat* on the 21st inst., in Bleeker Hall. The society was out in full-dress costume, and made, as it always does, a fine appearance. The audience was not very large, but was quite select, and of the most fashionable order. The music was good, and the supper was excellent, both in quality and quantity. The anniversary exercises were presided over by Mrs. L. Johnson, President, and consisted of a prayer by the Rev. Mr. Sands. Mrs. C. L. May read the Constitution and the Report of the Society, and Mrs. C. Mary Hicks read several compositions, written by members of the Society, all of which were good. The next in order was the annual address, delivered by Edward Wright, Esq., of this city. His subject was "Woman." Mr. W. is quite a young man, not yet having passed his majority, and has for some time enjoyed the reputation of being a ready and strong debater, and, on this occasion made his *debut* in the more difficult role of lecturer, and was successful beyond the highest expectations of his most sanguine friends.—Among the strangers present, we noticed Messrs. Wm. Rich and Wm. Bozeman, of Troy, J. V. Givens, of New York, J. C. Greenwood and others, of Baltimore, Md.

OCCASIONAL.

For the Christian Recorder.

HONOR TO WHOM HONOR IS DUE.

MR. EDITOR:—In these times when those who are disposed to deal justly with the question of our Civil Rights and privileges as a class are reviled and abused in every conceivable manner by those who favour the old state of things North and South, it is cheering to meet here and there an instance of real merit, and back-bone in those conducting public affairs. And when such an instance stands out prominently before us, it is our duty to give proper credit to those who exhibit such evidences of progress. My mind is called to this subject by a recent visit to the borough of Kingsessing, via the Philadelphia and Darby passenger Rail Road cars. In company with some friends we set out, and after reaching the passenger station of the above named company, our thoughts were employed in discussing how long we should wait for a colored car in which to take passage.

It was finally determined that we would take seats in the first car bound West, and trust to good luck for the privilege of a ride or a forcible ejectment.

To our surprise, however, no objection was made by any one; the conductor exhibited no signs of discomfiture, and very politely received our fare without a word. On reaching our destination, we spoke of this, and were informed that there was no discrimination made of color, but that all were treated alike in this respect, and had been for some months back. This is indeed progressive. The same I may add is true of the Philadelphia and Frankford line of cars.

With respect to the Philadelphia and Darby Road, I was most credibly informed that one of the chief officers of the road, Mr. Thomas S. Ellis, on one occasion, observing an old and worthy colored citizen of the borough (Rev. Robert Morris) standing on the front platform, went to him and cordially invited him inside the car, stating at the same time, that the company would feel itself disgraced by enforcing such a regulation against worthy colored people such as himself.

At another time another official of the company, Mr. Flickworth, made a similar statement to the same gentleman (Rev. Mr. Morris,) and accompanied it with a yearly ticket presented to the old gentleman, as an earnest of his sincerity and true respect. Many others of the colored people of this vicinity have received similar marks of kindness and consideration, showing that there are some whole souled *moneyed corporations*.

I say then all honor to the Philadelphia and Darby Rail-Road company; may success and prosperity attend their every enterprise, and may others soon do likewise. I might speak of the progress and general prosperity of our people in this region, in their intellectual and agricultural pursuits, but I leave it for another occasion, desiring to bring into this deserved compliment no extraneous matter of whatever nature.

Respectfully yours for truth,

A. M. G.

Philadelphia, June 8th, 1866.

THE B. M. E. CHURCH.

The Missionary Messenger, organ of the B. M. E. Church, has the following:

The tenth session of the annual conference of the B. M. E. Church in Canada, which commenced its deliberations in Britannia Chapel, Rebecca street, Hamilton, C. W., on the 26th of May, 1866, and continued its sitting till the 4th of June, was the most pleasant and interesting session that we ever witnessed. After a regular routine and thorough dispatch of all its business, in the course of which was displayed much eloquence, and a development of literature and learning, the following appointments were read:

NAMES.	STATIONS.
Rev. Walter Hawkins,	Dresden.
Rev. J. O'Banyoun,	Windsor.
Rev. L. C. Chambers,	Hamilton.
Rev. R. R. Disney,	St. Catharine's.
Rev. Geo. R. Blount,	Chatham.
Rev. Benj. Stewart,	Buxton.
Rev. Wm. Banyard,	London.
Rev. Peter B. Andrews,	Toronto.

CIRCUITS.

Rev. J. R. Anderson, Amherstburg.

Rev. C. A. Washington, Brantford,

MISSIONS

Rev. Robert Miller, Drummondville
Thos. Jefferson, Peel and Owen Sound

The Conference then adjourned to meet in Toronto, C. W., in June, 1867.

IN MEMORIAM

The following is from the Minutes of the recent session of the Philadelphia Annual Conference.

Rev. Thomas H. Cooper was born and raised in Baltimore, Maryland. His parents being members of the Methodist Episcopal Church, he was early brought under Christian influences. When quite young, he joined the Methodist Episcopal Church, and soon gave signs of great usefulness. The Quarterly Conference licensed him to preach. A short time afterwards he united with the African Methodist Episcopal Church, and removed to the State of Pennsylvania. In 1861, he was admitted, on trial, in the Philadelphia Conference. In 1863, he was received into full communion, and ordained a Deacon by Bishop Nazrey, and appointed to the Philadelphia Mission. In 1864, he was appointed to Trenton, New Jersey. In 1865, he was ordained an Elder, by Bishop Wayman, and re-appointed to Trenton. During the winter of the present year, he contracted a severe cold, which [illegible] in consumption. After lingering for [illegible] months he died, in great peace, on the 23d [illegible] April, 1866. "Precious in the sight of the Lord is the death of his saints."

Rev. Geo. McMullen was born in Albany, New York, in the year of our Lord 1790. With his early history your Committee is not very well acquainted; but, judging from his labors in his more mature years, we would think his character has been energetic and persevering. In the year 1830, he was licensed to preach the gospel of our Lord Jesus Christ, by our late father, Rev. Richard Robertson, and continued, until stricken down by disease, an active and faithful minister of the Lord. By the citizens of Trenton his death is severely felt, and to the Church his loss is irreparable. Truly, it may be said of this good man, that, as a faithful servant, he has entered into the joys of his Lord.

Rev. Shephard Holcomb, a son of Richard and Hannah Holcomb, was born in Princeton, New Jersey, in the year 1806. In early age, he became a member of the Presbyterian Church of this city. Subsequently, he left that Church, and became attached to the Methodist Church. His character, as a minister, was determined and energetic in disseminating the truths of the Gospel. As a father he was kind and affectionate. While engaged in his arduous duties, he became stricken by paralysis, but continued faithfully attending to his labors for some three or four years, when he was compelled to desist from active service. He was then placed on the superannuated list, and so continued until his death, which took place in January. He went into the itinerancy service in the year 1818.

Rev. Andrew Massey was born in Baltimore county, Maryland. At an early age he went to Delaware, and then to Philadelphia, and, after forming an acquaintance with Rev. Bishop Richard Allen, he joined the Philadelphia Annual Conference, and was an able minister of the gospel of our Lord Jesus Christ. He lived and died in the faith, and went home rejoicing in the God of his salvation, at the age of 111 years.

The Rev. Robert Evans was born in Delaware, was brought to New Jersey by his sister, when quite a boy, and lived in a Quaker family by the name of Reeves, near Medford, N. J. He embraced religion when about fifteen years of age, and joined the Methodist Episcopal Church. When the African Methodist Episcopal Church was established in that section of the country, he joined it and became one of its founders. He was really a pioneer in the African Methodist Episcopal Church, and established several churches in New Jersey and Pennsylvania. He was licensed to preach soon after he became attached to the Church, and was regarded as a faithful Christian to the period of his death.

ITEMS.

A Freedmen's Convention is to be held at Augusta, Georgia, in July. It is stated that several "Anti-Bureau" candidates have been elected.

FREEDMEN's affairs in Florida are represented as in a very flattering condition.

DESTITUTION IN GEORGIA.—A communication received from Lieutenant Wm Mitchel, acting sub-assistant commissioner of the Freedmen's bureau, at Marietta, Ga., represents that there are no less than 3,000 destitute people in Cobb county, who are dependent upon the Government for subsistence. The majority are women and children who are unable to labor for their support. There are many, however, who are disposed to take advantage of the bounty of the Government, and for that reason misrepresent their condition, deeming it meritorious rather than otherwise to take advantage of the "Yankee." The officers of the Bureau are engaged in taking the names of those who are actually in need of assistance, with a view of relieving their wants without delay.

Political.

ELECTIVE FRANCHISE IN THE DISTRICT OF COLUMBIA.

Mr. Morrill called up the Senate bill to regulate the elective franchise in the District of Columbia, as follows:

SECTION 1. That from and after the passage of this act each and every male person, excepting paupers and persons under guardianship, of the age of twenty one years and upwards, who has not been convicted of any infamous crime or offence, and who is a citizen of the United States, and who shall have resided in the said District for the period of [illegible] months previous to any election therein, shall be entitled to the elective franchise, and shall be deemed an elector and entitled to vote at any election in said District, without any distinction on account of color or race.

SEC. 2. That any person whose duty it shall be to receive votes at any election within the District of Columbia who shall wilfully refuse to receive or who shall wilfully reject the vote of any person entitled to such right under this act, shall be liable to an action of tort by the person injured, and shall be liable, on indictment and conviction, if such act was done knowingly, to a fine not exceeding five thousand dollars, or to imprisonment for a term not exceeding one year in the jail of said district or both.

SEC. 3. That if any person or persons shall wilfully interrupt or disturb any such elector in the exercise of such franchise, he or they shall be deemed guilty of a misdemeanor, and on conviction thereof shall be fined in any sum not to exceed one thousand dollars, or be imprisoned in the jail of said district for a period not to exceed thirty days, or both, at the discretion of the court.

SEC. 4. That it shall be the duty of the several courts, having criminal jurisdiction in said District, to give this act in special charge to the Grand Jury at the commencement of each term of the court.

SEC. 5. That all acts and parts of acts inconsistent with this act be and the same are hereby repealed.

SEC. 6. That the mayors and aldermen of the cities of Washington and Georgetown, respectively, on or before the first day of March in each year, shall prepare a list of the persons they judge to be qualified to vote in the several wards of said cities in any election, and said mayors and aldermen shall be in open session to receive evidence of the qualification of persons claiming the right to vote in any election therein, and for correcting said list on two days in each year, not exceeding five days prior to the annual election for the city session, in some newspaper printed in said District.

SEC. 7. That on or before the —day of—the mayors and aldermen of said cities shall post up a list of voters thus prepared in one or more public places in said cities respectively, at least ten days prior to the said annual election.

SEC. 8. That the officers presiding at any election shall keep and use the check list herein required at the polls during the election of all officers, and no vote shall be received unless delivered by the voter in person, and not until the presiding officer has had opportunity to be satisfied of his identity, and shall find his name on the list and mark it, and ascertain that his vote is single.

MEETING OF CONFERENCES AND EPISCOPAL VISITATIONS.

MEETING OF CONFERENCES.

July 26th, 1866. (Fourth Thursday in that month.)—There will be a meeting held, of the Bishops and some of the Elders of the African Methodist Episcopal Church, with representatives and delegates of churches who favor the organization of a Conference to be called the Annual Conference of the District of Kentucky. The convention will meet in Quinn Chapel Louisville, Kentucky, at 9 o'clock A. M.

August 11th (Second Saturday.)—The Indiana Conference will meet in Quincy, Illinois, at 9 o'clock, A. M.

August 23d (Fourth Thursday.)—The Missouri Conference will meet in St Louis, Mo., at 9 o'clock, A. M.

October 4th (First Thursday.)—The Louisiana Conference will meet in the city of New Orleans, at 9 o'clock, A. M.

The above is a corrected list of the meetings of the Conferences as they were made at the adjournments of the preceding Conferences.

EPISCOPAL VISITATIONS.

July 4th, Richmond, Indiana.
" 7th, Newport Circuit, Ind.
" 11th, Blue River Circuit, Ind
" 18th, Indianapolis Station, Ind
" 21st, Lafayette Circuit, Ind
" 25th, Louisville Station, Ky
" 26th, Convention in Quinn Chapel
August 4th, Detroit Station, Michigan
" 11th, Quincy Conference.

The Rev. A. McIntosh will please notify the members of his charge that my arrangements will require that I visit them on the first Sabbath in August, instead of the last Sabbath in July, as previously arranged in a private communication directed to him. J. P. CAMPBELL, Presiding Bishop

Philadelphia, Pa.,
June 25th, 1866.

NOTICE.

The first quarterly meeting of the A. M. E. Macedonia Station, South Camden, which will take place on the first Sunday and first day of July, will be continued for one week. Bring all your friends, and come over to our quarterly camp. G. E. BOYER, Pastor.

NOTICE.

The Quarterly Conference of Bethel A. M. E. Church, Philadelphia, will meet on Tuesday, July 17th, 1866, at 8 o'clock, P. M.

Quarterly Meeting on the 22d.

JAMES HULLON, Minister.

NOTICE.

Quarterly Meeting at
Hornstown, June 30 and July 1.
Chester, July 7th and 8th
Chichester, July 15th and 16th
JEREMIAH YOUNG, Minister.

NOTICE.

Quarterly Conference will be held at Gouldtown, N. J., on the 30th of June, and Quarterly Meeting on the 1st of July.

JOS. A. NELSON, Pastor.

NOTICE.

Quarterly Meetings for the Burlington Circuit.

Evansham, N. J., July 8th.
Mount Holly, N. J., July 15th
Burlington, N. J., July 22d
JACOB MITCHELL, Minister in charge.
June 30, 1866—2t.

NOTICE.

Quarterly Meeting will be held in Mount Zion M. E. Church, on the 7th and 8th of July—Pastors, with their congregations, may consider themselves invited to come and help us.

WILLIAM MOORE, Pastor
Trenton, 1866

NOTICE.

The first Quarterly Meeting will take place on Sunday, the 15th of July, in Wesley A. M. E. Church, in Hurst street.

The friends and public are most respectfully invited to attend.

WM. M. WATSON, Pastor

NOTICE.

To the Members of the Annual Conference of Philadelphia.

DEAR BRETHREN.—The Minutes are now ready, and your orders are now expected. The Publishing Committee has failed to give the price, and I shall, as District Steward, hold them at 15 cents. WM. M. WATSON.

NOTICE.

Quarterly Meeting of the A. M. E. Church, of West Philadelphia Circuit:

At Norristown, Pa., Sunday, July 15th, 1866. Love Feast, 9 o'clock, A. M.

Conference, Saturday, 2 o'clock P. M., at Germantown, and Meeting, July 22d.

West Philadelphia, Pa., July 29th, 1866.

We expect to have several Ministers to assist us. Come all. H. J. RHODES.

June 30, 1866—3t.

NOTICE.

Quarterly Meeting will be held as follows:
At Great Valley, 7th and 8th of July.
At Phoenixville, 14th and 15th of July.
At Downingtown, 21st and 22d of July.
EDW. JAMES, Deacon in Charge.
W. R. NORRIS, Elder.
Chester Co., Pa.

NOTICE.

Rev. James Lynch will preach at the A. M. E. Church, Salem, N. J., next Sunday, July 1st.

W. H. TURPIN, Elder in charge.

NOTICE.

U O G S OF L AND D C

At the annual meeting of the Union Grand Tabernacle of the State of New Jersey met June 20th, 1866, in the city of Camden, in the Hall in the rear of the African Methodist Episcopal Macedonia church, the following officers were elected, viz:

John M. Bean, G. W. S.; Charles H. Emery, D. G. W. S.; Elias Gibson, G. W. V. S.; Hannah Emery, D. G. W. V. S.; Hannah Hinton, G. S.; Sophie Brown, G. W. Cond.; Lucinda Gordon, A. W. Cond.; Lydia Hamilton, G. W. Tress.; William Burk, G. W. Chap.; Josiah Cornelius, G. O. D. M.; Mary E. Emery, G. R. S.; James E. Simpson, Corresponding Secretary; Lorenzo Bounds, O. Sent.

Persons wishing to be formed into numbers can do so by applying to Brother J. H. Bean, G. W. S., care Jas. E. Simpson, Corresponding Secretary, No. 216 Pine Street, South Camden, N. J.

HANNAH HINTON, G. Scribe.

INFORMATION WANTED.

Information wanted of James Haskins, a youth seventeen years of age, who left the farm of Mr. Thomas Epps, in Nottoway county, Virginia, in May, 1865, with the Union Army.

Any information concerning this young man will be thankfully received by his father, in Richmond, Virginia. His brother Oscar, and sister Nancy are in Richmond also.

Address, JAMES HASKINS,
(Care of Rev. W. D. Harris,)
Richmond, Va.
June 30—1m.

INFORMATION WANTED.

Of two girls, named Mary and Matilda Bowrell. Mary was sold, from Mr. Cane Freeman's estate, to John G. Parkay, and taken to some part of the South; and Matilda was sold to Maj. Russell, of Williamson Co., Tenn. Their mother, Mrs. Lucy Bowrell, will be thankful for any information concerning them. Address

JAMES J. MAYS,
P. O. Box 1011 Richmond, Virginia
June 30—3m.

INFORMATION WANTED.

Jane Parker, wife of Robert Parker, would like to hear of her son, Isaac Adams. When last heard from, he was in St. Louis, acting as a substitute in the army. His mother is at present residing in Idaho, Col. Ter.

INFORMATION WANTED.

Respecting the following named individuals:—William and Harvey Parker. I left them with Jack Parker, Providence City, Boone County, Missouri, May, 1863.

I should also be glad to learn the whereabouts of my four brothers. William and James were owned by Mr McNairs, in the above town. Geo. and Henry were owned by Widow Stevens, who resided about five miles from Providence. Address

ROBERT PARKER,
Idaho, Col. Ter.

FREEDMEN'S FAIR.

A Fair will be held by the Freedman's Aid Society of Philadelphia, for the benefit of the Freedmen, in the New Hall, Lombard St., above Seventh, (formerly the Institute for Colored Youth,) on the evenings of the 2d and 3d, and on the morning of the 4th of July, at the hour of 10 o'clock.

We earnestly solicit the patronage of a generous public, and flatter ourselves that our efforts will be appreciated.

Season Tickets, 25 cents. Single admission, 15 cents. Children, 10 cents.

Tickets may be had of—Mrs. Barstow, 127 North Eleventh St.; Mrs Still, 107 North Fifth St.; Mrs H. S. Duterte, 632 Lombard St.; Mrs. Davis, corner of Eleventh and Race; Miss Catalina Wilson, Eleventh street, above Filbert, and Mrs. Hanniehe, Lombard street, above Eighteenth.

FOREIGN INTELLIGENCE.

WAR IN EUROPE.

The Four Years' War of our country hardly came to an end, and our people hardly began to breathe easier, when the political horizon of Europe begins to darken, and a clash of arms threatens to re-echo through all the States and nations of the Old World. If Europe's great Powers should be involved in war, even our people would feel the consequences, though we are happily situated on this side of the Atlantic. It is natural that, at this moment, news from Europe is waited for with uncommon curiosity.

To say what must be considered the real, tangible cause of the war, probably already raging in Germany, possibly also on the frontiers between Austria and Italy,—this may be regarded as a problem for a diplomatist of very regular and extra good standing. We all have heard enough about Holstein and Schleswig. We know that Austria thinks that Prussia behaves arrogantly in attempting to reap *all* the benefits coming from the war with Denmark. We can understand that there is some show of cause for complaint on the part of Austria against Prussia. But it is not Holstein, neither any real breach of promise, nor any glaring piece of impudence on the part of Prussia, which, as such, would be the actual cause of the war. All these things together are only symptoms; and, so far as they come into play in the whole complication, they indicate that there is much distrust and much irritation on either side. The visit which the King of Prussia, last fall, paid to the Emperor of Austria, was intended to put a seal upon the mutual good understanding seemingly existing between the two great Powers of Germany. But that the political network, made by the diplomatist, was of a very thin thread, is now made perfectly apparent. Already Austria complains that Prussia did not honestly keep the stipulations of the convention of Gastein.

We believe that neither Prussia nor Austria acted honestly in regard to Schleswig and Holstein. Both Powers have no legitimate title to these provinces. The war against Denmark was undertaken in the interests of the German nationality—not as a war intended for the aggrandizement of either of the belligerents. But the fact that Austria and Prussia would not allow any of the German States to participate in that war, prognosticated that the Prussian or Austrian interests, or both combined, were entirely ahead of the general interests of Germany, in fighting for the independence of two provinces, in which the original German life was malignantly suppressed and oppressed by Denmark. Of course, Prussia and Austria expected to enjoy a forced acquiescence on the part of all other parties concerned in the matter, to divide the spoils. In this they now seem to be disappointed. The King of Denmark may feel somewhat relieved by the thought that, what his adversaries took from him, will be the bone of contention between them.

Schleswig, since the end of the war with Denmark, rests under Prussian rule. Holstein was occupied by Austrians. We believe that Lutheran Holstein would prefer Protestant Prussia to Catholic Austria, if she had to make her choice between these two Powers. But we feel convinced that she has little desire to be swallowed up by Prussia. Still there is a party in Holstein apparently in favor of Prussia: this party consists of the nobility of the province, who, by close connection with a great Power like Prussia, have more prospects of distinguishing themselves. The mass of the people, and especially the farming interests, would, if they were permitted to follow their own feelings of right and preference, probably be in favor of the unfortunate Prince of Augustenburg, who is in the very best situation to realize the striking difference between right and might. We entertain no doubt that, setting questions of right and law aside, those provinces would, in the end, be most comfortably situated under Prussian rule. Prussia feels that she ought to be, to some extent, a maritime Power. She ought to encourage her ocean trade, and to this end she needs a navy.

QUARTERLY CONFERENCE OF BORDENTOWN CIRCUIT.

The Quarterly Conference will meet on Saturday, July 7th, at 1½ o'clock, P. M. Strange preachers are expected to preach at night and on the next day.

Quarterly meeting at Allentown on the 14th and 15th, and at Cookstown on the 22d.

PETER GARDINER,
Preacher in charge of Bordentown Circuit
June 23—2t.

INFORMATION WANTED.

Of Lydia Brown, who lived with Capt. Mark Brown, Terlton Plantation, near Brashear City, La., by her mother. Please address

MARGARET JANE BROWN,
108 Dallas street,
June 16—3t. Baltimore, Md.

ICE CREAM SALOON.

Mrs. J. Culqohone has lately opened an ice cream saloon, at No. 913 Lombard Street, for the accommodation of ladies and gentlemen, and hopes to share a portion of the patronage of her friends. She will also supply families.

June 16—3m

Married.

On the 18th day of April, 1866, by Rev. J. P. Hauser, Miss Harriet E. Crouper, of this city, to Mr. Armstead Green, of Richmond, Va.

At New Haven, Conn., June 21st, by Rev. Dr. Beardsley, Mr. Albert D. White, of Philadelphia, Pa., to Miss Ellen J. Palmer, of New Haven, Conn.

Died.

On the 25th of May, at Bloomsburg, Columbus County, Ohio, after a short illness, Henry Mayhew.

He died in the full triumph of the Christian faith.

On the 14th of March, at Bloomsburg, Columbus county, after a protracted illness, Joshua P. White. Age unknown.

Advertisements.

CAPE MAY, N. J.

Mrs. Emeline Williams

Will open a PRIVATE BOARDING HOUSE for the accommodation of Ladies and Gentlemen who may wish to spend a portion of their time, during the summer months, in a spot removed from the heat, dust and bustle incident to city life. No pains will be spared in making our Guests comfortable and every thing agreeable. Any inattention of Waiters insure instant dismissal.

Terms—$6.00 per Week, or $1.25 per Day.

The House will open on the 15th of June. Situation—One Mile and a Half from the ISLAND.

Carriages can be had at all times.

June 15—3w

AGENTS WANTED!

Wanted—active and reliable agents throughout the South, to sell Photographic Copies of

Littlefield's Painting
OF THE
Death-Bed of Lincoln.

Endorsed by Speaker Colfax, Judge Chase, Surgeon General Barnes, and others at the Death bed.

The only accurate representation of that sad scene.

Address
J. W. Littlefield,
Box 555, Washington, D. C.
May 26—3w.

HOUSTON & BOLING,
DEALERS IN
Flour, Starch, Soaps, &c.,
825 SOUTH STREET,
PHILADELPHIA, PA.,

INVITE the attention of Housekeepers and others in want of the above Articles, which they guarantee to sell at the lowest rates for cash.

June 16—3mos.

MRS. M. E. DAVIS & MRS. E. ARMSTRONG
will open a
Private Boarding House

For the accommodation of Ladies and Gentlemen who may wish to spend some of their time out of the city during the summer months. They will take great pleasure in accommodating their numerous friends as far as they possibly can. They would respectfully present this Circular for your favorable consideration, and take this manner of informing you and the public that no pains will be spared to making their guests comfortable.

TERMS { LADIES, $4 per week, / GENT'N, $5 per week, } In Advance.

We shall open our house for the reception of boarders on the first day of April, 1866.

Williams Street, (opposite Micah Williams,)
STONEHAM, MASS.

Only nine miles from Boston. Just a nice little ride—fare only 16 cents, going and coming. Take the cars on the Boston & Lowell Railroad, for Stoneham, and get out at Farm Hill Station. may 19—4mos

PHRENOLOGY.

MESSRS. FOWLER & WELLS
(389 BROADWAY)

Have just issued a new and improved Phrenological Bust, showing the latest classification and exact location of the Organs of the Brain, designed for learners. All the newly discovered organs are given. It is divided, so as to show each Organ and all the groups—Social, Executive, Intellectual and Moral—classified. It is now extensively used in Europe, and is almost the only one in use here. There are two sizes. The largest—nearly the size of life—is sold at Two Dollars. The smaller one, which is not more than six inches high, and may be carried in the pocket, is only One Dollar. May be sent by Express or as freight. Address—

FOWLER & WELLS,
389 Broadway, New York.

SHROUDING
AND
Laying Out of the Dead,

MRS. SARAH IRONS
(an old citizen of much experience)

Solicits the patronage and attention of our citizens and the public generally, as she is now engaged in the business of Shrouding and Laying Out of the Dead. Her terms are moderate, and satisfaction is assured to all who call upon her. Her knowledge in this department is complete. She can always be found at

No. 619 Pine Street,
Philadelphia.
may 12-1yr

DAVIS'S HOTEL.
212 K Street, bet'w. 17th and 16th Sts.,
WASHINGTON, D. C.,

This First-Class House is now open for the accommodation of the travelling public. The situation of the House is most respectable, and has been built expressly for Hotel purposes. It is furnished in the best style, and special attention will be paid to the comfort of the boarders.

☞ Board at reasonable prices, in advance, by the Day, Week, or Month.

A RESTAURANT on the "European Plan," is on the premises. Choice brands of Wines and Cigars at the Bar. Dinner parties furnished on the shortest notice. No unbecoming conduct allowed on the premises.

ST. CLAIR DAVIS, Proprietor.
March 1st, 6mo.,

THE
Masonic Gavel,
A MONTHLY MAGAZINE,
Devoted to the Interests of
MASONS AND MASONRY.
TERMS $1.00 PER ANNUM,
Payable in Advance.

☞ All Communications must be addressed to

JOHN W. REAMS,
Post Office Box 115, Annapolis, Maryland.
Dec 1-1y

BOWERS'
COAL DEPOT.
COAL!! COAL!!!

THOMAS J. BOWERS,
634 Lombard St.,

Has constantly on hand a full supply of the best
LEHIGH AND SCHUYLKILL COAL,
At the lowest market price.
Call and Try. —:—— *Call and Try.*
Oct. 2-tf.

SECURITY
Life Insurance Co.,
Of New York

This Company ranks amongst the best in the country. It divides its profits among the insured, thus giving those the benefits of a Mutual Company. At the same time the Security has a guarantied cash capital. Its rates are as low as those of any other Company. It grants policies on the life endowment and non forfeiting plan. It takes notes for one half of the premium when desired by the insured. The Dividends go towards liquidating the same, for any information, books, blanks, &c. Call on

EZRA WILLITS, Gen'l Agent,
No. 528 Walnut St., Phila.
Jos. C. Bustill, Solicitor,
No. 403 South Sixth Street.

REFERENCES

Charles Ellis, Druggist, N. E. 6th and Market Streets.
Richard Cadbury, 617 and 110 Chestnut Street.
James Whitall, Glassware, 410 Race Street.
J. Wistar Evans, do. do.
John Tatum, Dry Goods Com., 322 Chestnut Street.
John S. Hilles, Reading R. R., 18 Callowhill Street.
A. H. Pharo, 1507 Green Street.
Joseph C. Turnpenny, 812 Spruce Street.
T. Ellwood Chapman, 8 South 5th Street.
Robert Biddle & Co., 101 Market Street.
T. E. Beesley, M. D., 22 North 11th Street.
Gillingham Parrish, 1617 Cherry Street.
Edward Hopper, 827 Arch Street.
Samuel R. Shipley, 1623 Filbert Street.
David Scull, Jr. & Bro., Wool Dealers, 125 Market St.
Joseph Howell, 123 South 2d Street.
Elton B. Gifford, Merchant, 28 North 3d Street.
R. Esterbrook, Manufacturer, 402 Arch Street.
Caspar Wistar, M. D. 123 Arch Street.
Joseph Thomas, M. D., 633 Vine Street.
J. M. Whitall, 410 Race Street.
Jno. S. Detwiler, Merchant, 1015 Delaware Avenue.
May 5—6m.

PENNSYLVANIA CENTRAL RAILROAD.
CHANGE OF TIME AND DEPOT.

On and after Monday, December 5th, 1864, the trains of the Pennsylvania Railroad will leave the New Depot, at THIRTIETH and MARKET Sts., instead of Eleventh and Market Sts., as heretofore.

The Second and Third, Fourth and Eighth, Green and Coates, Fifth and Sixth, Union Line, Tenth and Eleventh, Thirteenth and Fifteenth, Seventeenth and Nineteenth City Passenger Railways, connect with the Market St. Railway, whose cars run to and from Pennsylvania Central Railroad Depot in West Philadelphia.

The cars of the Market Street Passenger Railway leave Front Street every two minutes, commencing one hour previous to the times of departure of each train, and allow about 30 minutes for a trip.

Their cars are in waiting on the arrival of each Train to convey passengers into the city.

On SUNDAYS—Cars leave Eleventh and Market Sts. at 7.45 P. M., to connect with Pittsburg and Erie Mail, and at 10.30, P. M., with Philadelphia Express.

Mann's Baggage Express will, hereafter, be located at No. 31 South Eleventh Street. Parties desiring baggage taken to the trains, can have it done at reasonable rates, upon application to him.

TRAINS LEAVE AND ARRIVE AT DEPOT THUS:

LEAVE.

ERIE EXPRESS	at	7.30 A. M.
MAIL TRAIN	"	8.00 "
PAOLI ACCOMMODATION, No. 1	"	10.00 "
FAST LINE	"	12.30 M.
PARKESBURG	"	1.10 P. M.
HARRISBURG ACCOMMODATION	"	2.30 "
LANCASTER ACCOMMODATION	"	4.00 "
PAOLI TRAIN, No. 2	"	6.20 "
PITTSBURG AND ERIE MAIL	"	8.30 "
PHILADELPHIA EXPRESS	"	11.10 "

ARRIVE.

PITTSBURG AND ERIE MAIL	"	6.30 A. M.
PHILADELPHIA EXPRESS	"	7.05 "
PAOLI ACCOMMODATION, No. 1	"	8.20 "
PARKESBURG	"	9.50 "
LANCASTER TRAIN	"	12.30 P. M.
FAST LINE	"	12.50 "
PAOLI ACCOMMODATION, No. 2	"	4.40 "
DAY EXPRESS	"	5.45 "
HARRISBURG ACCOMMODATION	"	9.40 "
MAIL TRAIN	"	11.20 "

Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily, (except Saturday.) All other Trains daily, (except Sunday.)

For further information, as to time and connections, see bills and framed cards, or apply to

JOHN F. VANLEER, Jr., Ticket Agent,
At the Depot.

An Emigrant Train runs daily, (except Sunday.) For full information as to fare and accommodations, apply to

FRANCIS FUNK,
Jan '66 137 Dock Street.

ONE PRICE CLOTHING.

JONES'
OLD ESTABLISHED
One Price
CLOTHING HOUSE,
604 Market Street,
(*Above Sixth.*)

At JONES' Crescent One Price Clothing Store, the lowest selling price is marked in plain figures on each article, and never varied. All buy alike, whether judge or not. The stock is gotten up in a superior manner, expressly for retail sales. Those wanting a good, substantial and fashionable article, should not fail to go to

JONES',
604 Market Street,
One Price Store.

DR. JONATHAN DAVIS,
Successor to C. D. Lowber, M. D.,
No. 733 S. 11th Street Philadelphia, Pa.

Medicines for the Treatment and Cure of Chronic Diseases constantly on hand, and for Diseases peculiar to Females.

Office Hours—From 7 to 8 A. M.—from 4 to 6 P. M.

Agent for the Masonic Gavel. jan 1 y

Mrs. Edith Mayhew,
NO 257 RASPBERRY STREET,
(2d door above Spruce,)

Takes this method of informing her friends and the public in general that she continues her old business of Shrouding and Laying out the Dead.

Having been engaged at the business for years, she is fully prepared to furnish all things needed in her line, and at the very lowest rates.

The patronage of all is most respectfully requested.

Jan 6—6mo

EASTERN AVENUE HOUSE.
John A. Mulligan, Proprietor.
Numbers 25 and 27 EASTERN AVENUE,
BOSTON, MASS.

This house has been built for the sole accommodation of BOARDERS.

ALL SINGLE ROOMS.

Hot and Cold Water-Baths
Free for the Boarders

Its situation is central; it has a large Sitting Room, good Beds and Rooms, a good Bath and Washing Room, with a constant supply of Hot and Cold Water.

☞ Provisions of the best quality, and in a variety.

☞ Meals by the Day or Week. ☜

BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!
BARGAINS IN CLOTHING! BARGAINS IN CLOTHING!

Offered by Perry & Co.
Offered by Perry & Co.
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No. 303 Chestnut St., above Third.
No. 609 Chestnut St., (Granville Stokes' old stand,)
And South east Corner of Seventh and Market Sts., (Jones')

Messrs. Perry & Co. have undoubtedly the largest stock of ready-made clothing, and finest variety of styles now presented to the public in this city. Their stock is new, bought at the lowest rates, got up in the best manner, and sold at

Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.
Wonderfully Low Prices.

Our friends and the public are invited to call and examine for themselves, and be convinced that it is to their advantage to deal with us.

☞ Attention is also called to

Our Custom Department,
Our Custom Department,
Our Custom Department,
Our Custom Department.

In connection with each establishment, where we have constantly on hand

All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles,
All the Latest and Best Styles.

Satisfaction guaranty to our customers entire satisfaction in every respect.

No. 303 Chestnut St., above Third.
No. 609 Chestnut Street, (Granville Stokes' old stand,)
And South-east Corner Seventh and Market Sts., (Jones'.)
PERRY & Co.

WANTED!
THE
Great Union Intelligence Office

Wants servants of all kinds,

COOKS,
WAITERS,
NURSES,
CHAMBERMAIDS,
SEAMSTRESSES,
and COACHMEN.

Also, men and women, just from the South, who wish to engage in

FARMING,

Can procure good homes by calling at the Office, No. 226, Washington Street.

GOOD WAGES

Paid to Good Servants from $5 up to $20 per month.

We hope persons wishing situations will improve this opportunity.

E. DEMUND & CO.,
No. 226 Washington St., Phila.
Apl 26, 1866

To Rent.

A Large Furnished Room, suitable for the meetings of Societies, at the

S. E. Corner Seventh and Market Sts.
(Fourth Story.)

☞ Apply to

ROBERT JONES,
No. 8 North 8th St., Philadelphia.
may 12—3t

OLIVE BRANCH
BOARDING HOUSE
No. 814 Lombard Street, Phila.

Mrs. H. M. Cooper respectfully announces to Travellers that she has opened a first-class

BOARDING HOUSE

for their special accommodation, in a central (to business or churches) part of the city, as above named, where she will spare no pains to make her guests comfortable.

MRS. M. BENNETT,
HERB DOCTRESS,
NO 405 S. SEVENTH STREET, BELOW PINE,

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her ladies syrups alone are used by her. She can stop bleeding, and take out fire without blistering.

ORNAMENTAL HAIR WORK.

JOSEPH C. BUSTILL AND SARAH H. BUSTILL.

WIG MAKERS,
HAIR JEWELLERS,
AND
LADIES' HEAD-DRESSERS,
No. 403 South Sixth Street,
Philadelphia.

WIGS,
BRAIDS,
TOUPEES,
FRIZETTES,
CURLS,
PUFFS

WHISKERS, MOUSTACHES, &c.,
STRAIGHT, WAVY, OR CRIMPED

Bracelets, Breast Pins, Watch Chains, Ear Rings, Finger Rings, &c.
BRAIDED AND MOUNTED TO ORDER.

Combs, Brushes, Soaps, Choice Perfumery, and Fancy Articles.

Ladies' Hair-Cutting, Shampooing, Dyeing, and Head-Dressing.

BUSTILL'S CELEBRATED NEROLIAN HAIR TONIC.

A splendid preparation for promoting the Growth of the Hair—removing Dandruff—Cleansing, Restoring, Softening, Invigorating, Beautifying, and preventing Premature Baldness.

Bustill's Compound Eradicator,

One of the most useful articles ever offered for shampooing the hair, removing dandruff, preventing premature baldness, restoring soiled garments, removing grease spots, and curing rheumatic pains, Tetter, &c.

HAIR BOUGHT.

Letters for information in relation to the purchase of Hair will receive prompt attention. Barbers and others having Hair can find ready sale. sep 24-tf

Cupping, Leeching &
BLEEDING!
ATTENDED TO BY
NATHANIEL L. DURHAM,
911½ CHRISTIAN STREET,
Also Solicitor for "Security Life Insurance Company."
Jan 9—6m 9-1y

"THE BEST AND THE CHEAPEST."
REIMER'S PHOTOGRAPHIC GALLERY,
NO. 615 & 617 NORTH SECOND STREET,
PHILADELPHIA,

Where you will find skilful hands, who use superior instruments, and have the advantage of a well arranged light.

☞ Pictures are made all sizes, from a Carte de Visite to a life size in oil, at prices which can guarantee good work, and at the same time be within the reach of everybody. Pictures are made life size from small Ambrotypes or Daguerreotypes. 1y

JAMES C. CLARK, M. D.
(ECLECTIC.)
No. 618 Pine Street, Philadelphia, Pennsylvania.

OFFICE HOURS.
From 7 to 9 A. M.
From 12 to 2 P. M. } PHILADELPHIA.
From 6 to 8 P. M.

Also, particular attention directed to all classes of Ulcers, recent or Chronic. Treatment and cure, without the use of Mercury, or any other injurious drug, warranted.

Jan 7—6m 7-1y

Hudson's City Hotel.

"I am going to Hudson's City Hotel. It is the Best and Cheapest House in Baltimore."

You can entertain your guests in Public or Private Parlors.

You can get your Meals at All Hours in this First-Class House.

No Improper Language or Behaviour allowed in this House.

Ice Cream Saloon, and Barber-Shop attached to the Hotel.

Nos 28 and 30 Corner of Bath and Davis Sts.,
(Near the Harrisburg Depot,)
BALTIMORE.
DR. D. HUDSON, Proprietor.

House of Application
FOR
COLORED PEOPLE.

MRS. MARIA BUTLER,

Has for five or six years opened her house for the application of colored people, male or female who wish to obtain situations for any capacity in life. Any person who desires a situation should apply to her at

NO. 1115 SANSOM ST.
Jan. 26 1y. *Philadelphia, Pa.*

Poetry.

CHRIST AND THE SINNER

THE INVITATION.

Come, all ye weary and oppressed,
With conscious guilt and fear distressed,
And vainly panting after rest,
Come, weary ones, to me.

Come, learn of me, for I am meek,
Come, take my yoke upon your neck,
And ye shall find the rest ye seek,
Shall find sweet rest in me.

No works nor sufferings of your own
Can for your smallest sin atone,
My blood avails, and this alone.
Then rest your hopes on me.

My love alone can melt the heart,
My power alone can strength impart,
And shield you from the tempter's art,
Then trust your souls with me.

THE RESPONSE

Come unto Thee! thou blessed one!
Yes, Lord, thy tender love has won
And melted the cold heart of stone,
And now I come to Thee.

Long have I wandered far from home
In sin and folly loved to roam,
Nor heeded thy kind call to come
And yield myself to Thee.

No rest my weary soul could find,
Nor aught to soothe an aching mind
To earthly pleasures still inclined,
And far away from Thee.

Convinced at length, I now rejoice,
To leave my empty, sinful joys,
And listening to Thy gracious voice,
I come, dear Lord, to Thee.

Henceforth to serve and honor Thee
My glory and my joy shall be.
O, may I through eternity,
Still find my rest in Thee.

The Family.

TRUSTED AND TRUSTY.

"Over the side with ye, quick; one minute's delay may cost your life!" exclaimed Mr. Gray to a fellow passenger, a lad of fourteen, who appeared to hesitate about swinging himself down by a rope into a boat, which rocked in the waves below the burning ship. The flames were raging round mast and yard, thick volumes of smoke hung like a fearful pall over the vessel, and the awful red glare was reflected on the sea, which glowed like a fiery furnace. It was no time for delay, indeed, and yet Reginald drew back from the vessel's side. "I had forgotten it," he exclaimed, and darted back into the cabin.

"Madness—he is lost!" muttered Mr. Gray, "no money was worth such a risk. That young life is thrown away."

Sailors and passengers with eager haste lowered themselves into the boats, but there was not room for all. Some, under the direction of the captain, whose brave spirit only rose with danger, hastily lashed spars together, to form a rude raft for the rest. Mr. Gray labored among these, gasping and almost fainting, as he was, from heat, which had become well nigh intolerable. Often he glanced anxiously toward the hatchway, with the faint hope of seeing Reginald emerge again from the burning cabin into which he had so daringly ventured.

The raft, the last hope of the crew, is floating on the crimson billows, the crowded boats have sheered off, Mr. Gray, half blinded and suffocated by the heat and smoke, springs on the raft; he is followed by the captain and all who remained of the passengers and crew, except the poor orphan boy. Just as they are about to push off—"Hold! hold!" cries Mr Gray, starting up from his place, as a slight form, blackened with smoke, and with dress singed and burnt, appears on the deck; he springs over the bulwark, missed the raft, and the next moment is dragged out of the billows to lie gasping and exhausted, with his head on Mr. Gray's knee.

"Thank God, my poor boy, you are saved!"

"Thank God," faintly muttered Reginald Clare.

A strange appearance was presented by the lad. His hair and eyebrows were singed, marks of burning were on his hands and face, his dress hung in tatters around him, but he held in his hand a flat parcel wrapt up in oil cloth, and a faint smile rose to his lips as he murmured, "I'm so glad that I have it all safe!"

It was not until the vessel had burnt down to the water's edge, and the flames had sunk at last from having nothing further on which to vent their fury, that the captain dared to raise a boat sail, which he had the foresight to carry with him. By means of this he succeeded, after long hours of painful anxiety, in reaching, soon after sunrise, the coast, from which the homeward bound vessel had not been many miles distant, when the terrible fire had occurred.

When the worst of the peril was over, and the raft under favorable breeze, was floating toward the land, Mr Gray, who felt a strong interest in Reginald Clare, asked the poor lad some questions regarding his friends and position. He knew already that the boy was an orphan of a missionary, who had died at Sierra Leone; he now found that the young Reginald was returning to England, to be dependent on an uncle whom he never had seen.

"I am glad you have succeeded in saving something," said Mr. Grey, who had himself preserved a box containing his principal treasure; "doubtless that parcel for which you risked your life, contains something of very great value."

"I do not know what it contains, sir," was Reginald's reply.

"Not know what it contains!" exclaimed Mr. Grey.

"It is not mine," said the boy, in explanation; "it is a parcel intrusted to my care."

"And you really rushed back into the burning cabin to carry off that which was not of the slightest value to you, and perhaps of little to any one else."

The pale cheek of the boy flushed as if he were almost hurt by the question, and he made the simple reply,—

"I had been trusted—I had promised—what else could I have done?"

The party landed safely in England. As the fire had left poor Reginald penniless, Mr. Gray liberally paid for his journey to London. Reginald arrived that evening at his uncle's home, where he was received, first with amazement at his burnt and ragged state, till surprise was changed to pity, as the cause of his strange appearance being known.

It soon became clear to the boy that his uncle, Mr Brown, and his wife, were not in easy circumstances, and they were likely to feel his maintenance a very unwelcome burden. The thin, sharp-featured lady, in her gown turned and dyed, looked gravely at the tattered clothes which must at once be replaced by new ones.

"Did you save nothing from the fire?" inquired Mrs Brown, as on the following morning, at breakfast, she poured out some very pale tea.

"Nothing but a parcel which I had in charge for Mrs. Bates, of Eccleston Square. Here it is." And Reginald laid on the table the flat parcel wrapt in oil cloth. "Can you tell me how to send it?"

There was no difficulty in sending the parcel, as Mrs Bates happened to live near, but Reginald could see that his aunt was provoked at this being the only thing which he rescued out of the flames. Her impatience broke out into open expressions, when, as the old couple and the boy sat together in the evening by the light of a simple dip candle, a note was brought from Mrs. Bates, thanking Mr. Clare coldly for bringing the parcel of dried fern leaves, but informed him that they had been sadly broken and spoiled on the journey. "Fern leaves! trash!" exclaimed Mrs Brown, dropping the stitches of her knitting in vexation. "If you had only had the sense to carry out your desk instead; there was sure to be some money in it. If you had only saved a good suit of clothes, and not come here like a beggar!

Mr. Brown leaned back in his chair and laughed. "Dried fern leaves!" he chuckled; "and spoiled ones to boot; they've only been pulled out of one fire into another!"

Poor Reginald was mortified and vexed. The burns on his face and hands seemed to burn more than ever. "And yet, I need not mind—I only did my duty. I had been trusted—I had promised. How could I have broken my word? How could I have known what was in that parcel?"

Rat! tat! It was the knock of the evening postman. Another letter for Reginald Clare. "I hope," said the sharp-featured aunt, "that it may contain something better than the first. Dried fern leaves, forsooth! What rubbish!"

Reginald broke the seal and opened the letter. His hand almost trembled with excitement as he read. With a sparkling eye he gave it to his aunt, who looked at it through her old steel spectacles.

"Well, here is something odd," she remarked; "why, who writes this? John Grey; why I never heard of the name."

"He was my fellow passenger—a merchant—and so kind!"

"Kind, I should think so!" exclaimed Mrs. Brown, her sharp features relaxing into a smile.

"What does he say, wife?" asked Mr Brown, with impatience.

"Why he offers to take this boy here into his house of business without any premium," exclaimed the wife, handing over the letter to her husband, "because, as he writes, he knows the lad is to be trusted. It's the oddest fancy I ever heard of. What is Reginald to him, that he should take him by the hand—first pay his journey to London, then offer—you see by his own word—to treat him as a son."

"Wife, wife," said Mr Brown, laying his finger on the letter, and looking with hearty kindness at the orphan, as he spoke, "you and I made a precious mistake when we fancied that Reginald had carried nothing away from the ship but a trumpery packet of fern leaves. He carried away something worth more than all the gold and jewels of the Indies—a character for doing his duty to God and man. And depend on't," continued the old man, raising his voice, "a boy who has that, will never be long in want of a friend."

THE TEACHER'S CHARACTER.

A gentleman calling upon a teacher recently, said,

"I notice with great pleasure that your character is imprinting itself upon my little girl, and on her own account, more than any other, I regret going into the country. The other day, overhearing her say to her brother, 'Whatever you may say, Miss Wilson would think that that is wrong, and it is wrong.' I asked, 'Did you ever hear Miss Wilson express her opinion on the subject?' 'No, father,' she answered; 'but we always know without her speaking. She seems to make you know what is right by just looking at you, and we feel so ashamed when we do wrong, because she's so good herself.'"

Here was the point. The gentleman had spoken correctly; the teacher was imprinting herself upon her class; her look, her tone and manner, as well as her spoken words were constantly protesting against wrong, and encouraging to well doing. She was daily reflecting into the young minds around her, her own power of judging and of feeling. She was drawing them towards right, as the sun draws moisture into the clouds, and was sustaining them by the buoyancy of her own loving smile. She had won their love, made them trust her, and now she could hold their attention till the spark of truth had been so enkindled in their minds that it could be acted upon, and used as a part of their mental furniture.

This only is teaching. To do this, our own natures must be aroused to that intense, out-going energy, which, like steam, seems to infuse life into what before was dull and motionless.—Then how quickly the face reveals the glowing light within! The eye, the very attitude, bears witness to the quickening power. Every thing that arrests the attention teaches either good or evil; and we can confer no greater benefit on any one than to influence him so that his mind shall be set towards the right, and observe those things which tend to truth and holiness.

Here is the mother's power. Day by day, as she answers the child's numberless questions, she may teach it to see God's loving care in all things, and turn its young affections heavenward. But, on the other hand, if petulance rule her own spirit, she will surely see full soon, its manifestations in her child, and perhaps blindly wonder at its development, forgetting that her irritable tones and looks have surely taught their own lesson.—*Quiver.*

BENEFITS OF FAMILY PRAYER.

As connected in the bonds of domestic charities, we are called upon to hallow these charities by meeting as a family in the presence of God, and thus declaring, in the holy and decided spirit of Joshua, "As for me and my house we will serve the Lord." If the richest and purest pleasures are to be found in the endearing ties of kindred, surely the incense of gratitude should arise as a morning and evening sacrifice from the domestic altar. The father, surrounded by his children, who humbly supplicates the guidance of the Spirit of God, may draw down the dew of his blessings upon them, even when they are far removed from the parental hearth and home. If he who guides the devotions of his children and servants stands pledged to the watchful and consistent conduct which becomes a Christian; so the children for whom the divine blessing is daily and earnestly invoked (besides the encouraging promises vouchsafed to such petition,) are secured, by the powerful chain of habit, from the danger of being numbered among the many who forget God. Happily when in distant scenes, and exposed to the trials and temptations of life, when harassed by its cares, or tired with its glittering show, the recollection of that early home, hallowed by the sanctity of parental piety, may steal over their hearts with no unprofitable remembrance; it may kindle up the flame of devotion, which had become dim and almost extinct in the atmosphere of the world, and bleeding with feelings of tenderness, may quicken the emotions of repentance, or confirm the virtuous resolve; for it must be remembered, that the grace of God operates through the medium of our natural affections and sympathies, and that in proportion as they are blended with holy recollections, they become auxiliaries and stimulants in our Christian progress.

ART OF BEING POLITE

First and foremost don't try to be polite. It will spoil all. If you keep overwhelming your guests with ostentatious entreaties to make themselves at home, they will very soon begin to wish they were there. Let them find out that you are glad to see them by your actions rather than words. Always remember to let bashful people alone at first. It is the only way to set them at ease. Trying to draw them out has sometimes the contrary effect of driving them out—of the house. Leading the conversation is a dangerous experiment. Better follow in its wake, and, if you want to endear yourselves to talkers, learn to listen well—never make a fuss about any thing—never talk about yourself—and always preserve composure, no matter what solecisms or blunders others may commit. Remember that it is a very foolish proceeding to lament that you cannot offer to your guest a better house, or furniture, or viands. It is fair to presume that the visit is to you and not to these surroundings. Give people a pleasant impression of themselves, and they will be sure to go away with a pleasant impression of your qualities. On just such slender wheels as these the whole fabric of society turns; it is your business, then, to keep them in revolving order.

FUN AT HOME

Don't be afraid of a little fun at home, good people. Don't shut up your house, lest the sun should fade your carpets, and your heart, lest a hearty laugh shake down some of the musty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without, when they come home at night. When once a home is regarded as only a place to eat, drink and sleep in, the work begins that ends in gambling houses and reckless dissipation. Young people must have fun and relaxation somewhere; if they do not find it at their own hearth-stones, it will be sought at other and perhaps less profitable places. Therefore let the fire burn brightly at night, and make the homestead delightful with all those little arts that parents perfectly understand. Don't repress the buoyant spirits of your children; half an hour of merriment round the lamp and firelight of a home, blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic fireside.

Child's Cabinet.

A TRUE STORY.

A boy about twelve years of age came into my store one day with a basket upon his arm, saying, "Would you like any berries to-day, sir?" They were so fine that I purchased them. When I handed him the change he asked, hesitatingly, "Would you like any more to-morrow, sir?" Pleased with his appearance, I replied, "Yes, and every day during the season you may bring me the same quantity."

"Then, if you please, you will keep the pay until I have earned a suit of clothes?"

Every week-day the boy, whom I will call Fred Hale, brought his carefully picked berries, always giving the same just measure, as at first. One day he asked if I could tell him where he could obtain a second-hand Latin Grammar and Reader.

"Do you wish them for yourself?" I asked.

"Yes, sir. I am going to Mr. Bland's school in the autumn, and he advises me to study Latin."

Telling him where I thought he could obtain the books, I remarked, "You seem anxious to earn something for yourself; would you like some employment in my store part of the day, now that the berries are nearly gone?"

"Very much, thank you, if mother is willing," he replied.

"Is your father living?"

"Yes, sir," a deep color suffusing his face as he answered, and I felt sorry I had asked.

He came that afternoon to say that his mother was greatly obliged for my kindness, and he could go to work at once. As I expected, Fred was obliging and prompt; two excellent qualities to start in life with, to company with honesty and diligence, the possessor is sure to arrive at the destination sought. He devoted every moment of spare time to his books, and a consciousness of right progress could be read upon his face. Fred had not recited to Mr. Bland many days, before I saw something was wrong. He became sad. Then he ceased going to school. I questioned him, but he gave me no satisfactory reason, and I called upon Mr. Bland to ascertain the truth.

"Fred is a fine fellow, and I am very sorry for him," said the teacher; but you see I am compelled to honor my patrons, and they insist they will not allow their children to attend my school if Fred continues to come."

"Why so?" I asked.

"His father is a poor inebriate, who seems lost to shame, and his mother is a washer woman."

"Then Fred ought to be encouraged, if he conquers so many obstacles," I remarked.

"Very true, and I wish I could have helped him," replied Mr. Bland.

As I left, resolving that I would befriend the boy, I called upon our good clergyman, and told him of Fred. He was much interested, and said at once, "I will hear his lessons, as few in so small a town understand Latin." How grateful Fred looked when I told him of the clergyman's invitation. I had no fear he would give the good man unnecessary trouble. A boy who really does his best, will get on much faster than one who is often conquered by careless habits. Fred was on the alert for the odd minutes, and I was not surprised to hear from the minister of his rapid progress. Several of Mr. Bland's pupils would shout when they saw him in the street, and say all possible to annoy him. Fred had a hot temper, but like a true soldier, he would not yield to it, but passed, resolved that in spite of their sneers he would be somebody. He did not depend upon his own strength or wisdom to succeed. His mother had taught him better, and he had taken her advice, and depended upon Jesus to help him over the hard places. Hard as he tried to please those about him, still more carefully he tried to please and obey the loving Saviour. There is a promise, "They that honor me I will honor," and it became true to Fred. One fortunate circumstance after another helped him on. He was respected, and what was best to Fred, even his poor father began to reform, encouraged by his son. Some property having come into their possession, the family removed West, where a new career was opened to the father. There Fred found a wide field for energy and talent, and rose rapidly to distinction. His name is now a familiar word in our land. His deeds are often praised by those who sneeringly refused to attend the same school he did. I expect to hear of him as doing still more for our country, for it is still as true as when Solomon said it, "*By humility, and the fear of the Lord, are riches, and honor, and life.*"—*Little Corporal.*

Science and Art.

AMERICAN ENTERPRISE IN CHINA

From a recent number of the *Friend of China*, a journal in the English language at Shanghai, just received, the *Scientific American* clips the following:—

"We wish now to draw attention to the establishment known as the Kiaogsan Machine Shop, Hongque, to which on several occasions we have made reference. As our local readers know, the site of this establishment was formerly Messrs. T. Hunt & Co's., then, as now, under the superintendence of Mr. Thomas A Falls, an American engineer of some eminence in his profession. Since the establishment has changed proprietors, although only tenants, the Chinese, on Mr Falls' suggestions, have made several valuable additions and improvements on the property; one of them being a furnace of greater capacity for castings than any east of the cape, we are told. But it is to the work done on the premises to which we would draw attention. We see there, in profusion, howitzers in iron and brass, light and heavy, of exquisite finish; shell of all sizes; the place around being resonant with the roar of a steam polisher of balls as they emerge from the foundry; fuses completed, from the sheet of brown paper and paste, up, muskets in all stages of manufacture from the small screws which secure the springs of the percussion locks, to the barrels rolled and welded as they come from the furnace; boring machines and lathes of every size, for the mortar or the pistol; immense drops for punching, cupolas for melting the crude ore, ovens for baking, draughtsmen, moulders, blacksmiths, boiler makers, copper smiths, in a word, a native arsenal as ponderous and compact as the best of those we see at home.

"Assuring to peace lovers, indeed, is an inspection of this splendid foundation. Would that this peace-securing missionary institution, as we term it, had for its supporters men of better deservings; would that all this peace-securing was in aid of a Government bent on enlightening, not on enthralling its subjects, both mind and body!

"The number of artisans employed by Mr. Falls, at an expenditure for salaries of some $6,000 a month, is over three hundred, fifteen of whom are Americans or Europeans; Mr. Stevenson has charge of the draughting department, Mr McIlwrath the heavier engineering. Among some pieces prepared for shipment by the *Confucius* for transport last week to Nanking, and thence for the various war fields over the country, were some beautiful three-pounder howitzers, weighing, mounted on iron carriages, the insignificant total of five hundred pounds; twelve pounder howitzers, similarly mounted, five hundred and twenty pounds; while there were heavy howitzers for ship board, or shore use, of over nine hundred pounds weight; one sixty-eight pounder howitzer, of cast iron, being just ready for placing in the lathe. The wheels of the carriages seem to be particularly well made, dished as only adepts in that branch of mechanics know how to speech their stocks for whole tires on breech felloes, and it but wants Collinge's patent axletrees to make them equal to the exposition of a Long Acre coach factory.

"A week or so ago there was a trial of some of the guns at Woosung, all proving in a most satisfactory manner. A Parrott gun, in particular, was highly delighted in by the Mandarins inspecting by order of the Taoutai. The distances being calculated for 500 and for 700 yards, the fuses for those distances burst with excellent precision, the bullets, with which the shells were filled spreading on over distances as far again. Among the three hundred artisans are men from various provinces, the best, however, being Cantonese. As many as thirty are educated youth from Peking. Though now begrimed with the soot of the forge or the dust of the laboratory, they are 'swells at home.' Two of them under Mr Stevenson's tuition, promise well as draughtsmen; and if the Manchous could only assure themselves from the intrigues of native haters, their tenure of the Chinese throne, relying on such establishments as now described, might be considered safe for another century. Time will show, however, whether these arsenals, under foreign management, are not the weapons to effect the usurper's expulsion."

A CIGAR SHIP AT SEA

The recent passage across the channel of the *Walter S. Winans*, a small yacht belonging to the Messrs. Winans, and of similar construction to the now famous cigar steamer *Ross Winans*, possesses much interest for the public who have watched the completion of the larger vessel, and speculated so much of her performance at sea. The steamer in question is 72 feet in length, with a diameter of nine feet, and is 21 tons register. It is propelled by a high pressure engine of 25 horse power, driving a submerged three bladed propeller, aft, of four feet and ten inches diameter. The yacht started from Havre for Newhaven at 5.30 A. M., on the morning of the 28th of March, with seven passengers. A heavy sea was running. The yacht had on board a full supply of coal, and was immersed to a few inches below her centre. The engines worked smoothly and well, and she rode the heavy sea with ease and entire freedom from rolling. Rising slightly to the large waves, she pierced their crests, which, dissolving, glided over the upper surface of her bow, and as far as the forward end of the deck, the main body of the waves passed gently along her sides, rising but little therefrom. Not a drop of water ever came upon her deck, while vessels of her size in sight were dashing the spray high over their bows. No shock of any kind was felt as she met the heaviest swells; on her rounded surface the waves could inflict no blow. The side seas, when her position was changed, and she lay in the trough of the sea, passed under without causing any perceptible roll; and this, too, whether she was going ahead or stopped. Early in the afternoon she arrived at Newhaven without accident of any kind.—*Manchester Guardian.*

Miscellaneous.

THE PYRAMIDS

The age of the Pyramids is indeed by no means a settled matter. But there is sufficient evidence to bring the oldest of them within the post-diluvian historic period. One writer presents a theory which is peculiarly interesting. It supposes the Pyramid of Cheops, so called, to have been erected by a king who was a worshipper of the true God, before idolatry was known in Egypt. In support of this, he cites the total absence of idolatrous inscriptions, so common on all other Egyptian monuments; the traditions of all priests that they were built by a race of "accursed" kings, who despised the gods; the name Saphis, (Cheops,) which Eratosthenes translates "the hairy," indicating a Phœnician, and not an Egyptian; and various other noteworthy suggestions. It has been frequently remarked that the Pyramids are not mentioned in the Bible; yet it is not improbable that in Job the allusion to "desolate places," which kings and counsellors of the earth had built for themselves, and in which they were "at rest," refers to the Pyramids and other Egyptian tombs. The idea that among the splendid remains of Egyptian idolatry that are lying shattered and broken along the Nile banks, these silent, solemn monuments are the remains of an older and purer faith, which stands firm on the rock as of old, outlasting the decay of temples and altars to false gods, is an idea worth considering for its very grandeur.

VIOLINS AND VIOLIN-MAKERS.

Persons who hold with Dean Swift in despising "*fiddlers* and all their fine stuff," (happily they are a minority in these, our musical days,) will not believe how much curious and varied information gathers itself around the most difficult to handle, yet the most exquisite, of musical instruments. Less exaltable, as representing music, with all its fulness of harmonies, than the pianoforte, and requiring, as it does, special physical qualifications not to be acquired by the most patient labor, even the singer, whose instrument is part and parcel of his own frame, can hardly express his feeling or sentiment more infinitely than the wordless interpreter who caresses the violin. Then, it has a peculiarity which sets it apart from all its comrades: that of being better for age. Whereas, every other instrument wears out, a violin ripens with time; nor can the most artificial or ingenious use of science replace the steady, mellowing process of years. By baking the wood, and by using acids, a temporary semblance of the rich old tone of the great Italian and Tyrolese violins may, we are informed, be fabricated; but the result is only temporary, and the precociously-formed manufacture does not abide wear and tear. It is no more possible to improvise a violin than it is to force a cedar tree. Further antiquarian interest is given to the subject by the fact that, in the production of the violin, certain secrets of construction have been lost. The receipt of the Cremona varnish, which add so much to the value of the old Italian instruments, (possibly to their sonority, certainly to their preservation,) seems as little ascertainable as that of the old ruby glass.

Gaspard Duiffoprugcar, a Tyrolese, established at Bologna in 1510, who went to Paris at the invitation of Francis the First, afterward removed to Lyons, is said to have been the first maker of the genuine violin we have on record. Not even old pictures have risen in value comparably with old violins. The Cremona price of Joseph Guarnerius (born in 1683, died in 1745,) was some four pounds, or thereabouts. He was an irregular maker, because he was a careless, eccentric man, but his best violins seem to have been "best of the best." Paganini played on one of them: and for "the magnificent violin known by the name of the King Joseph Guarnerius, Mr Hart received the enormous sum of £700, which is the largest amount ever obtained for a violin on record." Lastly, the violin is nothing without its bow; and violin makers are not bow makers. The greatest of bow-makers was Tourte, of Paris, (born 1747, died 1835,) and whose productions highly finished, and made of the finest Brazil wood, are as precious, according to their order, as the Cremonese violins which they bid to "discourse."—*English Paper.*

THE CRAB FAMILY

As a general thing, we expect members of the same family to be very kind and obliging toward each other, and this is true of the lower orders of animals also. Even fierce wolves and tigers seldom set up their own kindred, and nearly all animals make war on those of another name besides their own.

The crab family, however, are very quarrelsome among themselves. If they get provoked at some little thing, may be nothing more than who shall have a new nest of fish eggs, or a nice fat sea-worm, then such behavior as you will see among them! They give a warning click of their nippers, and then the biggest one seizes a claw or leg of a smaller one, and gives it such a pinch. Presently the claw breaks off like a bit of china ware, the sufferer scrambles off as best he can, and the other retires from the field to eat up his choice morsel at his leisure. Now, the poor little craw fish who has lost his claw retires to some secluded cleft in the rocks, or hides under the edge of some friendly stone, and waits till his fortunes mend. In a few days a little lump begins to grow where the lost member was, and by degrees it takes shape, and turns out a clever little claw, as ready to serve its owner as ever the old one was. It only requires three weeks for this marvellous work to be wrought. It is hardly ever quite as large as the other, which may account for crab and lobster claws being often unequal in size. Such contests are quite every day affairs among them.

A great many curious things go on down deep in the dark sea caverns, which we never think of as we watch the rolling waves. Yet not the smallest insect, or the tiniest shell, but our kind Father watches over it, and provides for its wants.—*Presbyterian.*

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July 13—tf.

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Repairing neatly done. Orders promptly attended to.
Mar. 3—6m.

E. MATLACK & SON,
FINE CLOTHING
ESTABLISHMENT,
NO. 904 MARKET STREET,
PHILADELPHIA.

We would respectfully call your attention to our Large Stock of
Men's and Boys' Clothing
now on hand
Ready-Made,
embracing every variety of Style and Material suitable for the season.
We have also on hand a full assortment of
Fall and Winter Goods
adapted to
Men's and Boys' Wear,
and would invite your early attention thereto.
These Goods have been purchased for CASH, and will be sold at a small advance for CASH.
Particular attention paid to all orders, so as to insure satisfaction to the purchaser.
E. MATLACK & SON,
904 Market Street.
Oct 7 6m

SHROUDING
AND
LAYING OUT of THE DEAD.
MRS. MARIA HIGHGATES
Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—
No 1026 Borley Street,
tf *bet. 10th & 11th, & Lombard & Pine Sts.*

COAL! COAL!!
Coal delivered to any part of the city, by large or small measure by,
T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street.
April 15—tf

AYER'S
CATHARTIC
PILLS.

Are you sick, feeble, and complaining? [illegible]

[illegible]

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

[illegible]
ASA MORGRIDGE.

As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.
From Dr. Edward Boyd, Baltimore.

[illegible]

PITTSBURGH, Pa., May 1, 1855.
[illegible]
Yours with great respect,
ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.
From Dr. Theodore Bell, of New York City.

[illegible]

DEPARTMENT OF THE INTERIOR,
Washington, D. C., 7th Feb., 1856.

[illegible]
ALONZO BALL, M. D.
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.

[illegible]

Dyspepsia, Impurity of the Blood.
From Rev. J. V. Himes, Pastor of Advent Church, Boston.

[illegible]
Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.
[illegible]
JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.
From Dr. J. P. Vaughn, Montreal, Canada.

[illegible]

From Mrs. E. Stuart, Physician and Midwife, Boston.

[illegible]

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.
[illegible]

SENATE CHAMBER, Baton Rouge, La., 5 Dec. 1855.
[illegible]
VINCENT SLIDELL.

[illegible]

Price, 25 cents per Box, or 5 Boxes for $1.
Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

Dr. David Rosell.
907 LOMBARD STREET.
Office Hours, Sprech-Stunden } 7 to 9 A. M. 2 to 3 P. M. 7 to 8 P. M.
Oct 21—6mo PHILADELPHIA.

MRS. AMELIA W. ADAMS
Will open a SELECT SCHOOL for the benefit of children between the age of four and fourteen years, at her residence, 846 Juniper St., between Spruce and Pine, Thirteenth and Broad Sts., on Monday, 3d of October. Terms, moderate.
A share of your patronage is solicited.
Sept. 26—3mo. *Phila. Sept. 25th, 1864.*

MEDICINES WILL BE
SENT BY
EXPRESS, OR THROUGH
THE MAIL
DR. J. W. CREEK,
Physician & Apothecary,
Cor. North and Pleasant Sts.
BALTIMORE.
Prescriptions Carefully Compounded.

TRIMMINGS
AND
Fancy Goods.
633 PINE STREET, PHILADA
GEORGINA GLEAVES
Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Balmorals and Hoop skirts.
Gentlemen's Furnishing Goods
COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy articles.
Gents' Shirts, Drawers, Under-shirts, Collars and Neckties.
A general assortment of Stationery.
Ladies' Dresses and Under-clothing made to order.
Oct 17—6mo

RESTAURANT,
Confectionery and Dining Saloon,
Corner Saratoga and Davis Street,
BALTIMORE.
Where he intends keeping Oysters and Meats of all kinds. This is an Old Stand, I have spared no pains in refitting it up. dec 31—no 6—9m
DANDRIGE KELLY Proprietor.

$6 From 50 Cents.
Call and examine something urgently needed by every body, or a sample will be sent free by mail for 50 cents, that retails for $6.
R. L. WOLCOTT, No. 170 Chatham Square, N. Y.
Feb 11—1yr

CHARLES MAGAROE & CO.,
WHOLESALE DEALERS IN PAPER,
RAGS, &c.
PHILADELPHIA, PA.
[*No. 32 South Sixth Street.*]

THE BOOK DEPOSITORY
OF THE
AFRICAN M. E. CHURCH,
No. 619 Pine Street,
PHILADELPHIA.
We keep on hand, in connection with our other book Sabbath-school books and hymnbooks, Question Books, Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Pens Envelopes and Blank Books.

MRS. H. S. DUTERTE
General Undertaker and Furnisher,
Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 434 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.
Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 12 Myrtle Avenue, Brooklyn.
CLOTHES MADE TO ORDER.
Also, Second hand Garments Cleaned, Repaired or paid, at short notice.
SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE.
3—1y.

THOMAS CHARNOCK,
GENERAL FURNISHING UNDERTAKER,
NO. 427 SOUTH 8TH ST.,
Second Door Below Bethel Church.

DRY GOODS
AND
Trimmings.
713 LOMBARD STREET, PHILADA.
MRS. C. E. HARDING,
Having taken the Old Stand, 713 Lombard Street, has just opened a full assortment of
STAPLE AND FANCY DRY GOODS,
HOSIERY & TRIMMINGS
ALSO,
Ladies' Ready made Under-clothing,
AND
GENTLEMEN'S FURNISHING GOODS
☞ Before purchasing elsewhere, call and examine our stock. *Philadelphia, Oct., 1864.*
Oct13—1 mo

AVERY COLLEGE,
Allegheny City,
PENNA.
This College, duly incorporated under the laws of Pennsylvania, has special claims upon the patronage of colored parents, and affords excellent facilities for obtaining an education to colored youths of both sexes.
Further information will be given upon inquiry addressed to the Principal, ap8–ly
GEORGE B. VASHON, A. M.
Pittsburgh, Pa.

If you wish your clothing made to look equal to new, go to the Old Established
STEAM-DYEING, SCOURING, AND REPAIRING WORKS,
NO 1204 FIFTH ST., ABOVE WALNUT, AND NO 1002 SHIPPEN ST., PHILADELPHIA, PA.
JAMES W. BROWN,
Formerly with Greenville Stokes, No. 606 Chestnut St.)

JOSEPH H. COLE,
CONTINENTAL EATING SALOON,
NO. 418 SOUTH SIXTH ST., PHILADELPHIA.
(*Opposite Bethel Church.*)
Where he continues to keep always on hand the very best assortment of OYSTERS and other refreshments—hoping that all his friends and the public in general will favor him with their patronage.
☞ Meals served at all hours. Families supplied with Oysters of the best quality and flavor at the shortest notice.
☞ Also, public and private waiting done on the most reasonable terms. ly

ICH DIEN.
GLOBE HOTEL,
MRS. WILLIAM P. POWELL,
Proprietor.
No. 2 Dover Street, near Franklin Square,
NEW YORK
Apr 15—1 yr

Dry Goods.
HOSIERY, DRESS AND REGALIA TRIMMINGS OF EVERY VARIETY,
AT
No. 615 Lombard Street, Philadelphia.
MRS. S. SHORTER HAWKINS continues to keep constantly on hand a splendid assortment of goods—calculated to suit all seasons—at the LOWEST MARKET PRICE.
ALSO,
Ladies' Ready Made Clothing and Gentlemen's Furnishing Goods always on hand.
☞ A liberal share of patronage is solicited. ☜
april 14—6 mos

W. P. POWELL,
ATTORNEY & SOLICITOR,
In the Adjustment and Collection of Claims against the United States.
OFFICES, NO. 1 and 2 DOVER ST.,
NOTARY PUBLIC AND COMMISSIONER OF DEEDS
FOR THE STATES OF
Vermont, Massachusetts, and Connecticut.
Passports and Protections Secured.
Careful attention paid to the collection of
PENSIONS,
BOUNTY,
BACK PAY,
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And Real Estate Agent.

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Hon. Horace Greeley,
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Col. Vincent Colyer,
J. S. Shultz, Esq.
Rev Harmon Loomis,
Samuel Glayne, Esq.
Jan 20, 1866–tf

JAS. B. RODGERS,
(Successor to Wm. S. Young,)
STEAM POWER PRESS
BOOK, NEWSPAPER, AND JOB
PRINTING OFFICE
52 & 54 North Sixth Street,
PHILADELPHIA.
Books, Pamphlets, Cards, Circulars, Catalogues, Paper Books, and Checks, and Commercial work of every kind printed neatly and bound to order.

Poetry.

CHRIST AND THE SINNER

THE INVITATION

Come, all ye weary and oppressed,
With conscious guilt and fear distressed,
And vainly panting after rest,
Come, weary ones, to me.

Come, learn of me, for I am meek,
Come, take my yoke upon your neck,
And ye shall find the rest ye seek,
Shall find sweet rest in me.

No works nor offerings of your own
Can for your smallest sin atone,
My blood avails, and this alone.
Then rest your hopes on me.

My love alone can melt the heart,
My power alone can strength impart,
And shield you from the tempter's art,
Then trust your souls with me.

THE RESPONSE

Come unto Thee? thou blessed one!
Yes, Lord, thy tender love has won
And melted the cold heart of stone,
And now I come to Thee.

Long have I wandered far from home
In sin and folly loved to roam,
Nor heeded thy kind call to come
And yield myself to Thee.

No rest my weary soul could find,
Nor aught to soothe an aching mind
To earthly pleasures still inclined,
And far away from Thee.

Convinced at length, I now rejoice,
To leave my empty, sinful joys,
And listening to Thy gracious voice
I come, dear Lord, to Thee.

Henceforth to serve and honor Thee
My glory and my joy shall be.
O, may I through eternity,
Still find my rest in Thee.

The Family.

TRUSTED AND TRUSTY.

"Over the side with ye, quick; one minute's delay may cost your life!" exclaimed Mr. Gray to a fellow passenger, a lad of fourteen, who appeared to hesitate about swinging himself down by a rope into a boat, which rocked in the waves below the burning ship. The flames were raging round mast and yard, thick volumes of smoke hung like a fearful pall over the vessel, and the awful red glare was reflected on the sea, which glowed like a fiery furnace. It was no time for delay, indeed, and yet Reginald drew back from the vessel's side. "I had forgotten it," he exclaimed, and darted back into the cabin.

"Madness—he is lost!" muttered Mr. Gray, "no money was worth such a risk. That young life is thrown away."

Sailors and passengers with eager haste lowered themselves into the boats, but there was not room for all. Some, under the direction of the captain, whose brave spirit only rose with danger, hastily lashed spars together, to form a rude raft for the rest. Mr. Gray labored among these, gasping and almost fainting, as he was, from heat, which had become well nigh intolerable. Often he glanced anxiously toward the hatchway, with the faint hope of seeing Reginald emerge again from the burning cabin into which he had so daringly ventured.

The raft, the last hope of the crew, is floating on the crimson billows, the crowded boats have sheered off, Mr. Gray, half blinded and suffocated by the heat and smoke, springs on the raft; he is followed by the captain and all who remained of the passengers and crew, except the poor orphan boy. Just as they are about to push off—"Hold! hold!" cries Mr. Gray, starting up from his place, as a slight form, blackened with smoke, and with dress singed and burnt, appears on the deck; he springs over the bulwark, missed the raft, and the next moment is dragged out of the billows to lie gasping and exhausted, with his head on Mr. Gray's knee.

"Thank God, my poor boy, you are saved!"

"Thank God," faintly muttered Reginald Clare.

A strange appearance was presented by the lad. His hair and eyebrows were singed, marks of burning were on his hands and face, his dress hung in tatters around him, but he held to his breast a flat parcel wrapt up in oil cloth, and a faint smile rose to his lips as he murmured, "I'm so glad that I have it all safe!"

It was not until the vessel had burnt down to the water's edge, and the flames had sunk at last from having nothing further on which to vent their fury, that the captain dared to raise a boat sail, which he had the foresight to carry with him. By means of this he succeeded, after long hours of painful anxiety, in reaching, soon after sunrise, the coast, from which the homeward bound vessel had not been many miles distant, when the terrible fire had occurred.

When the worst of the peril was over, and the raft under favorable breeze, was floating toward the land, Mr. Grey, who felt a strong interest in Reginald Clare, asked the poor lad some questions regarding his friends and position. He knew already that the boy was an orphan of a missionary, who had died at Sierra Leone; he now found that the young Reginald was returning to England, to be dependent on an uncle whom he never had seen.

"I am glad you have succeeded in saving something," said Mr Gray, who had himself preserved a box containing his principal treasure, "doubtless that parcel for which you risked your life, contains something of very great value."

"I do not know what it contains, sir," was Reginald's reply.

"Not know what it contains!" exclaimed Mr. Gray.

"It is not mine," said the boy, in explanation; "it is a parcel intrusted to my care."

"And you really rushed back into the burning cabin to carry off that which was not of the slightest value to you, and perhaps of little to any one else."

The pale cheek of the boy flushed as if he were almost hurt by the question, and he made the simple reply,—

"I had been trusted—I had promised—what else could I have done?"

The party landed safely in England. As the fire had left poor Reginald penniless, Mr. Grey liberally paid for his journey to London. Reginald arrived that evening at his uncle's home, where he was received, first with amazement at his burnt and ragged state, till surprise was changed to pity, on the cause of his strange appearance being known.

It soon became clear to the boy that his uncle, Mr. Brown, and his wife, were not in easy circumstances, and they were likely to feel his maintenance a very unwelcome burden. The thin, sharp-featured lady, in her gown turned and dyed, looked gravely at the tattered clothes which must at once be replaced by new ones.

"Did you save nothing from the fire?" inquired Mrs. Brown, as on the following morning, at breakfast, she poured out some very pale tea.

"Nothing but a parcel which I had in charge for Mrs. Bates, of Eccleston Square. Here it is." And Reginald laid on the table the flat parcel wrapt in oil cloth. "Can you tell me how to send it?"

There was no difficulty in sending the parcel, as Mrs. Bates happened to live near, but Reginald could see that his aunt was provoked at this being the only thing which he rescued out of the flames. Her impatience broke out into open expressions, when, as the old couple and the boy sat together in the evening by the light of a simple dip candle, a note was brought from Mrs. Bates, thanking Mr Clare coldly for bringing the parcel of dried fern leaves, but informed him that they had been sadly broken and spoiled on the journey. "Fern leaves! trash!" exclaimed Mrs Brown, dropping the stitches of her knitting in vexation. "If you had only had the sense to carry out your desk instead; there was sure to be some money in it. If you had only saved a good suit of clothes, and not come here like a beggar!"

Mr. Brown leaned back in his chair and laughed. "Dried fern leaves!" he chuckled, "and spoiled ones to boot! they've only been pulled out of one fire into another!"

Poor Reginald was mortified and vexed. The burns on his face and hands seemed to burn more than ever. "And yet, I need not mind—I only did my duty. I had been trusted—I had promised. How could I have broken my word? How could I have known what was in that parcel?"

Rat! tat! It was the knock of the evening postman. Another letter for Reginald Clare. "I hope," said the sharp-featured aunt, "that it may contain something better than the first. Dried fern leaves, forsooth! What rubbish!"

Reginald broke the seal and opened the letter. His hand almost trembled with excitement as he read. With a sparkling eye he gave it to his aunt, who looked at it through her old steel spectacles.

"Well, here is something odd," she remarked; "why, who writes this? John Gray; why I never heard of the name."

"He was my fellow passenger—a merchant—and so kind!"

"Kind, I should think so!" exclaimed Mrs. Brown, her sharp features relaxing into a smile.

"What does he say, wife?" asked Mr Brown, with impatience.

"Why he offers to take this boy here into his house of business without any premium," exclaimed the wife, handing over the letter to her husband, "because, as he writes, he knows the lad is to be trusted. It's the oddest fancy I ever heard of. What is Reginald to him, that he should take him by the hand—first pay his journey to London, then offer—you see by his own word—to treat him as a son."

"Wife, wife," said Mr Brown, laying his finger on the letter, and looking with hearty kindness at the orphan, as he spoke, "you and I made a precious mistake when we fancied that Reginald had carried nothing away from the ship but a trumpery packet of fern leaves. He carried away something worth more than all the gold and jewels of the Indies—a character for doing his duty to God and man. And depend on't," continued the old man, raising his voice, "a boy who has that, will never be long in want of a friend."

THE TEACHER'S CHARACTER

A gentleman calling upon a teacher recently, said,

"I notice with great pleasure that your character is imprinting itself upon my little girl, and on her own account, more than any other, I regret going into the country. The other day, overhearing her say to her brother, 'Whatever you may say, Miss Wilson would think that that is wrong, and it is wrong.' I asked, 'Did you ever hear Miss Wilson express her opinion on the subject?' 'No, father,' she answered; 'but we always know without her speaking. She seems to make you know what is right by just looking at you, and we feel so ashamed when we do wrong, because she's so good herself.'"

Here was the point. The gentleman had spoken correctly; the teacher was imprinting herself upon her class; her look, her tone and manner, as well as her spoken words were constantly protesting against wrong, and encouraging to well doing. She was daily reflecting into the young minds around her, her own power of judging and of feeling. She was drawing them towards right, as the sun draws moisture into the clouds, and was sustaining them by the buoyancy of her own loving smile. She had won their love, made them trust her, and now she could hold their attention till the spark of truth had been so enkindled in their minds that it could be acted upon, and used as a part of their mental furniture.

This only is teaching. To do this, our own natures must be aroused to that intense, out-going energy, which, like steam, seems to infuse life into what before was dull and motionless.—Then how quickly the face reveals the glowing light within! The eye, the very attitude, bears witness to the quickening power. Every thing that arrests the attention teaches either good or evil; and we can confer no greater benefit on any one than to influence him so that his mind shall be set towards the right, and observe those things which tend to truth and holiness.

Here is the mother's power. Day by day, as she answers the child's numberless questions, she may teach it to see God's loving care in all things, and turn its young affections heavenward. But, on the other hand, if petulance rule her own spirit, she will surely see full soon, its manifestations in her child, and perhaps blindly wonder at its development, forgetting that her irritable tones and looks have surely taught their own lesson.—Observer.

BENEFITS OF FAMILY PRAYER.

As connected in the bonds of domestic charities, we are called upon to hallow these charities by meeting as a family in the presence of God, and thus declaring, in the holy and decided spirit of Joshua, "As for me and my house we will serve the Lord." If the richest and purest pleasures are to be found in the endearing ties of kindred, surely the incense of gratitude should arise as a morning and evening sacrifice from the domestic altar. The father, surrounded by his children, who humbly supplicates the guidance of the Spirit of God, may draw down the dew of his blessings upon them, even when they are far removed from the parental hearth and home. If he who guides the devotions of his children and servants stands pledged to the watchful and consistent conduct which becomes a Christian; so the children for whom the divine blessing is daily and earnestly invoked (besides the encouraging promise vouchsafed to such petition,) are secured, by the powerful chain of habit, from the danger of being numbered among the many who forget God. Happily when in distant scenes, and exposed to the trials and temptations of life, when harassed by its cares, or tired with its glittering show, the recollection of that early home, hallowed by the sanctity of parental piety, may steal over their hearts with no unprofitable remembrance; it may kindle up the flame of devotion, which had become dim and almost extinct in the atmosphere of the world, and blending with feelings of tenderness, may quicken the emotions of repentance, or confirm the virtuous resolve; for it must be remembered, that the grace of God operates through the medium of our natural affections and sympathies, and that in proportion as they are blended with holy recollections, they become auxiliaries and stimulants in our Christian progress.

ART OF BEING POLITE.

First and foremost don't try to be polite. It will spoil all. If you keep overwhelming your guests with ostentatious entreaties to make themselves at home, they will very soon begin to wish they were there. Let them find out that you are glad to see them by your actions rather than words. Always remember to let bashful people alone at first. It is the only way to set them at ease. Trying to draw them out has sometimes the contrary effect of driving them out—of the house. Leading the conversation is a dangerous experiment. Better follow in its wake, and if you want to endear yourselves to talkers, learn to listen well—never make a fuss about any thing—never talk about yourself—and always preserve composure, no matter what solecisms or blunders others may commit. Remember that it is a very foolish proceeding to lament that you cannot offer to your guest a better house, or furniture, or viands. It is fair to presume that the visit is to you and not to these surroundings. Give people a pleasant impression of themselves, and they will be sure to go away with a pleasant impression of your qualities. On just such slender wheels as these the whole fabric of society turns; it is your business, then, to keep them in revolving order.

FUN AT HOME

Don't be afraid of a little fun at home, good people. Don't shut up your house, lest the sun should fade your carpets and your heart, lest a hearty laugh shake down some of the musty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without when they come home at night. When once a home is regarded as only a place to eat, drink and sleep in, the work begins that ends in gambling houses and reckless dissipation. Young people must have fun and relaxation somewhere; if they do not find it at their own hearth-stones, it will be sought at other and perhaps less profitable places. Therefore let the fire burn brightly at night, and make the homestead delightful with all those little arts that parents perfectly understand. Don't repress the buoyant spirits of your children; half an hour of merriment round the lamp and firelight of a home, blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic fireside.

Child's Cabinet.

A TRUE STORY

A boy about twelve years of age came into my store one day with a basket upon his arm, saying, "Would you like any berries to-day, sir?" They were so fine that I purchased them. When I handed him the change he asked, hesitatingly, "Would you like any more to-morrow, sir?" Pleased with his appearance, I replied, "Yes, and every day during the season you may bring me the same quantity."

"Then, if you please, you will keep the pay until I have earned a suit of clothes."

Every week-day the boy, whom I will call Fred Hale, brought his carefully picked berries, always giving the same just measure, as at first. One day he asked if I could tell him where he could obtain a second-hand Latin Grammar and Reader.

"Do you wish them for yourself?" I asked.

"Yes, sir. I am going to Mr Bland's school in the autumn, and he advises me to study Latin."

Telling him where I thought he could obtain the books, I remarked, "You seem anxious to earn something for yourself; would you like some employment in my store part of the day, now that the berries are nearly gone?"

"Very much, thank you, if mother is willing," he replied.

"Is your father living?"

"Yes, sir," a deep color suffusing his face as he answered, and I felt sorry I had asked.

He came that afternoon to say that his mother was greatly obliged for my kindness, and he could go to work at once. As I expected, Fred was obliging and prompt; two excellent qualities to start in life with, in company with honesty and diligence; the possessor is sure to arrive at honor at the destination aimed. He devoted every moment of spare time to his books, and a consciousness of right progress could be read upon his face. Fred had not recited to Mr Bland many days, before I saw something was wrong. He became sad. Then he ceased going to school. I questioned him, but he gave me no satisfactory reason, and I called upon Mr. Bland to ascertain the truth.

"Fred is a fine fellow, and I am very sorry for him," said the teacher, "but you see I am compelled to honor my patrons, and they insist they will not allow their children to attend my school if Fred continues to come."

"Why so?" I asked.

"His father is a poor inebriate, who seems lost to shame, and his mother is a washer woman."

"Then Fred ought to be encouraged, if he conquers so many obstacles," I remarked.

"Very true, and I wish I could have helped him," replied Mr Bland.

As I left, resolving that I would befriend the boy, I called upon our good clergyman, and told him of Fred. He was much interested, and said at once, "I will hear his lessons, as few in so small a town understand Latin." How grateful Fred looked when I told him of the clergyman's invitation. I had no fear he would give the good man unnecessary trouble. A boy who really does his best, will get on much faster than one who is often conquered by careless habits. Fred was on the alert for the odd minutes, and I was not surprised to hear from the minister of his rapid progress. Several of Mr. Bland's pupils would shout after him when they saw him in the street, and say all possible to annoy him. Fred had a hot temper, but like a true soldier, he would not yield to it, but passed, resolved that in spite of their sneers he would be somebody. He did not depend upon his own strength or wisdom to succeed. His mother had taught him better, and he had taken her advice, and depended upon Jesus to help him over the hard places. Hard as he tried to please those about him, still more carefully he tried to please and obey the loving Saviour. There is a promise, "They that honor me I will honor," and it became true to Fred. One fortunate circumstance after another helped him on. He was respected, and what was best to Fred, even his poor father began to reform, encouraged by his son. Some property having come into their possession, the family removed West, where a new career was opened to the father. There Fred found a wide field for energy and talent, and rose rapidly to distinction. His name is now a familiar word in our land. His deeds are often praised by those who sneeringly refused to attend the same school he did. I expect to hear of him as doing still more for our country, for it is still as true as when Solomon said it, "*By humility, and the fear of the Lord, are riches, and honor, and life.*"—*Little Corporal.*

Science and Art.

AMERICAN ENTERPRISE IN CHINA

From a recent number of the *Friend of China*, a journal in the English language at Shanghai, just received, the *Scientific American* clips the following:—

"We wish now to draw attention to the establishment known as the Kiangnan Machine Shop, Hongque, to which on several occasions we have made reference. As our local readers know, the site of this establishment was formerly Messrs T. Hunt & Co's., then, as now, under the superintendence of Mr Thomas A. Falls, an American engineer of some eminence in his profession. Since the establishment has changed proprietors, although only tenants, the Chinese, on Mr Falls' suggestions, have made several valuable additions and improvements on the property; one of them being a furnace of greater capacity for castings than any east of the cape, we are told. But it is to the work done on the premises to which we would draw attention. We see there, in profusion, howitzers in iron and brass, light and heavy, of exquisite finish; shell of all sizes; the place around being resonant with the roar of a steam polisher of balls as they emerge from the foundry, there completed, from the sheet of brown paper and paste, up; muskets in all stages of manufacture, from the small screws which secure the springs of the percussion locks, to the barrels rolled and welded as they come from the furnace; boring machines and lathes of every size, for the mortar or the pistol; immense drops for punching, cupolas for melting the crude ore, ovens for baking, draughtsmen, moulders, blacksmiths, boiler makers, copper smiths; in a word, a native arsenal as ponderous and compact as the best of those we see at home.

"Amusing to peace lovers, indeed, is an inspection of this splendid foundation. Would that this peace-securing missionary institution, as we term it, had for its supporters men of better deservings, would that all this peace-securing was in aid of a Government bent on enlightening, not on enthralling its subjects, both mind and body!

"The number of artisans employed by Mr. Falls, at an expenditure for salaries of some $6,000 a month, is over three hundred, fifteen of whom are Americans or Europeans. Mr. Stevenson has charge of the draughting department, Mr McIlwraith the heavier engineering. Among some pieces prepared for shipment by the *Confucius* for transport last week to Nanking, and thence for the various war fields over the country, were some beautiful three-pounder howitzers, weighing, mounted on iron carriages, the insignificant total of five hundred pounds; twelve pounder howitzers, similarly mounted, five hundred and twenty pounds; while there were heavy howitzers for ship board, or shore use, of over nine hundred pounds weight; one sixty-eight pounder howitzer, of cast iron, being just ready for placing in the lathe. The wheels of the carriages seem to be particularly well made, dished as only adepts in that branch of mechanics know how to speech their stocks for whole tires on breech fellies, and it but wants Collinge's patent axletrees to make them equal to the exposition of a Long Acre coach factory.

"A week or so ago there was a trial of some of the guns at Woosung, all proving in a most satisfactory manner. A Parrott gun, in particular, was highly delighted in by the Mandarins inspecting by order of the Taoutai. The distances being calculated for 500 and for 700 yards, the fuses for these distances burst with excellent precision; the bullets, with which the shells were filled spreading on over distances as far again. Among the three hundred artisans are men from various provinces, the best, however, being Cantonese. As many as thirty are educated youth from Pekin. Though now begrimed with the soot of the forge or the dust of the laboratory, they are 'swells at home.' Two of them under Mr Stevenson's tuition, promise well as draughtsmen, and if the Manchus could only secure themselves from the intrigue of native haters, their tenure of the Chinese throne, relying on such establishments as now described, ought be considered safe for another century. Time will show, however, whether these arsenals, under foreign management, are not the weapons to effect the usurper's expulsion."

A CIGAR SHIP AT SEA

The recent passage across the channel of the *Walter S. Winans*, a small yacht belonging to the Messrs. Winans, and of similar construction to the now famous cigar steamer *Ross Winans*, possesses much interest for the public who have watched the completion of the larger vessel, and speculated so much of her performance at sea. The steamer in question is 72 feet in length, with a diameter of nine feet, and is 24 tons register. It is propelled by a high pressure engine of 25 horse power, driving a submerged three bladed propeller, aft, of four feet and ten inches diameter. The yacht started from Havre for Newhaven at 5.30 A. M., on the morning of the 28th of March, with seven passengers. A heavy sea was running. The yacht had on board a full supply of coal, and was immersed to a few inches below her centre. The engines worked smoothly and well, and she rode the heavy sea with ease and entire freedom from rolling. Rising slightly to the large waves, she pierced their crests, which, dissolving, glided over the upper surface of her bow and as far as the forward end of the deck, the main body of the waves passed gently along her sides, rising but little therefrom. Not a drop of water ever came upon her deck, while vessels of her size in sight were dashing the spray high over their bows. No shock of any kind was felt as she met the heaviest swells; on her rounded surface the waves could inflict no blow. The side seas, when her position was changed, and she lay in the trough of the sea, passed under without causing any perceptible roll; and this, too, whether she was going ahead or stopped. Early in the afternoon she arrived at Newhaven without accident of any kind.—*Manchester Guardian.*

Miscellaneous.

THE PYRAMIDS

The age of the Pyramids is indeed by no means a settled matter. But there is sufficient evidence to bring the oldest of them within the post-diluvian historic period. One writer presents a theory which is peculiarly interesting. It supposes the Pyramid of Cheops, so called, to have been erected by a king who was a worshipper of the true God, before idolatry was known in Egypt. In support of this, he cites the total absence of idolatrous inscriptions, so common on all other Egyptian monuments; the traditions of all priests that they were built by a race of "accursed" kings, who despised the gods; the name Saophis, (Cheops,) which Eratosthenes translates "the hairy," indicating a Phenician, and not an Egyptian; and various other noteworthy suggestions. It has been frequently remarked that the Pyramids are not mentioned in the Bible; yet it is not improbable that in Job the allusion to "desolate places," which kings and counsellors of the earth had built for themselves, and in which they were "at rest," refers to the Pyramids and other Egyptian tombs. The idea that among the splendid remains of Egyptian idolatry that are lying shattered and broken along the Nile banks, these silent, solemn monuments are the remains of an older and purer faith, which stands firm on the rock as of old, outlasting the decay of temples and altars to false gods, is an idea worth considering for its very grandeur.

VIOLINS AND VIOLIN-MAKERS.

Persons who hold with Dean Swift in despising "*fiddlers* and all their fine stuff," (happily they are a minority in these, our musical days,) will not believe how much curious and varied information gathers itself around the most difficult to handle, yet the most exquisite, of musical instruments. Less available, as representing single, with all its fulness of harmonies, than the pianoforte, and requiring, as it does, special physical qualifications not to be acquired by the most patient labor, even the singer, whose instrument is part and parcel of his own frame, can hardly so pour his feeling or sentiment more infinitely than the wordless interpreter who caresses the violin. Then, it has a peculiarity which sets it apart from all its comrades: that of being better for age. Whereas, every other instrument wears out, a violin ripens with time; nor can the most artificial or ingenious use of science replace the steady, mellowing process of years. By baking the wood, and by using acids, a temporary semblance of the rich old tone of the great Italian and Tyrolese violins may, we are informed, be fabricated, but the result is only temporary, and the precociously-formed manufacture does not abide wear and tear. It is no more possible to improvise a violin than it is to force a cedar tree. Further antiquarian interest is given to the subject by the fact that, in the production of the violin, certain secrets of construction have been lost. The receipt of the Cremona varnishes, which add so much to the value of the old Italian instruments, (possibly to their sonority, certainly to their preservation,) seems as little ascertainable as that of the old ruby glass.

Gaspard Duiffoprugcar, a Tyrolese, established at Bologna in 1510, who went to Paris at the invitation of Francis the First, afterward removed to Lyons, is said to have been the first maker of the genuine violin we have on record. Not even old pictures have risen in value comparably with old violins. The Cremona prices of Joseph Guarnerius (born in 1683, died in 1745,) was some four pounds, or thereabouts. He was an irregular maker, because he was a careless, eccentric man, but his best violins seem to have been "best of the best." Paganini played on one of them, and for "the magnificent violin known by the name of the King Joseph Guarnerius, Mr Hart received the enormous sum of £700, which is the largest amount ever obtained for a violin on record." Lastly, the violin is nothing without its bow: and violin-makers are not bow-makers. The greatest of bow-makers was Tourte, of Paris, (born 1747, died 1835,) and whose productions, highly finished, and made of the finest Brazil wood, are as precious, according to their order, as the Cremonese violins which they led to "discourse."—*English Paper.*

THE CRAB FAMILY.

As a general thing, we expect members of the same family to be very kind and obliging toward each other, and this is true of the lower orders of animals also. Even fierce wolves and tigers seldom eat up their own kindred, and nearly all animals make war on those of another name besides their own.

The crab family, however, are very quarrelsome among themselves. If they get provoked at some little thing, may be nothing more than who shall have a new nest of fish eggs, or a nice fat sea-worm, then such behavior as you will see among them! They give a warning click of their nippers, and then the biggest one seizes a claw or leg of a smaller one, and gives it such a pinch. Presently the claw cracks off like a bit of china ware, the sufferer scrambles off as best he can, and the other retires from the field to eat up his choice morsel at his leisure. Now, the poor little crew fish who has lost his claw retires to some secluded cleft in the rocks, or hides under the edge of some friendly stone, and waits till his fortunes mend. In a few days a little lump begins to grow where the lost member was, and by degrees it takes shape, and turns out a clever little claw, as ready to serve its owner as ever the old one was. It only requires three weeks for this marvellous work to be wrought. It is hardly ever quite as large as the other, which may account for crab and lobster claws being often unequal in size. Such contests are quite every day affairs among them.

A great many curious things go on down deep in the dark sea caverns, which we never think of as we watch its rolling waves. Yet not the smallest insect, or the tiniest shell, but our kind Father watches over it, and provides for its wants.—*Presbyterian.*

Advertisements.

AFRICAN CIVILIZATION SOCIETY.
GENERAL OFFICE,
African Civilization Building,
Dean St., near Troy Avenue,
Brooklyn, New York.
BRANCH OFFICES,
No. 66, Sullivan St., New York,
and F Street, Washington, D. C.
OFFICERS
President.—Rev. A. N. Freeman.
Treasurer.—Jno. Peterson.
Secretary.—Rev. H. M. Wilson.
Assistant Secretary.—H. W. Bovens.

This Society, incorporated under the General Act of the Legislature of the State of New York, most earnestly appeal to the friends of their race, and of education, to aid them in their laudable efforts to establish and sustain free schools among and for the benefit of the Freedmen of the South.

General Superintendent of Schools and Gen'l Agent,
REV RUFUS L. PERRY,
119, F Street, Washington, D. C.

The 7th Article in the Constitution provides that, "The donation or subscription of not less than one dollar annually, shall constitute any individual, of good moral character, a member of this Society; and the payment, at one time, of twenty-five dollars, shall make any person a life-member."
July 22—tf.

MRS. G. A. BROWN'S
INDIAN
AND
German Medicines.

Mrs. Brown invites all that are afflicted with ANY DISEASE that is curable, not to delay in making a trial of her Medicines, and they will be certain of obtaining relief, such as
CONSUMPTION,
BRONCHITIS,
ASTHMA,
AND ALL LUNG COMPLAINTS,
HEART DISEASE, TUMORS, PILES, GRAVEL, AND
FEMALE COMPLAINTS
ALSO,
Poisonous Bites—Such as the bite of a Mad Dog, and Snake Bite; Cancers and Scrofula, Erysipelas, Tetter.
PREPARED AND SOLD BY
Mrs. G. A. BROWN, Indian Doctress,
NEWTOWN,
Bucks County, Pennsylvania.
Jan 20—3m

LEIZEARE BROWN'S
Boot and Shoe Depot.
907 South Street,
(Fourth door above Ninth, Phila)
Constantly on hand an assortment of
LADIES'
GENTS'
MISSES'
and CHILDREN'S WEAR.
Repairing neatly done. Orders promptly attended to.
Mar. 2—6m.

E. MATLACK & SON,
FINE CLOTHING
ESTABLISHMENT,
NO. 904 MARKET STREET,
PHILADELPHIA.

We would respectfully call your attention to our Large Stock of
Men's and Boys' Clothing
now on hand
Ready-Made,
embracing every variety of Style and Material suitable for the season.
We have also on hand a full assortment of
Fall and Winter Goods
adapted to
Men's and Boys' Wear,
and would invite your early attention thereto.
These Goods have been purchased for CASH, and will be sold at a small advance for CASH.
Particular attention paid to all orders, so as to insure satisfaction to the purchaser.
E. MATLACK & SON,
904 Market Street.
Oct 1 6m

SHROUDING
AND
LAYING OUT of THE DEAD.
MRS. MARIA HIGHGATES
Most earnestly solicits the patronage and attention of the generous public and her friends, as she is now in the business of shrouding and laying out of the dead, and will give all needed satisfaction. Residence—
No 1020 Burley Street,
bet. 10th & 11th, & Lombard & Pine Sts.
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COAL! COAL!!
Coal delivered to any part of the city, by large or small measure by,
T. J. BOWERS,
Coal and Kindling Wood Depot,
No. 634 Lombard Street.
April 11—tf

AYER'S
CATHARTIC
PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

Dr. Ayer: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.
ASA MORGRIDGE.

As a Family Physic.
From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.
From Dr. Edward Boyd, Baltimore.

Dear Bro. Ayer: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

Pittsburgh, Pa., May 1, 1855.
Dr. J. C. Ayer. Sir: I have been repeatedly cured of the worst headache any body can have by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.
Yours with great respect, ED. W. PREBLE,
Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.
From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the Liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

Department of the Interior,
Washington, D. C., 7th Feb., 1856.
Sir: I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D.,
Physician of the Marine Hospital.

Dysentery, Diarrhœa, Relax, Worms.
From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alterative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhœa. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.
From Rev. J. V. Himes, Pastor of Advent Church, Boston.

Dr. Ayer: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.
Yours, J. V. HIMES.

Warsaw, Wyoming Co., N. Y., Oct. 24, 1855.
Dear Sir: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.
JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.
From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotives of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

Pulaski House, Savannah, Ga., Jan. 6, 1856.
Honored Sir: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

Senate Chamber, Baton Rouge, La., 5 Dec. 1855.
Dr. Ayer: I have been entirely cured, by your Pills, of *Rheumatic Gout*—a painful disease that had afflicted me for years.
VINCENT SLIDELL.

☞ Most of the Pills in market contain Mercury, which, although a valuable remedy in skilful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

Price, 25 cents per Box, or 5 Boxes for $1.
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Office Hours, } 7 to 9 A. M
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MRS. AMELIA W. ADAMS
Will open a SELECT SCHOOL for the benefit of children between the ages of four and fourteen years, at her residence, 228 Juniper St., between Spruce and Pine, Thirteenth and Broad Sts., on Monday, 3d of October. Terms, moderate.
A share of your patronage is solicited.
Sept. 30—3mo. Phila. Sept. 28th, 1864

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SENT BY
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Prescriptions Carefully Compounded.

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Has just opened a large assortment of Ladies' Trimmings, Hosiery, Gloves, Flannels, Balmorals and Hoop Skirts.
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COMBS, BRUSHES, SOAPS, Choice Perfumery and fancy articles.
Gents' Shirts, Drawers, Under-shirts, Collars and Neckties.
A general assortment of Stationery.
Ladies' Dresses and Under-clothing made to order.
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Confectionery and Dining Saloon,
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Where he intends keeping Oysters and Meats of all kinds. This is an Old Stand. I have spared no pains in refitting it up.
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$6 From 50 Cents.
Call and examine something urgently needed by every body, or sample will be sent free by mail for 50 cents, that retails for $6.
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Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 334 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.
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Oct13—6 mos

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Further information will be given upon inquiry addressed to the Principal,
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Jan 20, 1866-tf

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